















LANDING OF THE PILGRIMS AT PLUMCOTTETHE WINTER, 1620.

W. H. BROWN

THE  
NEW HAMPSHIRE CHURCHES;

COMPRISING HISTORIES OF THE

Congregational and Presbyterian  
Churches in the State,

WITH NOTICES OF

OTHER DENOMINATIONS :

ALSO

CONTAINING MANY INTERESTING INCIDENTS CONNECTED  
WITH THE FIRST SETTLEMENT OF  
TOWNS.

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And the glory of children are their fathers. — *Prov.* xvii. 6.  
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By ROBERT F. LAWRENCE,

Pastor of the Congregational Church in Claremont :

Author of 'Lectures to Youth.'

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1856.

**LOAN STAGE**

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Entered according to Act of Congress, in the year 1856, by

ROBERT F. LAWRENCE,

In the Clerk's Office of the District Court of the District of  
New Hampshire.  
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To the Members of  
Congregational and Presbyterian Churches  
in New Hampshire,

AND TO

The Friends of true Religion everywhere,

**This Volume**

IS RESPECTFULLY DEDICATED,

As a tribute of  
Christian love from the numerous  
minds that have united in the toil and  
research necessary to its production.





# ADDRESS,

EXPLANATORY AND COMPLIMENTARY.

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This work is, in some sense, the first of the kind. It attempts to combine matters of interest to the general reader with statistics—the History and the Gazetteer. To my own mind it has often occurred as remarkable that Gazetteers, filled with descriptions of mountains and vales, of animals, of agriculture and manufactures, should be so generally demanded, and that books presenting the purely religious aspects of different towns should not also have been furnished. It is the object of this book to meet this want. And it is believed that the thrilling accounts of revival scenes that will be found here, will give the book a lasting place in every family where it once enters.

On presenting the plan to the General Association at Derry in 1854, they unanimously passed the following resolution:—

“Resolved, That this Association approve of the proposition to prepare a Historical Manual of the Congregational and Presbyterian churches of New Hampshire, and that it be recommended to the ministers and churches to second the undertaking so far as practicable.”

Although my labor in the preparation of this work has been arduous, I have no wish to withhold due acknowledgments of aid from others. A response to the call for coöperation has been given far beyond my most sanguine expectations. And in sending forth and receiving more than eight hundred letters and circulars, it is pleasant to remember that no words but such as love fraternal would dictate, are in the correspondence. For this forbearance and uniform cordial greeting among my brethren, I now record my deep sense of obligation.

It has seemed most fitting, although a deviation from the original plan, to prefix the name of the minister officiating, to each history, and he is to be understood as furnishing the main facts in the sketch, unless notice otherwise is given. But I have abridged, corrected, or enlarged the sketches with all the freedom which was at first proposed. Some of the histories are almost untouched by my hand; upon some, much labor has been bestowed; some, not otherwise credited, are my own gleanings from the best sources of information within my reach. Any *commendatory words*, relating to present incumbents in office, may safely be attributed to me whether the name of the minister stand at the beginning or not.

The difficulties attending the preparation of this book can be known only to those who have engaged in similar labors, and from such men the author has no fear that *severe* blows will be dealt upon his head for the inaccuracies which will doubtless more or less abundantly be found in these pages. Others, if they should be disposed to criticise *harshly*, are desired to deal awhile in statistics, and they will appreciate the remark of Farmer and Moore in reference to their *Gazetteer*—"To escape errors is impossible." The writers of the sketches being at a distance and numerous, I have often found myself at a loss in the spelling of a name, the accuracy of a date, or in reference to the suppression of a remark or the change of a term for the sake of euphony or better sense. In some cases, letters have been written to secure accuracy in the smallest matters. Statistical Tables and some essays on particular topics, that were thought of for the book, are crowded out by the fullness of the histories—a *very happy change, all will admit*.

The chief sources of knowledge which have been referred to by myself and others may as well be indicated here, and thus save the reader the embarrassment of notes as he passes along. These are—"The New Hampshire Repository," published a few years at Gilmanton, in which are Minutes of ministers and churches in several counties; "Belknap's History;" "Powers' History of Coos;" "Farmer and

Moore's Gazetteer," and "Historical Collections;" Histories of particular towns where they exist, and historical discourses; town and church records, and the memory of aged but sound-minded persons; the Minutes of General Association, and the Reports of the N. H. Home Missionary Society. The Missionary reports are replete with historical matter for the historian of a later day.

Special acknowledgments are due to Rev. Z. S. Barstow, D.D. of Keene, who sent in sketches of twenty three towns in Cheshire, under his own hand, several of which have been adopted entire, and the rest have aided in perfecting the sketches furnished by others. But he accompanied his manuscript with the generous intimation that, for his labor he asked "neither profit nor credit." To Rev. John M. Whiton, D.D., Rev. N. Bouton, D.D., Rev. J. French, D.D., Rev. H. Moore, D.D., Rev. J. Richards, D.D., Rev. B. P. Stone, D.D., Rev. John Woods, Rev. J. G. Davis, Rev. A. Tobey, Rev. E. H. Greely, Rev. I. Willey, Rev. S. C. Bartlett, Hon. M. C. McClure, and Mr. Thos. Scott Pearson, are many thanks presented for their coöperation in various ways. Nor is it fit here to forget the liberality of the Claremont Manufacturing Co. in giving me much more favorable terms, in this uncommon, clerical adventure, than could be secured elsewhere, or the kindness of the printer and his excellent lady, in reading and re-reading these pages with all the interest of parties concerned. And an allusion may be pardoned to the faithful coöperation of "the pastor's wife," while he has continued, though, as she thought, at the peril of life, for the last four months to pursue his work, night after night, week in and out, until twelve, two, or three o'clock. But "One there is above all others," to whom acknowledgments are due. The work was greater than could be estimated beforehand; but the time was limited, and it must be done.

The reader will notice, I think, a happy variety in these histories. Some are full, some are brief. Even the action of towns in procuring the establishment of the gospel is greatly varied. The ways and means are not identical in

any two instances. And the very repetition of the general fact, that, in most towns one of the first things done was to secure the teachings of the ministry, impresses the mind, that here is the secret of New England's moral and intellectual power. No other nation was ever thus planted, and the example is now so generally followed by the first settlers in our new territories that we forget where the example was set, and that this New England element is as leaven spreading everywhere. Two or three, or one true descendant of such sires will move almost any new community to build a house for God.

R. F. LAWRENCE.

Claremont, March 4th, 1856.

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ERRATA. — Page 13, for "Wentworth" read *Winthrop*. Page 222, for "1718" read 1720, and for "1735" read 1737. Page 471, near the top, for "Smith" read *Abraham*.— Page 589, for "Eaton B." read *Eden B.*

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THE

# NEW HAMPSHIRE CHURCHES.

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## FIRST SETTLEMENT OF THE STATE.

In 1623, Edward Hilton and William Hilton, from London, accompanied by David Thompson of Scotland, made the first settlement in New Hampshire. For eighteen years afterwards, during which several Plantations were established, the people were ruled by men appointed by the proprietors or by magistrates of their own appointment. They were united to Massachusetts in 1641, and remained so till they became a Province in 1680. They were again connected with Massachusetts about three years from 1689, and under the jurisdiction of New York for three years from 1699.— In 1702 Massachusetts and New Hampshire came once more under the same government. This continued until 1741 when they were finally separated. The name, New Hampshire, was given by John Mason, to whom a portion of it was granted in 1622, after Hampshire, in England, the county from which he came. The first house in the State was erected at what was called Little Harbor, very near the mouth and on the west side of the Piscataqua river, although Hilton settled at Dover. The settlements did not progress very rapidly for nearly a century.

## THE PURITANS.

There is a marked difference to be observed between the causes which moved the first settlers of New-England, especially the colonists at Plymouth, and those which usually urge men to seek a home in a foreign land. Religious principle, and the enjoyment of free worship and thought, were the objects in view with the Leyden adventurers.. It

was not to increase their worldly comforts, but to have free communion with God and one another, that they rushed into the savage wilds of the western world. Lord Brougham of England says, "The greater part of them viewed their emigration as taking up the cross, and bounded their hopes of wealth by the gifts of the Spirit. A set of men more conscientious in their doings, or simple in their manners, never founded any commonwealth." They were mainly from the north of England, where they were organized in the reign of Elizabeth, and received their now honored name as a term of reproach. Says Neal in his history, "If a man maintained his steady adherence to the doctrines of Calvin and the Synod of Dort; *if he kept the Sabbath, and frequented sermons; if he maintained family religion, and would neither swear nor be drunk, nor comply with the fashionable vices of the times, he was called a PURITAN.*" No wonder they wished to escape to the wilderness, to "preserve the morals of their youth, to prevent them through want of employment from engaging in business unfriendly to religion," as well as to escape persecution, and to carry the gospel to distant parts.

Few emigrating parties manifest their spirit. As they were about to depart, they kept a day of humiliation, fasting and prayer. Rev. John Robinson had received an education at one of the universities of England, and was esteemed while residing at Leyden, by the city and university, as "a man of uncommon learning, piety, moderation and excellent accomplishments." He was their pastor. As a part of them only could go at this time, he remained. When they were all on board, "their reverend pastor, falling down on his knees, and they all with him, he, with watery cheeks, commended them with most fervent prayers unto the Lord and his blessing; and then with mutual embraces and many tears, they took leave one of another." Here was religious principle and love of "freedom to worship God."

Reproach has been cast upon Congregationalism because it has no "orders" in the ministry, and because it makes no attempt to trace "the succession" back in a visible line to the Apostles. But to this it is a sufficient reply to say, that the system of church organization which is most conformed to the scripture standard is the most desirable, and least deserving, although not least certain, of contumely.—And the opposition which is raised against the notion of the *parity* of ministers, does not rest, among those who exhibit it, so much upon scripture testimony, as upon the practice of the churches after disorders crept in among them. In



scripture history, we find no assignment of men to various orders in the ministry, after the days of the Apostles. A variety of *gifts* there were, but all by "one Spirit," and imparted unto them as brethren, not as superiors one above another. It is not a little remarkable that, after finding the Congregational form of church polity in the scriptures, and adopting it amid all the grades of ecclesiastical power assumed in the old world, a polity not fully brought out even by Luther and Calvin themselves, the Pilgrims should also adopt the fundamental principles of this system, I mean the principle that, "*the majority should govern,*" before they left the May-Flower; and that, introduced into their civil and ecclesiastical governments, it should now be found swaying a nation whose territory is "from sea to sea," and whose power in moulding the thoughts of the world, is second to none. It is remarkable, to see all other systems which in *form* seem to conflict with this, laboring to convince the people, that they approve the spirit of the sentiment uttered by the Lord Jesus, "*all ye are brethren.*" But the simplicity of the forms of worship, and of the church polity of the New Testament, cannot but occur to the careful reader.—The following description of the early churches, is from Bunsen's work on the Primitive Church. He is a Prussian, late ambassador to England, a man of rare attainments and research. He says, "Every town congregation of ancient Christianity, the constitutions of which we have to delineate, was a Church. The Constitution of that Church was a Congregational Constitution. In St. Paul's Epistles, in the writings of Clemens Romanus, of Ignatius, and of Polycarp, the congregation is the highest organ of the spirit as well as power of the Church. It is the body of Christ, the embodiment of the person of Jesus of Nazareth in the Society which was founded by him, and through faith in him. This congregation was governed and directed by a Council of Elders, which Congregational Council at a later period, was presided over in most churches, by a governing Overseer, the Bishop. But the ultimate decision, in important emergencies, rested with the whole congregation. The Bishop and Elders were superintending members,—its guides but not its masters." The people believed Christ was present with them as their King, and with his word in their hands they called no *man* master. Each private Christian received his spiritual gifts *directly* from Christ, and the ministry could receive its *gifts* from no other source; and so Christ was all and in all, and the body of believers in each community sustained the responsibility of recognizing these *gifts* by their fellowship in

the functions of the Church-state. The private Christian and the minister alike received his anointing *directly* from Christ, and not through baptism or ordaining hands,—the baptism recognized faith in the subject or his parent, and ordination recognized openly the *call of the Spirit*, of which call the presbytery had gained satisfactory proof. And the congregation of believers in Christ, conveniently meeting in one place, and taking his word as their guide and their Constitution, was the Church in that locality.

## ORIGINAL IMMIGRATION.

A nation or State receives its characteristics from its founders. Of this State it may be proper to say, there was at least three great elements in the original population, coming in at different periods of time. At a very early period came the colony, as we have seen, at the eastern extremity. The colonists were sent out by rich speculators from England. The lawless in the Plymouth Colony also found a home here, because no efficient government existed. Great irregularities prevailed, until the people were compelled to seek the benefits of good government by union with Massachusetts in 1641. It is related that on one occasion, while a venerable minister of Boston was addressing the people at Dover, and reproving them for departing from the good habits of the Puritans, an intelligent citizen arose and corrected his mistake, saying, "We are a different race from them, never having had any connection with them.— Instead of coming here for religious purposes, the object of our ancestors was to lumber and fish and trade. And instead of departing from their good examples, we think we have rather improved upon them." Whether this was an actual occurrence or not, it exhibits the ends aimed at by the Piscataqua Colony. The results may be anticipated. In most of the towns in the eastern part of Rockingham and Strafford counties, the institutions of religion failed to be early established, or have been feebly sustained. Out of twenty-seven or twenty-eight towns in this section of the State, there were not found, at the end of two centuries, more than five towns affording an adequate support for the preached gospel. While in the adjoining county of Strafford, of the 35 or 36 towns then included within its limits, but three towns were found in the year 1826, furnishing an adequate support to the christian ministry, independent of missionary aid. Two of these towns were out of the region of the Piscataqua influence. About twelve of the churches

early established in this region have become extinct. The state of things above alluded to, led to the formation of the Piscataqua Missionary Society in the early part of the present century, an institution which has been of great service to all the interests of religion in that region. It is proper to remark, that in this portion of the State, a century later, the influence of Whitefield was great and good, and the efforts of the friends of truth, in sending missionaries, and the blessing of God upon the churches that were planted there, have done much to foster true piety among the people. And as a proof also, of the presence of some good people in the colony of the Piscataqua, a portion of a letter written in 1621 by William Hilton, is here inserted. He came to Plymouth first, and went thence to his brother at Dover.—The letter shows him to have been a “lover of good men,” at least:—

“Loving Cousin, at our arriuell at New-Plimoth in New England, we found all our Friends and Planters in good Health, though they were left sicke, and weake, with very small meanes—the Indians round about us peaceable and friendly—the Country very pleasant and temperate, yeelding naturally of itself great store of Fruites ; as Vines of diures sorts in great abundance: there is likewise Walnuts, Chesnuts, Small Nuts, and plums, with much Variety of Flowers, Rootes, and Herbes, . no lesse pleasant than wholesome and profitable. Mines we find to our thinking, but neither the goodness nor Qualitie we know. Better Grain cannot be than the Indian Corne, if we will plant it vpon as good ground as a man need desire.—Wee are all Freeholders: the Rent-Day doth not trouble vs; and all those good Blessings we haue, of which and what we list in their Seasons, for taking. Our Companie are for most Part very religious honest People: The Word of God sincerely taught vs every Sabbath; so that I know not any thing a contented mind can here want. I desire your friendly care to send my Wife and Children to me where I wish all the Friends I have in England, and so I rest,

Your loving Kinsman,  
WILLIAM HILTON.”

Of his brother Edward it may be recorded, that he was a confidential friend of Gov. Wentworth, and this is no small commendation, and he also opposed the immoralities that abounded in the settlements, through the influence of bad men, some of whom even professed to be ministers of Christ.

A second element in our early population came in almost a century later. In 1717 one Robert Temple came with his

family, and the next year several ships, in which he had an interest, arrived with several hundred emigrants from the north of Ireland. These emigrants came into Kennebec and Falmouth,—now Portland. They were firm Presbyterians. Many of them were descendants of a colony that came to Ireland from Argyleshire, Scotland, in order to escape the cruelties of Charles I. During their first winter here they were in want. They were furnished one hundred bushels of meal by the General Court at Boston. In 1719 many of them came to Newburyport, some settled in Londonderry, and gave it its name, and many went to Pennsylvania. Those who remained in Maine were mostly in Lincoln county, where their influence lives to this day. This county has been one of the two in the State, that pay more into the treasury of the Home Missionary Society, than is expended in the county. The men who settled at Londonderry, and who were followed from time to time by others of their own faith and character, have planted and fostered the institutions of true Christianity. And although the Presbyterian church polity, which they established, may have been modified or changed for the Congregational form in many instances, the stable moral principles of the original inhabitants will long abide, and good order, peace and the salvation of men, will be their fruit.

The third element in the early influences that operated in giving character to our State, is found in the population coming mostly from Massachusetts and Connecticut, during the last half of last century. The population in these earlier settled parts of the country was increasing, and, early in the last century, was inclined to overleap the boundaries of civilized life, and make settlements in the wilderness. But this disposition was for a time checked by the fear of the savages, who at that period were instigated by a foreign influence, to deeds of blood. About this time occurred the "Great Awakening," which pervaded the greater part of New England, and which seems to have been designed, in the providence of God, to prepare the people for the emigration which was soon to take place. From the close of the French war in 1761, when fears from the savages ceased, during a period of about ten years, permanent settlements were commenced in nearly or quite one-third of the towns in this State. Emigrants from the parts of Massachusetts and Connecticut, where the influence of Edwards' Theology, and of Whitefield's preaching was most strongly felt, were united in the settlement of many of our towns in the interior and western parts of the State, and in the formation of

many of the churches. The doctrinal belief, and the spirit of revivals which characterized the older churches at that period, were transplanted into the new towns of this State, and have since been universally adopted by the churches of the Congregational and Presbyterian denominations.

## RISE OF VARIOUS DENOMINATIONS.

The Piscataqua colonists adopted the Congregational form of worship. In 1633 a Meeting-house was erected at Dover. In 1670, forty seven years from the beginning of settlements in the State, Hampton, Exeter, and Dover, were the only towns that enjoyed the benefits of a settled ministry. In 1700, seventy seven years from the beginning, there were but five Congregational churches, and in 1748 there were thirty. Most of our advancement, therefore, has been seen in the course of a century. An Episcopal Chapel was built at Portsmouth, before 1638, and Rev. Richard Gibson was employed to preach in it. A small society of Quakers was organized in 1701. The first Baptist Church was formed at Newton, in 1755, and Rev. Walter Powers was their minister. At the close of twenty five years they numbered nineteen churches. A recent, solemn convocation there, commemorated the return of the one hundredth anniversary of this event. In 1719 the Presbyterians entered Londonderry. The first Freewill Baptist church was planted at New Durham in 1780, gathered by Rev. Benjamin Randall. The first Methodist Society whose numbers were returned to the New England Conference, was in Chesterfield, in 1797. There were ninety two members. In 1800 they had one hundred and seventy one members, and three travelling preachers. The first society of Universalists was formed at Portsmouth in 1781. The Shakers first appeared in 1782, and were gathered into a church-state, in 1792, by Elder Job Bishop.

# Rockingham County.

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## ATKINSON.

REV. JESSE PAGE.

Atkinson was set off from Plaistow, August 31, 1767, and incorporated by the Legislature as a town, September 3d, of the same year. The reasons assigned by the petitioners for the erection of a new town, were, "that, by reason of the great distance of their dwellings from the Meeting-house, they undergo many and great difficulties in attending the public worship of Almighty God there, and that, the said Meeting-house is not large enough to accommodate more than half of the inhabitants of said town." The new town immediately took measures for the maintenance of the gospel and its ordinances. The first Meeting-house was erected in the year 1768 or '69, and was taken down in 1845. There is no account, either written or traditional, that the house was ever formally dedicated. The Pilgrims came to this country in consequence of religious persecution, and their dislike to the Church of England was so great, that they would not practice some of its observances, even though proper and scriptural. They carried their principles of non-conformity so far, that they did not dedicate, after the custom of the English Church, their houses of worship, which they denominated Meeting-houses and not Churches. Mr. Stephen Peabody, a native of Andover, Mass., was elected to the ministerial office, Feb. 26, 1772. At an adjourned meeting, the following vote was passed, in respect to his salary, viz: "*Voted*, To give Mr. Stephen Peabody, one hundred and sixty pounds, lawful money, as a settlement, upon conditions that the salary begin at sixty-six pounds thirteen shillings and four pence, lawful money, the first year, and add on forty shillings per year, till it amounts to eighty pounds per year." "*Voted*, To give Mr. Stephen Peabody ten cords of wood per year, so long as he carries on the work of the ministry in Atkinson." This invitation to settle in the ministry Mr. Peabody accepted, and he was ordained as pastor, Nov. 25, 1772, at which time a church was formed, consist-

ing of nineteen members. The covenant adopted by this church at the time it was formed, is evangelical. Mr. Peabody continued in the pastoral office more than forty-seven years, and until his death, May 23, 1819. During his ministry seventy-five persons were admitted to the church, in addition to nineteen who were embodied as the church. He married thirty-two couples, who had been licensed by his Excellency, Gov. John Wentworth, and 281 couples who had been published in the usual way. He also baptized one hundred and forty children and adults. After the decease of the Rev. Mr. Peabody, the pulpit was supplied by various individuals. Mr. Jacob Cummings, a licentiate and the Preceptor of the Academy, preached for about two years, and the Rev. Stephen Farley, while officiating as Preceptor, supplied the desk for seven or eight years. While they were destitute of a pastor, forty-two persons were admitted to the church.

April 18, 1832, the Rev. Luke A. Spofford was installed pastor of the church. He was dismissed at his own request, Jan. 20, 1834. While he was pastor ten were received into the church. On account of the inconvenience which attended the worship of God, in connection with other denominations, the church and the orthodox part of the community formed, Feb. 17, 1834, a Society for the support of christian institutions, called the Congregational Society in Atkinson.

During the year 1835, a Meeting-house was erected, after which, the pulpit was supplied by Rev. Samuel H. Tolman till July 5, 1837, when he was installed pastor of the church. Mr. Tolman continued his work here till Oct. 27, 1839, when their civil contract, by mutual consent, was dissolved. During his ministry thirty-two were added to the church. After Mr. Tolman's dismissal, the pulpit was supplied for two or three years by Messrs. Deming, Parsons and others.

The Rev. Samuel Pierce was ordained, April 19, 1843, pastor of the church. He died in office, March 27, 1844, aged twenty-seven, much respected and beloved. After his decease, the pulpit was supplied by Messrs. Hazen, Kellog and others. In June, 1845, the Rev. Jesse Page commenced preaching as a stated supply, and is still the minister of the people. During his ministry, there have been two seasons of more than ordinary religious interest, and twenty-three have been added to the church in this place, and many who were connected with the Academy have united with the churches in the places where they reside. There have been four or five special seasons of revival of religion, previously, when a considerable number of persons were hopefully converted to the Lord and added to the church.



The church now has one hundred and one members, fourteen having been added by profession the past year. The following persons have held the office of Deacon in the church, viz: Mr. Nathaniel Knight, Mr. Joseph Knight, Mr. Benjamin Hale, Mr. John Merrill, Hon. John Vose, Col. William Page, Mr. Josiah Grover, Mr. Moses Dow, 2d. and Mr. Franklin Gilbert. Seven members of this church have entered the ministry. Thirty-six individuals from this town have entered the learned professions, the town containing about six hundred inhabitants. Since the year 1832, Jan. 1, forty-two children have been baptized. The average attendance on the Sabbath is from one hundred and fifty to two hundred. There is but one other religious society in town, (a Universalist society,) incorporated in 1837. They have preaching occasionally. The Academy, which is one of the oldest in the State, has ever been under a good religious influence, and is at the present time in a prosperous condition.

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## AUBURN.

REV. JAMES HOLMES.

This town was incorporated in June, 1845, and was taken off from Chester. It was the West Parish. No church records are found earlier than 1802. The records of the Presbyterian Parish begin Jan. 19, 1738. This year a committee was chosen to build a Meeting-house, which was situated not far from the center of the present town of Chester. Rev. John Wilson was the minister, and was settled in 1734. His labors are noticed till 1778. He died Feb. 1, 1779, aged sixty-nine years. The warrant for Parish meeting March 11, 1760, has this article, "To see if the Parish will do any thing about finishing the Meeting-house this year." And at the meeting it was voted to raise three hundred pounds old tenor for finishing the two Meeting-houses. The second house was the Long Meadow Meeting-house, situated in Auburn. And these two houses were occupied alternately, until a new one was built, in 1793, about one mile nearer Chester, and was the place of worship until 1848. The names of the preachers succeeding Mr. Wilson are not given, except Rev. David Annen. One Rev. James Davis preached some months, and some became hopeful christians under his labors. June 13, 1803, Rev. Zacheus Colby was unanimously invited to become their pastor, and was installed Oct. 13, 1803. Having been

attacked with paralysis and rendered infirm, he was dismissed in 1809. He died in this place Aug. 10, 1822, aged 75. Very little is given in the records during his ministry, but he is spoken of as having been much respected and beloved. Nov. 1812, Rev. Wm. Harlow was hired to preach, and continued till 1815. Dec. 1816, Rev. Clement Parker was invited to become pastor, and was settled Feb. 19, 1817, and dismissed Oct. 26, 1825. Rev. Abel Manning was hired July, 1826, and preached till 1831. This year Rev. Benj. Sargent commenced preaching, and was installed April 19, 1833, and dismissed April 29, 1841. During his ministry, seventy-three were received to the church on profession, and nine by letter, and forty-five children were baptized. The discussions on slavery created a difference of feeling among the members of the church. Mr. S. became excited, and it is thought this, and the death of his children, produced partial insanity. If the present admissions touching the sin of slavery, had then been made by ministers and others, and free discussion allowed, Mr. S. might possibly have been saved. The state of religious affairs was now extremely unpromising.

In Sept. 1841, Rev. Samuel Ordway commenced preaching, and supplied till 1846. In Jan. 1843, he organized a Congregational Church of sixteen members. In November following six persons were added to the church. The Presbyterian Church was dropped, and the Parsonage was transferred to the Congregational Church and Society, and for this change many were disaffected. Mr. O. once reported to the Missionary Society, that there were one hundred families which did not attend meeting. Rev. James Holmes commenced labor as stated supply here, July, 1846; was installed pastor Dec. 5, 1849. This church was aided by the Missionary Society, from 1841 to 1849. Since 1846, thirty-five persons have been received to membership by letter, and eight by profession; infant baptisms have been ten; sixteen have died; seven have been dismissed; twenty have removed from town without taking letters of dismission.— There are now fifty-two members. The fruits of former divisions are still visible. In seven years, thirty-one families have died and removed from town, that aided in the support of the gospel, and only some half dozen have moved in to take their places. "We are troubled on every side, yet not distressed; perplexed, but not in despair." A small circle of christians cleave to the Lord in fervent prayers. We feel that the gospel will yet be the power of God unto the salvation of many in this place. A new Meeting-house was dedicated in Feb. 1848, and a very pleasant Vestry is now

finished in the basement, and is well furnished. The Parsonage has been sold, and the annual income of the fund is about \$70. The people are doing more each year for the support of the gospel. They hope not to ask missionary aid again, although the church has but eight resident male members. Quite a number are doing well, considering their means, and the Lord will not leave them without a blessing. For some further facts the reader is referred to the history of the church in Chester. The population in 1850 was 810.

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## BRENTWOOD.

REV. CHARLES DAME.

This place was originally a part of Exeter, and before its separation a Meeting-house had been erected within its present limits, at a location called Keenborough, about a mile east of the present house of worship. Brentwood was incorporated in 1742. The town originally included what is now Fremont. To the inhabitants of the latter place the location of the Meeting-house was inconvenient. To meet their wishes, a committee of three gentlemen from Portsmouth was chosen at the time of the incorporation of the town, to select a site for a Meeting-house for the town.—That committee, after due examination, reported, the place at the “gully,” where the present Congregational house of worship stands. By reason of various difficulties, the house was not completed for several years.

Rev. Nathaniel Trask was the first minister of the place. He was ordained as pastor of a church which had been previously organized at Keenborough Dec. 12, 1748. Previously to this, or about this time, a congregation had been gathered, and were holding their meetings in the new Meeting-house. After a series of difficulties between the two congregations, a church was organized at “the gully,” and a union having been effected between the two societies, Mr. Trask was installed pastor of the church formed by the union of these two, Jan. 21, 1756. At the settlement of Mr. Trask the church numbered fifty-three members. Mr. Trask continued in the pastoral office here forty-one years. His death occurred Dec. 12, 1789, at the age of 67. From the decease of Mr. Trask the church was without a pastor eleven years and a half. During this time more than one hundred individuals were employed as candidates or as supplies. Eight or ten of these received calls to settle, but declined them.

Rev. Ebenezer Flint was the next pastor. He was settled May 27, 1801. At the time of his settlement the church had become reduced to six male and thirteen female members. He was a man much respected and beloved by his people. His views and preaching were thoroughly Calvinistic. It being a time of declension, only ten or twelve were added to the church during his ministry, which continued but a little more than ten years. He died suddenly, Oct. 12, 1811, leaving a widow and four small children.

On the 21st of July, 1813, Rev. Chester Colton entered this field of labor, and soon the friends of religion in the place extended to him a call to settle. This call Mr. Colton subsequently accepted, and was settled Jan. 25, 1815. The prospects of the Society now began to brighten. The friends of Christ were encouraged. The aspect of things changed. To the honor of the Congregationalists in Brentwood, and as a stimulus to the destitute in other towns, says a late writer, it ought to be known, that between fifty and sixty families, within a year from the date of their incorporation as a distinct Congregational Society, not only settled Mr. Colton as their minister, with a salary of four hundred dollars a year and fifteen cords of wood brought to his door; but also took down their old Meeting-house and erected a new one, besides building a Parsonage house. Mr. Colton secured to himself the warmest attachment of his people, and his labors were greatly blest. In the winter of 1818-19 a revival was enjoyed, and as far as known, this was the first ever enjoyed in the place. More than forty were added to the church during the ministry of Mr. Colton. After retaining the pastoral office about ten years, Mr. Colton was, at his own request, on account of inflammation of the eyes, dismissed from his flock, and after regaining the use of his eyes, preached awhile in Connecticut, and afterwards as a missionary at the West, where he died a few years since.

Mr. Colton was succeeded by Rev. Luke A. Spofford, who was installed over the church and society, Feb. 22, 1826. After a ministry of about three years, Mr. Spofford, discouraged at the apparent want of success attending his labors, asked and received a dismissal. The number of church members reported June 1828 was 53. After the dismissal of Rev. Mr. Spofford, the people in Brentwood enjoyed for three years and a half the labors of Rev. Jonathan Ward. During this period, says one of his successors, Mr. Ward labored acceptably and faithfully in word and doctrine, to build up and establish the church in the faith; and, as the fruits of his labors, a considerable number were gathered into the

visible kingdom of our Lord Jesus Christ by him and his immediate successors. Mr. Ward still lives in the place, enjoying a serene and tranquil old age, sustained by those truths he has so cheerfully and faithfully defended, awaiting, with assured hope, the time of his departure, to enter upon his reward.

Rev. Francis Welch was the next settled minister of the place. He was ordained pastor of the church Dec. 4, 1833. The ministry of Mr. Welch was embarrassed by pecuniary difficulties, and after sustaining the pastoral office between three and four years, he was dismissed, Oct. 4, 1837.

The next pastor was Rev. John Gunnison. He had been previously ordained at Lyman, Me. May 12, 1831; installed over the Union Society of Salisbury and Amesbury, Mass., Dec. 31, 1835, and at Newmarket, Lamprey River, Feb. 22, 1837. He was installed over the church in Brentwood, June 12, 1839. He sustained the pastoral office two years, and was dismissed June, 1841. He was afterwards settled in West Falmouth, Me. and now resides in New Gloucester.— During the ministry of Mr. Gunnison, there were two seasons of religious awakening in the place, and about forty were added to the church.

Rev. James Boutwell was the next settled minister. He was ordained pastor of the church Nov. 4, 1841. Mr. Boutwell sustained the pastoral office among this people for more than ten years, when he was dismissed May 12, 1852, and became pastor of the church in Sanbornton. He continued, during his stay among this people, to retain his hold upon their affections; he was highly esteemed by them, and his departure was deeply regretted. His memory is still kindly cherished by them. After Mr. Boutwell's dismissal, the pulpit was supplied by Rev. Josiah Stearns, a native of New Ipswich, for a period of about nine months, when he was laid aside from his labors by sickness, which terminated his useful life, June 12, 1853, at the age of 34 years.

The present pastor of the church, Rev. Charles Dame, came to the place Feb. 13, 1854, and was installed the 17th of the following May. He is a native of South Berwick, Me.; graduated at Bowdoin College Sept. 1835, Andover, 1838; settled at Falmouth, Me. May 29, 1839; dismissed from the church there Aug. 11, 1853. The church is now 99 years old. It has now its eighth pastor. It has passed through a variety of scenes of depression and prosperity since its organization. But though at times feeble, and its prospects dark, its great Head has thus far preserved it.— Its present state is one of peace and harmony. Its present

number is sixty-three, and the congregation in good weather numbers one hundred and fifty. The Society has been diminished by deaths during the past year to an unwonted degree. Population in 1820; 892, in 1850, 923.

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## CANDIA.

Rev. WM. T. HERRICK.

The early settlers of Candia were of Puritan descent; and, though many of them were not interested in the Christian religion, as a matter of personal experience, yet they all regarded the institutions of the gospel as essential to the well-being of any community. Accordingly, one of the very first acts of the town, after its incorporation in 1763, and after the choice of the usual town officers, was to provide means to procure the preaching of the gospel. This they must have, at whatever sacrifice. A house of worship, too, they must have, before they were themselves able to occupy their "ceiled houses." This was erected, in 1766, by the united labors and the hearty co-operation of the whole town. In 1802, a porch and steeple were added to this house, and a bell was procured. It stood until 1838, when it was destroyed by fire. A new house was erected that year and is still occupied. The church was organized in 1770, with seventeen members. Its succession of pastors has been as follows: Rev. David Jewett, settled 1771—dismissed or died, 1780; Rev. Joseph Prince, stated supply seven years from 1782; Rev. Jesse Remington, settled Oct. 20, 1790—died, March 3, 1815; Rev. Isaac Jones, settled Feb. 7, 1816—dismissed, May 12, 1818; Rev. Abraham Wheeler, settled Jan. 13, 1819—dismissed, Oct. 29, 1832; Rev. Charles P. Russell, settled Dec. 25, 1833—dismissed, May 26, 1841; Rev. William Murdock, settled Dec. 1, 1841—dismissed, May 2, 1853; Rev. William T. Herrick, settled July 5, 1854.

"The first call to the work of the ministry, was given to Mr. Tristram Gilman, Sept. 1, 1768." This call was not accepted. A call was then given to Mr. Jonathan Searle. This, also, was unsuccessful, and finally, after a day of fasting and prayer, appointed by the committee, as the record has it, "they pitched on Mr. David Jewett, with an offer of £50 for the first year, and £5 more each year afterward, until the stipend should be £65."—[*History of Candia, by F. B. Eaton, Esq.*] At the end of Rev. Mr. Jewett's ministry, forty-two members in all had been received into the

church. The dismissal of Mr. Jewett, procured not without much difficulty by the town, occasioned dissatisfaction in the church, as the following old record shows. It is worth transcribing: "at a Church Meeting some time in the fall of y<sup>e</sup> year 1781 all y<sup>e</sup> members of the church being notified to meet to compromise some matters Respecting an uneasiness that had arisen among some of the members by Reason of mr. Jewett our former minister Going away and it was agreed by all present to forgive and forget every thing Past and unanimously live in Love and peace, in fellowship one with another for the future, mr. Jacob Sargent, mr. Dean Waldleth, mr. Theophilus Sargent not present."

Rev. Joseph Prince, who was employed for seven years as a stated supply, was blind before he commenced preaching. He had preached nearly forty years when he came to Candia. He was actively employed in preaching from place to place, in the "Great Awakening," in 1745-6-7. His funeral sermon, preached in Newburyport in 1791, speaks of him as an eloquent, devout, acceptable and successful preacher. His mortal remains lie in the same vault with those of Whitefield. During the ministry of Mr. Jewett and Mr. Prince, the "Half-way Covenant" was in vogue in this church.—Many were received into covenant, or "owned covenant," and had their children baptized, who were not "received into full communion." About two hundred and forty baptisms took place during the ministry of Mr. Jewett, and one hundred and forty during that of Mr. Prince; only one adult among them all, so far as the records show. Mr. Remington was opposed to the "Half-way Covenant;" and soon after his settlement in 1794, "the church agreed Not to give their Consent to have any Children Baptized by any minister unless their parents one or both joined with the Church."

The ministry of Rev. Jesse Remington forms an important part of the history of the church. It was nearly twice as long as any other; and Mr. Remington is the only pastor that has died in office here, and laid his bones among his people. The work of the church had hitherto been mainly *preparatory*; it was now time to settle its foundation deep and strong, and to commence the erection of a durable and well-proportioned superstructure upon such a foundation.—Mr. Remington was eminently the man for this work. He was devout, sound in doctrine, diligent and untiring in his labors; and pre-eminently a *thorough* man. Rev. Mr. Prentice of Northwood said, at his funeral, "He was indeed an evangelical preacher, sound in the faith, remarkably clear in the doctrines of grace, a lover of hospitality, a lover of good



men, holding forth the faithful word. He was solemn and impressive in his manner, evidently realizing the weight of his own responsibility to his Lord and Master. He felt those truths which he exhibited to others. He declared the whole counsel of God. He was by no means a *man-pleaser*."—Such a man was well adapted to his time. If he was permitted in his own lifetime, to gather but few sheaves, yet those few were so thoroughly threshed and so carefully winnowed, that there was little left but the clear and solid grain.

*Parsonages and Funds.* Before the settlement of Mr. Jewett, the town had commenced the erection of a parsonage on the "Parsonage Lot." Mr. Prince was employed to preach seven years, "for the improvement of the parsonage, and a hired hand six months each year, putting the buildings and parsonage in repair." Mr. Remington was to have "the use and improvement of the parsonage lot and buildings, during his ministry, and £60 lawful money, annually, and likewise twenty cords of wood yearly hauled to the parsonage house, eight or twelve feet long." Soon after the death of Mr. Remington, in 1815, the parsonage farm was sold.—The avails, however, were still controlled by the town; and both Mr. Jones and Mr. Wheeler were settled by the church and the town acting together. During the ministry of Mr. Wheeler, the town voted to divide this fund, and give a part, (about one fourth,) to another society, and the remainder to the "Congregational Society of Candia;" which society was formed at that time, and has since co-operated with the church, in the settlement and dismissal of ministers. The income of this fund, increased by two or three small donations, is now about two hundred and forty dollars a year.—Since 1849, they have averaged about three hundred dollars a year in contributions to benevolent associations. The average attendance on public worship, in all evangelical churches in town, does not exceed 400 persons. More than one half of the population belongs to this parish. The whole number of members in the church from the beginning is 595. The members in the church at different periods, are as follows: 1816—28; 1818—49; 1822—70; 1823—182; 1824—215; 1830—192; 1832—262; 1835—236; 1849—294; 1854—258; 1855—250. The infant baptisms from the beginning have been 748. Adult baptisms in all, 204. It is not known that the town has furnished more than two men for the ministry,—three or four are now preparing for it.

There was no revival in town until the year 1822. In the fall of that year, the power of God began to be displayed

in this church and town in a most wonderful manner ; it swept over the whole community, and shook the hearts of all this people, as the trees of the forest are shaken by a mighty wind. The church was small, but a few who were accustomed to meet for a weekly prayer meeting at the house of the pastor, agreed to consecrate an hour every Saturday evening to prayer for a revival of God's work. This *private concert of prayer*, was, doubtless, an important instrumentality in preparing the way of the Lord. This revival, commonly spoken of in this church as the "Great Reformation," *broke out* in a very striking manner. A letter written in Oct. 1822, by a member of this church, now living, gives so vivid an account of the opening scene of this great work, that extracts from it seem desirable here. The writer speaks with rejoicing of a work of grace already commenced, and says, "God has, as it were, caused the dead to hear his voice and live ; for, surely, nothing but an almighty power could accomplish what has taken place in this neighborhood within one week." The letter then goes on to say that, "three persons had met the Friday evening before, to have a jolly time. One of them began to talk in a light way of the day of judgment ; the other two soon began to sing a psalm-tune, and whilst they were singing the words, 'And whilst the lamp holds out to burn, the vilest sinner may return,' the other, who had been speaking lightly of the day of judgment, suddenly rose, took a chair, and went to prayer. They were all astonished out of measure, but thought it mockery. His wife, who was a pious woman, said she expected the house would sink under them. After having made a good prayer, as they said who heard him, he sat down, burst into tears, and began to warn his associates to quit their sinful courses ; said if they felt as he did, they would pray too. They told him, if he would make as good a prayer as he did before, they should think there was something real. He said he would attempt to, if they desired him to. He accordingly went to prayer ; made an able prayer, and sat down weeping. They were struck with the utmost solemnity at his manner of conduct. His wife said she had not strength to get out of her chair, so great was her astonishment. They all sat up until about two in the morning. K— says he feels like a new man ; he says he was struck through soul and body, as it were, in a moment, when he rose to prayer ; said he could not have sat another moment, any more than if he had been on coals of fire. He does appear in reality to give evidence to all around of a saving change of heart. He went on Monday evening to meeting ; told his experience,

then went to prayer." Here the letter ends abruptly.—Some of the aged members of this church say, he scarcely ate or slept for two or three days; was too weak to attend meeting on the Sabbath,—they never heard such preaching as they heard from him. He gave good evidence of piety until his death, several years since. In such power did this revival commence; and in such power did it continue for several months. Proud hearts were humbled, stubborn wills subdued, and the tongues of the dumb unloosed. As the fruit of this great work, one hundred and fifty were added to the church; many of them heads of families, including the more influential ones in town. Revivals of less power, but of much interest, occurred in 1830 and 1832, during which years about seventy-five were added to the church. An interesting revival also occurred in 1838, under the ministry of Mr. Russell; as the fruit of which about sixty were added to the church; and another in 1849, while Mr. Murdock was pastor. The subjects of this last work of grace, some fifty-five, were all young; most of them under twenty years of age, and members of the Sabbath School.—The strength of the church, though *absolutely* greater now than forty years ago, is *relatively* less, considering the number of members then and now. There is less open wickedness in society now, than then. Population in 1820, 1273; in 1850, 1482.

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## CHESTER.

REV. LAUREN ARMSBY.

The first settlement on the tract known as the "Chestnut Country," (now Chester, Candia and Raymond, with parts of Manchester and Hooksett,) was made in the summer of the year 1720, by twenty-four individuals from Hampton, Haverhill, and the adjoining towns. The charter of the town was granted in 1722. From this time until 1728, these settlers were accustomed every Sunday morning to mount their horses and travel over a rough foot-path ten miles to Kingston, returning after services to their homes "in the woods." In the autumn of 1728 the expediency of building a Meeting-house was first seriously discussed. It was built by an assessment of forty shillings on each proprietor, and was finished in March, 1731. It stood a few rods south of the spot where the present Congregational Church is situated, and was 50 feet by 38 in dimensions; it fronted the south-

west. In the meantime, June 10, 1729, the town *voted*, according to the custom in such cases, "that Mr. John Tuck of Hampton, *is chosen* to settle with the inhabitants in the work of the ministry at Chester." Accordingly about the first of July, Mr. Tuck came *on trial*, and preached fourteen Sundays to them in the most spacious *log-house* of the settlement; for it was not until 1732 that a framed house was erected. He declined settling among them. Rev. Moses Hale, in Jan. 1730, was chosen to settle in the ministry with the same salary which Mr. Tuck was offered, viz. £120. The minister's lot of 20 acres would also accrue to him at his settlement according to charter. A committee was chosen "to treat with him, and acquaint him with what the town hath done, and invite him into the ministry." They received a favorable answer and reported to the town. Mr. Hale's ordination took place Oct. 20, 1731, Rev. Messrs. Phillips and Barnard of Andover, and Rev. Mr. Brown of Haverhill, officiating. A church was formed at the same time. After the close of the war, early in 1726, many *Irish Presbyterians* were induced to emigrate to the colonies. These settlers were originally of Scotch descent, having emigrated to Ireland from Argyle in Scotland. A great jealousy immediately arose between them and the early settlers of the town, who, themselves mostly proprietors, looked upon the Presbyterians as intruders, and determined among themselves that they should pay their proportion towards Mr. Hale's support. Thus matters continued to become worse and worse, and also about this time Mr. Hale's health failed, so that as early as Sept. 1733 the inhabitants were obliged to procure some one to supply the desk for a quarter of a year. Mr. Hale himself, Sept. 1734, foreseeing that he would not be able to remain their pastor, made certain proposals to the town in regard to resigning his charge. His proposals were accepted, and an ecclesiastical council was holden at Salisbury, Mass. on the 13th of Aug. The council dissolved the connection between the church of Chester and Mr. Hale. We have every reason to believe the greatest charity was exercised toward him throughout his sickness; that at last when his dismissal became inevitable, it was done with manifest grief and reluctance.

The determination of the council was accepted by the proprietors, who voted to hire a minister for three months at the public charge. A day was set apart in September for "a day of fasting and prayer for another minister," at which the advice of the neighboring clergymen was taken. At this time occurred the first difficulty between the *Orthodox*, or the original settlers, and the *Presbyterians*, who had mostly

taken up their abode there since 1730. Several of these latter now enter a protest against the above vote, declaring themselves "not of that communion," and objecting to any expense which might follow from it, as they had "hired a minister themselves." This minister was Rev. John Wilson, who was the same year ordained by them. Their meetings were held in private houses until 1749, when they built a church. This society will be referred to hereafter. The *Orthodox* settlers, (as they were styled in distinction from the *Presbyterians*,) notwithstanding the protest, continued to hire a minister of their own persuasion. In November, 1735, Rev. Timothy White was chosen as Mr. Hale's successor; but he declined the invitation. In June, 1736, Rev. Ebenezer Flagg was chosen to be their minister with a salary of £120. These attempts called forth another protest signed by the members of Mr. Wilson's society. In 1739 the Presbyterians were, by act of Legislature, excused from paying for the support of Mr. Flagg. At Mr. Flagg's settlement already referred to, when the difficulty occurred between the parishes, Mr. Flagg himself was the only one who strove to accommodate the troubles. An anecdote is related of his perseverance in making the acquaintance of Mr. Wilson, which speaks well for his endeavors to do all in his power to prevent further difficulty. As the story runs, it was not until his third visit that Mr. Flagg received an invitation to enter "Parson Wilson's" house, but at last the foundation of friendship was laid, which endured through all the succeeding litigation, until the death of Mr. Wilson. The Presbyterians were gradually becoming as strong in numbers as their rivals, and in April, 1739, ten years after the erection of the first church, they also voted that it was expedient to have a house for public worship, and for this purpose assessed £240 on themselves. Mr. Wilson gave his people the land on which to set the church, which, it appears, was completed the next Autumn, 1739. It stood on what went by the name of "Haverhill Road," and was, in dimensions, about 35 by 40 feet. It is still remembered by many inhabitants of Chester; about fifty years since it was removed to the North Parish, where it has since been demolished to make place for a new one. A portion of the land presented by Mr. Wilson was used by the society as a burying place. Mr. Flagg was born at Woburn, Mass., October 18th, 1704, and entered Harvard College in 1721, at the age of 17 years, and in 1725 took his degree. During his ministry there appears to have been but one considerable revival; that was in 1742, about the time of Mr. Whitefield's visit to this part of New England, and was shared in common

by the neighboring towns. It is usually known as the great revival of 1741. In 1742 thirty eight were added to the church; eight owned the covenant. In 1741 only nine united with the church; in 1743 only eight. Besides this, the years 1750; '56, '57, '61 and '64, seem to have been times of more than usual interest. The whole number of those who united with the church under Mr. Flagg, is 243 *to full communion*, and 287 *who owned the covenant*. During the 60 years that Mr. Flagg was minister of Chester he was called upon to baptize no less than 1450 infants. The Church Records are in his handwriting until he attained his 80th year, when he resigned them to Mr. Bradstreet. Mr. Flagg died Nov. 14th, 1796, and what is observable, he survived every parishioner who was active at his settlement. Rev. John Wilson, minister of the Presbyterian Society, was born in Ulster County, Ireland, in 1709. He graduated at the University of Edinburgh or Glasgow, and came to New England in 1729. In 1734 he was called to preach in Chester, where he was the same year ordained with a salary of £100. Mr. Wilson continued in the ministry at Chester until his death, Feb. 1st, 1779. Many of Mr. Wilson's sermons are in existence, and they display much study and ingenuity in their construction. He was a peculiarly quiet man, and took no active part in the affairs of the town. In the Revolution, although his views were radically *Whig*, he let nothing draw him from his study. We may here refer to the erection of a new Congregational Church in 1774. This church, with some changes both interior and exterior, still remains nearly where it was first erected. The men of Chester of a hundred years since retained all the characteristics of their fathers. They were practical men, and cared more for use than ornament. In one instance this trait seems to have led them rather into extremes. We copy it from the Parish Records for 1743: "*Voted*, That where any persons shall have a pew in the Meeting-house, and there is no window against it, they have liberty to make one; they maintaining the same." Mr. Flagg continued the sole pastor of the Congregational Church until he was nearly 89 years old. In 1793 we find upon the church record, in his own handwriting, the following entry: "Chester May 30th, 1793. This day at a church meeting, regularly appointed, voted Mr. Nathan Bradstreet a call to settle over them in the Gospel ministry." Mr. Bradstreet was settled Oct. 13th, 1793. The parish agreed to pay him £75 a year, while Mr. Flagg lived, and £90 a year, after Mr. Flagg's death; also, the use of a parsonage, worth \$900, or the interest of the money. Mr. Bradstreet was settled under

happy auspices. The church was considered, at this time, large and flourishing, consisting of about eighty members. In a letter of complaint sent to him from his church, and approved by two-thirds of the male members, a little more than twenty one years after his ordination, we find the following language: "They saw you initiated into the ministerial offices of the parish and charged with the pastoral functions of the church in this place; they saw you young, exemplary, and assiduous to perform the duties of your charge. With this flattering example they had anticipated that numbers would have been added to their then large and flourishing church and congregation, and that you, Revd. sir, would have gone in and out before them, would have solaced and supported the faint hearted by your conversation and advice, would have tempered and brought down the passions of the stubborn and high minded, and, in fine, that you would have proved an example for them in private, and in public, in person, and family." The letter goes on to show that these pleasant, but, it may be, somewhat extravagant anticipations like many similar ones, had not been realized. They complain of a general neglect of pastoral duty on the part of the pastor.

The church had dwindled from thirty male members to eleven. Mr. Bradstreet, not being willing to unite in a call for a mutual council, on the 26th of April 1815, an ex-parte council, called by the major part of the male church members, met in Chester. In their result they say, "the council must express their decided opinion that, these difficulties demand immediate attention, and may, and ought, to be brought to an issue or submitted to a mutual council, in the course of three months from the present time; but, if an event, so desirable, should not, in that space, be realized, this council, on being notified, will again convene in this place, on the third Wednesday of August next, to afford any further advice and assistance which the state of things may require." In this council, Rev. Jeremiah Barnard was moderator, Rev. John H. Church was scribe. In compliance with this advice, Mr. Bradstreet agreed to unite in calling a mutual council. In making the arrangements, however, there was a disagreement in regard to the form of the letters missive. The aggrieved members finally recalled their former council with the addition of two other churches. This council met in Chester, Oct. 11th, 1815. They persuaded the two parties to unite in calling a mutual council, which was convened in Chester Nov. 7th, 1815, and continued in session for eight days. Rev. Mr. Abbott, of Hampton Falls, was moderator, Rev. Dr. Harris, of Dunbarton, was scribe.—

Charges against Mr Bradstreet were presented by the aggrieved members and by Mr. Bradstreet in return. In their result the council say, "In the course of evidence exhibited to this council, they have been convinced that, unless a better understanding between the pastor, his church, and the parish in this place, can be had, and that soon, both the comfort and usefulness of the pastor must be at an end. As peace makers, we recommend to them to adjust their differences and be at peace among themselves. But, if attempts should prove unsuccessful, we cordially advise the Rev. Mr. Bradstreet to ask a dismissal from the church and people in this place; and we advise the church, and earnestly recommend to the parish, to consent, that a dissolution be effected, in a regular way, as soon as practicable. The council recommend to the pastor and the church that, an acceptance, by the parties, of this result, should be a final settlement of all their articles of charge against each other."

Although both parties proposed to accept of the result, it did not heal the difficulties. Mr. Bradstreet applied to the parish, instead of the church, for a dismissal. This the parish refused to grant. Church meetings were called by a deacon of the church, which appear to have been attended only by the aggrieved members who formed a majority of the church. On the 16th of April, 1816, they passed a vote of censure on Mr. Bradstreet, particularly for "non-compliance with the true spirit and meaning of the result of mutual council," and cited him to appear and answer charges brought against him. At the next meeting, April 22d, Mr. Bradstreet was present, but did not give satisfaction, and the church "Voted, that the Rev. Nathan Bradstreet ought, and he hereby is, suspended from his official duties in this church, as pastor, till the 10th day of May next. If no satisfaction is made by him to the church by, or before, that time, they will proceed then, to excommunicate him from the body, communion and fellowship of this church." May 10th the church met again, and Mr. Bradstreet sent them a communication, requesting that, they "should consent to a dissolution of his pastoral relations to them in the regular way." The church voted, however, that Mr. Bradstreet had not given them satisfaction, and proceeded formally to excommunicate him from their body. Stating their reasons at considerable length, they say, "We, from a sense of duty to our God, to our fellow beings, and ourselves, and in conformity to the established usage of the Congregational churches, in New England, Do, in the name of the Father, Son, and Holy Ghost, excommunicate the said Nathan Bradstreet



from the body of this church, its fellowship and communion from this time henceforth and forever more. Amen." Soon after, Mr. Bradstreet and the "three adhering brethren," as they were called, passed votes, separating the seven "disaffected or withdrawn members" from their body. The aggrieved members applied for advice to the Haverhill Association, of which Mr. Bradstreet was a member, at their session in Hampstead, June 11th, 1816. The Association gave some advice to the parties, and voted, at the request of Mr. Bradstreet, to hold their next meeting in Chester, and "then attend more particularly to the subject and give such judgment and advice as the state of things shall seem to require." Mr. Bradstreet was present and approved of their advice.—The Association met in Chester August 13th, 1816.

The particular point, in relation to which the Association were called upon to decide, was, whether the pastor or the church had complied with the advice given by the mutual council. After listening to full statements a committee to make a report was appointed, of which Dr. Church was chairman. In the report that was offered, regret was expressed at the course pursued by both parties, and especially that the church should "so hastily censure, suspend, and excommunicate, their pastor, and especially, as in so doing, their votes were founded on charges and for reasons which, the Association do not feel satisfied would authorize them to excommunicate their pastor." It was affectionately and earnestly recommended, "that the church rescind their votes, and that Mr. Bradstreet and the members with him rescind their votes, which have been passed since the separation. The Association also feel constrained to add, from a tender regard to Mr. Bradstreet as a member of their body, and, to the peace and prosperity of this sister church and religious society, that, it is their unanimous opinion and advice, that the comfort of Mr. Bradstreet, the edification of this church and the best interests of this parish, require that they should all consent to a separation, on terms favorable to him and them, and, that a mutual council should be called for this purpose, without unnecessary delay." This report was unanimously approved by the Association. Neither the church, nor the pastor, were willing to comply with the advice, and at the next meeting of Association, in Salem, Oct. 8th, 1816, several members of the church in Chester made communications. Mr. Bradstreet was also present. In the report which the Association unanimously adopted at this time, they declare, "It appears no effectual measures have been taken by either party, to comply with the advice of Association, which was

given at their last session. The Association have no further advice to give, except to urge them to comply with advice already given. And things have come to such a crisis, that the Association must insist upon a compliance with their advice, in order to their continuing in christian fellowship either with Mr. Bradstreet or the members of the church who have dissented from him. The Association would however unreservedly express their full conviction that, a dissolution of the pastoral relation between Mr. Bradstreet and the church, is indispensable to the comfort of both and the prosperity of Zion in that place."

The church, at first, refused to comply with the advice of the Association but finally rescinded their votes of censure and excommunication against Mr. Bradstreet. Mr. Bradstreet and the three "adhering members," also rescinded their votes against the "withdrawn members." At a church meeting held Sept. 12th, 1817, "The pastor requested a dismission from his pastoral relations, which request was granted." This action was approved and confirmed by a mutual council, Oct. 7th of the same year. Thus ended these protracted difficulties. During Mr. Bradstreet's ministry of twenty four years, according to the records kept by himself, there were twenty seven admissions to the church by profession and letter. Forty three owned the covenant. There were 198 baptisms. Rev. Nathan Bradstreet was born in Ipswich Ms. 1770, graduated at Dartmouth 1791, studied Theology at Newburyport, was settled Oct. 30th, 1793, dismissed Sept. 12th, 1817, and died, (committed suicide,) Jan. 29, 1827.

Mr. Leonard Jewett of Hollis was next employed and preached nearly a year, and his health failed.

In December 1819, a call was given by the church and parish, to Mr. Joel R. Arnold, to settle over them in the gospel ministry. He accepted this call and was ordained, March 8th, 1820. He was settled on the condition that, the connection might be dissolved at the option of either party, by giving six months notice. This ministry was a very successful one. It was the era of revivals, and the church in Chester was richly blessed. During his ministry there were 110 additions to the church; 34 adult, and 90 infant baptisms. He was dismissed March 31st, 1830. It is said that only one member of his church could be induced to vote against him. The opposition to him was out of the church.

In August of 1830 the church and parish extended a call to Rev. Jonathan Clement, D. D., which was accepted. He was settled Oct. 13th of the same year. During Mr. Clement's stay in Chester there were extensive revivals, in which

his people largely shared. In the course of his ministry there were 207 additions to the church. Only 12 adult baptisms are recorded, and 194 infant baptisms. Mr. Clement was dismissed by a mutual council Sept. 10th, 1845. He was a graduate of Middlebury College in 1818. For ten years he was teacher at Phillips Academy, Andover. The present pastor, Rev. Lauren Armsby, began to preach in Chester Jan. 1846, received, and in April accepted a call, and was settled May 27th. He graduated at Amherst 1842. During his ministry there have been 84 additions to the church—18 adult baptisms and 41 infant baptisms. There are now 195 members in the church.

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### DANVILLE.

By a legislative enactment, Danville was incorporated, Feb. 22, 1760. It is not known when a church originated here, but it is supposed to have been previous to the settlement of a pastor. Great sacrifices must have been made to secure the administration of the gospel, for, sixty years after the church was formed, there were but 228 souls in town. Yet, in less than three years after they became a town, they united in calling to the work of the ministry Mr. John Page a native of Salem, and a graduate of Harvard. He was ordained Dec. 21, 1763, and exercised his ministry for twenty years, until death removed him from the scenes of earthly toil, Jan. 29, 1783. The self-denial which established the gospel here would probably have continued to sustain it, had the town been united, and left to its own course. The church has become one of the things that were,—very little religious influence is felt in the place.

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### DEERFIELD.

REV. U. W. CONDIT.

There is nothing in the town or church records relating to the organization of the Congregational church. But, in the town records, we find this account of the organization of the parish. “Anno Regis Georgii tertii, Magnæ Britaniæ, Françæ, et Hiberniæ, sexto : [*Seal.*] An act for erecting and incorporating a new parish, in the North westerly part of the Town of Nottingham in this province.” The reasons

assigned by the petitioners for a new parish were, that they had to go ten miles to meeting, and that they were able to maintain religious worship as a distinct parish. George III. came to the throne, 1760; the new parish of Deerfield was, therefore, incorporated in 1766, and, doubtless, the church was immediately organized.

Rev. Timothy Upham was the first pastor of this church, having been ordained to the work of the ministry, in 1772, six years after the parish was organized. We find the following record of his death: "Feb. 21, 1811, Departed this life, in the sixty fourth year of his age, after having continued among us, nearly forty years, a prudent, active and faithful labourer in Christ's Vineyard, the Rev. Timothy Upham. He was taken as we trust to heaven, to receive the reward of his faithful and long continued labours."

Rev. Nathaniel Wells, of the town of Wells in Maine, was ordained pastor of this church, July 1, 1812., and continued his labors till September 1841, a period of twenty-nine years. He still lives, an ornament to the profession he so long adorned; beloved by all who know him; revered by those who have grown up by his side, and under his influence; a great help to the present pastor of the church by his earnest prayers, and hearty sympathy, and patriarchal example. When father Wells retired from the pastorate, the church and society kindly gave him the parsonage and farm, on which he lives in quiet retirement, "leaning upon the top of his staff," and calmly awaiting his summons to depart and be with Christ.

Rev. Ephraim N. Hidden was ordained pastor of this church Sept. 1841, and continued his services till Oct. 1849.

Rev. William A. Patten was ordained pastor of this church July 18, 1850, and continued his services till July 21, 1852.

Rev. U. W. Condit was installed pastor of this church, July 10, 1855, and is the present pastor. From the dismissal of Rev. W. A. Patten to the settlement of the present pastor the pulpit was supplied by Rev. W. A. Fobes and E. F. Abbott. In order to show the efforts of the early settlers to establish the gospel here, and their high appreciation of religious privileges, we transcribe the terms upon which the first pastor was settled. "Voted, that the parish agree to allow Mr. Timothy Upham £60 lawful money, for the first year's salary, to begin the first day of March next, and to add £5 yearly, till it amounts to £75, and to continue the same salary so long as he continues a regular minister; and likewise, to build a house on the parsonage

lott where the Meeting-house was framed, forty two by thirty two, two stories high, with a commodious cellar, and well, the outside to be enclosed so as to be comfortable, and two rooms to be finished according to country mode, within one year from this date ; meaning, to consult with our Elected pastor ; the other part of the house to be finished in four years from this date. A barn to be built, thirty two by thirty, within one year from this date ; likewise, to keep his horse for one year from the said first of March ; the second year, one horse and one cow ; the third year, one horse and two cows, and after that time, we engage, that there shall be land enough cleared on the parsonage, to keep two cows, one horse and ten sheep, summer and winter, in a *middling season*, and to be *well fenced*, and we must keep said fence in repair, *but, the meaning is* that the said Mr. Upham shall have the whole proffits of the parsonage, except wood and timber, so long as he continues to be a regular Minister of the Gospel, according to the congregational constitution ; and also, twenty five cords of wood att his house yearly, and his salary to begin from the time of his settlement according to the proposal for the first year, till the said first day of March commences." Such care and kindness, on the part of the people must have awakened in the mind of the pastor, the liveliest interest in their welfare and must have cemented a union which lasted nearly forty years, and then only terminated by death. With like care the people of this parish have ever watched over the wants of their spiritual shepherd, as anxious for his comfort as for their own. Rev. Mr. Wells settled in 1812, with a salary of \$400 and an ample parsonage ; Rev. Messrs. Hidden and Patten settled, each, with a salary of \$500. Rev. U. W. Condit, settled in 1855, with a salary of \$600. A house of worship was erected, it is believed, soon after the settlement of the first minister. The frame of this house was raised on ground given by Stephen Bachelder, but before it was covered, it was taken down by vote of the parish, and removed to Chaise's Hill. The Meeting-house remained on this mount of God, through the ministry of Rev. Mr. Upham, and, till near the close of Rev. Mr. Well's ministry, when it was taken down, converted into the present town-house, and the present house of worship erected. The parish is now providing a new and commodious Parsonage. As nearly as can be ascertained, there have been 262 members of the church since its organization. It now numbers 105. There have been 174 infant baptisms. The duty of infant consecration has of late been pressed upon the people, with a desire to bring

back the church, to its original affection for this doctrine of training up our children for the church of God.

We have no account of revivals, in this church, till 1831, when the Spirit was poured out in great power. To give an idea of this work we cite an incident. The youngest son of Rev. Mr. Wells was then a boy about ten years of age, and attending school. On a pleasant day, one of the scholars, a little older than himself, invited him to go into the woods, without revealing his purposes. And when he arrived in the shade of the green woods, he was surprised to find a number of little groups holding prayer meetings in nature's temple.—About 60 were gathered into the church. Revivals also occurred in 1835 and 1838 bringing in 50 members. To show the high value set upon a pastor by our ancestors, we relate the following facts. After father Wells had accepted a call from the parish, the people made arrangements to move his family and effects. A number of carriages were sent to convey his family and furniture, and when the pastor and family had arrived at Nottingham Square, they were met by a procession of about forty carriages, and escorted to the parsonage. And when arrived at the parsonage, the company formed themselves into lines extending from the street several rods, to the entrance of the house, between which the pastor and his family passed to his future home, to meet with such an entertainment as his parishioners knew, so well, how to provide. Forty years have passed, and when reciting this incident, the venerable countenance of the aged pastor was lighted up with pleasant smiles, and tears came, unbidden, in remembrance of such kindness from friends who, with three or four exceptions, have passed away. There are now 116 members in the church. There is not a place in town where intoxicating drinks are sold as a beverage.

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## DERRY.

FIRST CHURCH.—Rev. J. W. WELLMAN.

On the 12th of April 1719, old style, under a large oak, at the east end of lake Tsienneto,\* as the Indians named it, or Beaver Pond, as it is now more commonly called, Rev. Jas. McGregore delivered from Isaiah 32: 2, the first sermon ever preached in Derry, then called Nutfield. The preacher was a Scotch Presbyterian minister, "of distinguished talents." His audience was a company of Scotch Irish emigrants from

\* Pronounced, Sho-ne'-to.

the north of Ireland, who, only the day before, had reached the shores of this beautiful lake, then embosomed in an unbroken wilderness. Soon after this, those pious emigrants, sixteen families in all, organized themselves into a church and society, modeled after the Presbyterian form, and presented to Mr. McGregore a formal call to become their pastor. As there was then no Presbytery in New England, they found their church polity not applicable to all the exigencies of the church militant. They therefore cheerfully conformed, for the time being, to the principles of Independency, and on an appointed day, with appropriate religious services, the minister received the people as his pastoral charge, and they received him as their pastor. The text from which Mr. McGregore preached his own installation sermon was Ezekiel 37: 26. He had received ordination in Ireland to the work of the ministry. Thus was formed the first Presbyterian church in New England. At a communion season four years after, there was present two hundred and thirty communicants. On a similar occasion, some ten years after the formation of the church, there were present three hundred and seventy five. Mr. McGregore died March 5, 1729, aged seventy two. "His personal appearance was commanding; his stature, tall and erect." "He possessed a vigorous and discriminating mind," and "was strictly evangelical, in his doctrinal views, and pecuniary spiritual and experimental, in his preaching." He was "a wise, affectionate, and faithful guide to his people both in civil and religious matters. His name and memory were most tenderly cherished by his bereaved flock and succeeding generations."

Very soon after the death of Mr. McGregore, the Rev. Matthew Clark was invited to officiate as minister, but was not installed as the pastor of the parish. Mr. Clark, at this time was about 70 years of age. He had been a military officer in the Protestant army in Ireland, and served at the memorable siege of Londonderry. Subsequently he became a preacher of the gospel, and followed some of his companions in arms, and other friends, to this town. He married, as his third wife, the widow of Mr. McGregore. He supplied the pulpit and performed pastoral labor for the people, for about four years, when he gave up his charge to a regularly installed successor. He died Jan. 25, 1735, aged seventy six. At the communion season Oct. 8, 1732, six hundred communicants were present. Oct. 6, 1734, only fifteen years after the formation of the church, seven hundred were present. This large number of communicants was owing to several causes; first, to the fact that the standard of qualification for church

membership in the Scotch Presbyterian church, is such, that any person of good moral character, and of ordinary intelligence upon the doctrines of the catechism, who will give his assent to the creed of the church, can be admitted; secondly, to the fact that there were but two sacramental seasons in the year, to which the people attached the greatest importance, attending meeting for religious services and preaching, on Thursday, Friday, and Saturday immediately preceding the communion Sabbath, and also, on the Monday immediately following; and thirdly, to the fact, that it was then customary for the people of the neighboring towns, especially for those who had gone out from this town to come, on these occasions, and participate with the church in this sacred observance. Still, it is probable that the number of *resident* members was very large, including, as it doubtless did, by far the larger portion of the inhabitants of the town.

In 1732, the town commissioned Mr. Robert Boyes to go to Ireland, and, with the assistance of Rev. Mr. McBride of Ballymony, select and invite "a suitable, well qualified, and accredited minister to take charge of them in the Lord, engaging to pay any one who should consent to come, £140 annually, besides the expenses of his voyage, and also, to give him, as a settlement, one half of a home-lot and a hundred-acre out-lot. In Oct. 1733, Mr. Boyes returned with the Rev. Thomas Thompson, who, on the eve of his departure was ordained by the Presbytery of Tyrone, as pastor of the colonial church in Londonderry. Mr. Thompson was twenty-nine years of age when he came to the people of his charge, and he labored with them only five years, when he died, Sept. 22, 1738. He was a very faithful and acceptable pastor, and under his labors the church was much enlarged. During his connection with the church, it had the largest number of communicants which it has ever had, having, in one instance, at least seven hundred present at the communion season. On some of these occasions, the number was so large, according to the traditions of the people, that they were obliged to hold the services of the sacrament in the open air.

In 1739, the parish and church extended a call to the Rev. William Davidson, engaging to give him £160, as a settlement, and the same sum, annually, as his salary.\* Mr. Davidson was installed in 1740. He married the widow of

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\* Every thing considered, probably few ministers if any, now in the State, receive a salary so large as this. Mr. Davidson received, including his settlement, three hundred and twenty pounds, the first year. At that time the Governor of the colony received one hundred pounds. But, at the present time, a clerk in a rail-road office receives a larger salary than the great majority of the ministers of the State.



Mr. Thompson his predecessor, and was the pastor of the church for more than fifty years. He died Feb. 15th, 1791, aged seventy-seven years. He was born in Ireland, and was educated at the university in Scotland, graduating, in 1733, at the early age of nineteen. He is described as having been peculiarly mild and amiable in his disposition, and sincerely devoted to the interests of his people, by whom he was greatly beloved. He was not an exact theologian, nor a very effective preacher. It was during his ministry that the "great awakening" occurred in New England. At this time, the celebrated Whitefield preached in Londonderry, and the West Parish in the town, to a very considerable degree, participated in the general awakening of the churches. But Mr. Davidson, who was pastor of the East Parish, gave the new movement no countenance whatever. In this he was sustained by his people, and consequently his church remained unblest. Subsequently, the discipline of the church was so much neglected, and vital piety so much declined, that there was scarcely any distinction between the church and the world.

After the death of Mr. Davidson, the church remained vacant for about four years. In 1795, a call was extended to the Rev. Jonathan Brown, and he was ordained as pastor of the church, by the Londonderry Presbytery. A large minority of the parish, however, made a determined opposition to his settlement, and earnestly remonstrated against his ordination. But the Presbytery disregarded the remonstrances, and placed him over the church. The minority subsequently withdrew from the parish and formed a Congregational church and Society, the latter of which was incorporated by an act of the Legislature under the name of the "Third Parish in Londonderry." This Congregational Church maintained separate worship for about twelve years. Mr. Brown's ministry continued until Sept. 1804, about nine years, when "in consequence of renewed opposition and alleged imprudences," he was dismissed, at his own request. He was never again settled in the ministry. He died in February 1838, eighty years of age.

In 1809 the First (or Presbyterian) Parish, and the Third (or Congregational) Parish, chose a joint committee to consider their differences, and to draft articles of agreement, with a view to unite the two parishes. The articles of agreement, reported by this committee, were adopted, with slight amendments, by both Societies, and thus the two parishes were made one. These articles of agreement prescribed, among other things, that the minister of the parish should be

ordained by "a convention of ministers and delegates" selected by the candidate and the parish; also, that, in any case of discipline, if any appeal is made, it should be made to a "convention of ministers and delegates;" and, "that, in case of any dispute arising between the church and minister, the same shall be submitted to a convention of ministers and delegates." They likewise prescribed that, the church should be governed by the minister and a committee of twelve men, members of the church, which committee should be chosen by the parish once in three years. But in no respect do these articles recognize any allegiance, on the part of the church, to the Presbytery. Soon after, the new parish was incorporated by an act of the Legislature under the name of "The First Parish in Londonderry." After the union of the two *parishes*, the two churches took measures to effect a corresponding union. They "mutually chose a committee of six members to draft articles of agreement." At a subsequent meeting of the two churches, the report of the committee, including a creed and covenant for the proposed new church, was adopted. At the same meeting, the two churches took the following action: "Voted, to resolve ourselves into one church, engaging to walk together corresponding to the articles of agreement upon which our union is founded, according to the ordinances of the gospel." Thus a happy union was effected, and the bitter alienations and animosities of the several preceding years began to be buried. The new church was essentially Congregational in its form, fully recognizing the doctrines of the *independency* of each local church and the propriety of advice and aid from sister churches. Its creed and covenant was also the same, in substance, that are usually adopted in the Evangelical Congregational churches of New England. In consequence of this change, a few members of the old Presbyterian church refused to unite with the new church, but they occasioned no serious difficulty. This church has continued unchanged in its form of government down to the present time. It was originally called, *The First Church in Londonderry*. Its name now is, *The First Church in Derry*.\*

On the 7th of May 1810, the First Parish voted to extend a call to the Rev. Edward L. Parker. The call having been accepted, in accordance with the articles of agreement, letters missive were sent to several churches, convening an Ecclesiastical council, which ordained Mr. Parker on the 12th of Sept.

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\* In the year 1828 the town of Londonderry was divided into two towns, the eastern division receiving the name of Derry, and the western division retaining the name of Londonderry.

1810. He was born in Litchfield, N. H., graduated at Dartmouth, and pursued his theological studies, partly under Prof. Shurtleff of Dartmouth, and partly under Dr. Worcester of Salem, Ms. His ministry of forty years in Derry, was one of great usefulness. He has been called a *model pastor*. He was a man of untiring diligence, and was wholly devoted to the work of "saving himself and those that heard him." It has often been said that his life is appropriately written, in the emphatic words inscribed upon his tombstone: "Not slothful in business, fervent in spirit, serving the Lord." During his long pastorate, the church enjoyed an unusual degree of harmony and prosperity. The articles of agreement which had so auspiciously united the two churches and parishes, remained essentially unchanged, and consequently, the organization of the church and parish was the same at the end, as at the beginning, of his ministry.\* During these forty years, there were "repeated and powerful manifestations of divine grace." There were eight revivals of religion. As the result of one of these seasons of religious interest, that of 1837-8, over one hundred persons were added to the church, and ninety-six of them upon a single sabbath. Mr. Parker died July 14th, 1850, aged 66, and was buried in the same cemetery with his five predecessors in the ministerial office. Rarely can it be said of a church, as old as this, that all its pastors down to the present, sleep together in its own church yard.

The present pastor, Rev. J. W. Wellman, was ordained June 18, 1851. The church and society proceeded in this case, as in the case of Mr Parker, according to the articles of Agreement, and ordained their pastor, elect, by an Ecclesiastical council. The number of members now in the church is two hundred and fifty-two.

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## DERRY.

FIRST CONGREGATIONAL CHURCH.—REV. E. G. PARSONS.

The Lower Village in Derry lies upon the Turnpike, about a mile from the First Parish Meeting-house. Pinkerton Academy is established here. The concentration of business and population at this place, created a necessity for a sepa-

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\* Mr. Parker was himself a Presbyterian and a member of the Londonderry Presbytery; and during his ministry his church was represented at the meetings of the Presbytery by a delegate. This occasioned the very general impression that this was a strictly Presbyterian church. It should be known, however, that the Articles of Agreement do not recognize any Presbytery.

rate place of worship. A Meeting-house was erected by the Methodists, in which enterprise many of the people of the village who were not of this persuasion, united. The removal of the place of worship in Londonderry to a more distant point, induced a considerable number of families, living in the vicinity of the Village, to unite with the people here. In the year 1837 measures were taken "to form a Congregational Church." A Council met Aug. 3, 1837, and organized "The First Congregational Church in Derry" with sixty-four members,—twenty males, and forty-four females, of whom forty came from the First Church, and twenty-three from the church in Londonderry, and one from Pelham. In the course of a few months, thirteen others were received by letter. In the same year the Society erected a neat and convenient Meeting-house.

Mr. Pliny P. Day, a recent graduate from Andover, was ordained pastor Oct. 4, 1837. Mr. Day's ministry was continued here thirteen and a half years, when, early in the year 1851, he was, at his own request, dismissed.

On the first day of Oct. following, Rev. E. G. Parsons, the present pastor, was installed. In the course of Mr. Day's ministry this church witnessed, on several occasions, a share of the special, divine influence, graciously bestowed upon the town. It received, in fourteen years, in addition to the original sixty four members, from the world, one hundred and twenty persons; and by letter, forty-seven, making the whole number added to the church, one hundred and sixty-six. During the same period, there were removed by death, twelve males, twenty seven females; by dismissal, twenty four males, thirty-nine females; and by exclusion, six males; total removals, one hundred and eight; leaving, Oct. 1851, one hundred and twenty two members, of whom twenty four were non-residents. Since the latter date, the church has received eleven by profession, and by letter, fifteen. Nine have been removed by death, and nine by letter. Present number, Oct. 1, 1855, one hundred and thirty, of whom twenty are non-residents. During the last three years, this church and society have, at their annual collections for objects of Christian benevolence, increased in every instance, the amount contributed the preceding years for the same object.

This church, from the beginning, has struggled against the inconvenience of its situation, between largely endowed parishes on two sides of it, having no endowment of its own except the annual liberality of its members and friends.. It also suffers from the decline of business, and removal, or

death of many of its most important supporters. A portion of the population changes frequently, and the new comers are not always in sympathy with the Congregational faith.— A large proportion of the youth betake themselves to more inviting fields of enterprise or duty. Yet, through divine grace, the church, and the society connected with it, hold their own, at least, and are disposed to trust in God and go forward. It is a fact of interest that, at the present moment, six of the young men of the congregation are members of college, all of whom are hopefully pious, and most of whom will, probably, become ministers of the gospel. Much interest is felt in the education of the young of both sexes.

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### EPPING.

There are several fine streams of water passing through this town which diversify the face of the country, and place it among the more pleasant towns in the State. It was settled early, being a part of Exeter, from which it was taken, and incorporated, Feb. 12, 1741. The sentiments of the primary settlers were Orthodox.

A church was organized and Rev. Robert Cutler settled, Dec. 9, 1747. He was a native of Cambridge, Ms., a graduate of Harvard in 1741, and continued in the pastoral office until Dec. 23, 1755, a period of eight years; 101 were added to the church in his time. At his dismissal a charge of immoral conduct was preferred against him. He was settled again however in Greenwich, Ms. in 1760, and there he went to his reward, Feb. 24, 1786, aged sixty eight years.

Rev. Josiah Stearns, was settled as pastor here, March 8th, 1758, and his pastorate and his life terminated, July 25, 1788. He was born at Billerica, Ms., a graduate of Harvard 1751. He was a descendant from Isaac Stearns, who came from England with Gov. Wentworth, in 1630. He was no ordinary man. Tall in person, of an easy address, devoutly pious, clear, full and persuasive in his sermons, sober, tender, impressive in conversation, he was fitted to exert great influence. The Meeting-house was often crowded with listeners to his earnest appeals. He read other books, but Dr. Thayer of Kingston said of him, "*the Bible especially was his library.*" He was an unwavering friend of liberty. He sent his sons into the field, and, it is said, made large pecuniary sacrifices for the American cause. As he reached home from a State convention in Exeter, he called his children together, told them that he

had pledged himself for freedom against English rule and tyranny, and added, "If the cause prevail, it will be a great blessing to the country, but if it should fail, your poor old father's head will soon be a button for a halter." 347 persons were added to the church during his ministry, and 1060 were baptized. Some of his sermons were printed. He suffered long and severely but in much patience, with a cancer, of which he died, aged fifty seven years, after a ministry here of more than thirty years.

Rev. Peter Holt was settled, Feb. 27, 1793, and dismissed April 25, 1821—a ministry of twenty eight years. He was a native of Andover, Ms., a graduate of Harvard, 1790. He subsequently settled in Peterborough. He died March 23, 1851. He was a man of great worth. Sixty seven persons joined the church in his time.

Rev. Forest Jefferds, a native of Wells, Me. and graduate of Bangor Theo. Sem., 1825, settled here, October 25, 1826, and remained till Oct. 30, 1831,—five years. Fifteen individuals became members of the church under his ministry.—Rev. Mr. Utley and Rev. J. LeBosquet supplied for a time.

Rev. Calvin Chapman, the fifth pastor of the church, a native of Bethel Me., graduate of Bowdoin in 1839, of Andover in 1842, was settled Dec. 8, 1842, and continued till April 14, 1845. Nineteen were received to fellowship in the church by him. Rev. Enoch Corser was a stated supply for some time, after Mr. Chapman left.

Rev. Lyman White, a native of Roxbury, and, in 1846, a graduate of Dartmouth, and of Andover in 1849, was employed by the church, May 16, 1849, and was settled Jan. 4, 1854, and remained as pastor about one year. During Mr. White's faithful labors of nearly six years, considerable increase of the congregation was witnessed and a great increase in the zeal of the people in securing pecuniary means of support for the ministry. New families from different parts of the town took seats in the house of worship; the Sabbath School had a hundred attendants. His ministry was a useful one. He has been employed in Easton, Ms. since leaving Epping. Sixteen persons joined the church during his labors here. It is a beautiful town, there is a pleasant, convenient house of worship, other denominations are not covering the ground fully; it should enjoy the ministry of the gospel constantly, and is abundantly able to sustain it. Present number of the church, 50. Population in 1820, 1558; in 1850, 1623.

## EXETER.

## FIRST CHURCH.

In 1638, a settlement was begun here by John Wheelright and others. They formed a civil compact, and chose their magistrates in popular assemblies. Wheelright purchased of the Indians, in 1629, the country between the Merrimack and Piscataqua rivers. In consequence of his opinions he had been banished from the colony of Massachusetts. For an account of the nature of his offence, the reader is referred to the History of Hampton in this work. In the year 1638 also, a church of eight members was formed by him and those who, as his adherents, had been dismissed from the church in Boston. After three years, Exeter came under the rule of the colony that banished him. Wheelright and his friends removed to Wells in Maine, and the church was broken up. An attempt to form another church in Exeter, was forbidden by the General Court on account of their divisions.

Rev. Samuel Dudley was the next minister. His term of service continued from 1650 to Feb. 10, 1683, the day of his death. No church is known to have existed during this ministry of thirty three years. Mr. Dudley was a son of Gov. Dudley, of whose character Farmer speaks in terms of high approval. Cotton Mather gives him the credit of having done much, by the "orthodox piety" which controlled his administration of civil affairs, to save the country "from the contagion of the famalistic errors, which had like to have overturned all." His zeal in this direction has been warmly censured by many who hold loose notions. But "the candid and judicious," Farmer says of the Puritans generally, "will rather wonder at the wisdom of the views, the disinterested nobleness of principle, the self-sacrificing heroism of those wonderful men to whom the world is indebted for the most perfect institutions of civil and religious freedom known among men." From the character of the father that of the son may be anticipated. He is spoken of as a "person of good capacity and learning." He received a call to settle in Portsmouth in 1656, which he declined.

The third minister of Exeter, the Rev. John Clark, was settled and a church was organized at the same time, consisting of twenty eight persons, nearly one half of whom were dismissed from Hampton church to be organized here. The ancient Volume of the Records begins thus: "The order of proceeding in gathering a particular church in Exeter. After conferring together and being mutually satisfied in each

other, we drew up a confession of faith, and the terms of the covenant, which we all signed, the Sabbath before the ordination." Mr. Clark was ordained Sept. 21st, 1698. And the record continues, "we were, by the elders and messengers of the several churches, *owned as a church of Christ*, and John Clark declared to be a minister of Christ Jesus." He was born in Newbury, Ms., Jan. 24, 1670. He continued in his work at Exeter until his death on the 25th of July, 1705, having been pastor of the church about seven years. His family connections were highly respectable. He died in the strength of manhood. One of his sons was first minister of Kingston.

The fourth minister of Exeter and the second pastor of the present "First Church," was Rev. John Odlin. He was born in Boston, Nov. 18, 1681. In 1702 he graduated at Harvard, and was ordained at Exeter, Nov. 11, 1706.—He married the widow of his predecessor. He was one of the proprietors of Gilmanton, and his son John Odlin was one of the first settlers of that town. Mr. Odlin died Nov. 20, 1754, at about seventy three years of age. In May, 1743, "a number of the church were separated from their communion"—this was preparatory to the formation of a second church, which was effected in 1748.

In May, 1743, the church voted "to concur with the town in choosing Mr. Woodbridge Odlin to settle as a *Colleague* with his honored father the Rev. John Odlin." He was ordained Sept. 28, 1743. His father preached the sermon from Col. 1: 28, at his son's settlement, and lived to enjoy his ministry nearly eleven years. During this pastorate of thirty-two years, thirty-six persons came into the church, and 1276 baptisms were administered. The "Half-way Covenant" was in use here—"all persons of correct sentiments and sober life, might profess religion and have their children baptized, though they did not come to the Lord's Table."

Rev. Isaac Mansfield was the next minister,—ordained Oct. 9th, 1776. The sermon was preached by Rev. Mr. Thayer of Hampton, from Ezekiel 33: 7—9. The Charge was given by Rev. Mr. Fogg of Kensington; the Right Hand, by the Rev. Mr. Webster of the second church in Salisbury; the Ordaining Prayer was offered by the Rev. Mr. Noyes of the first church in Salisbury. Mr. Mansfield was born at Marblehead, Ms., 1750, and was a graduate of Harvard, 1767. In Aug. 1787, "according to his agreement with the parish," he was dismissed by a council of three churches, of which Messrs. Fogg, Langdon and McClintock



were pastors. The council say of him, "We are constrained by duty and love to testify the sense we have of the valuable ministerial gifts with which God hath furnished Mr. Mansfield, and which have been well approved, not only among his own people, but by the churches in this vicinity." Two hundred and forty five were baptized during his ministry of eleven years, and twelve persons were admitted to the church. After his dismissal he removed to Marblehead.— He became a magistrate. He died in Boston, in 1826, at the age of seventy six.

This parish received its seventh minister, June 2d, 1790, when Rev. Wm. F. Rowland was ordained its pastor. A native of Plainfield, Conn. in 1761, he was a graduate of Dartmouth in 1784. Rev. Dr. Thatcher, of Boston, preached, and Dr. Langdon offered prayer, Rev. Dr. McClintock gave the Right Hand. After a ministry of thirty eight years, at his own request, he was dismissed, Dec. 5, 1828.— He died at the age of eighty two, in the year 1843. Rev. Mr. Hurd, the minister of the second church, preached his funeral sermon. During his ministry 128 persons joined the church, and there were 295 baptisms. He was a man of good abilities, and in prayer had great freedom and apparent access to God.

Rev. John Smith, the next minister of this people, was a native of Weathersfield Conn. He graduated at Yale in 1821. He was installed March 12, 1829. Sermon by Rev. N. Bouton, D. D.; Prayer by Rev. Mr. Miltimore of Newbury; Right Hand, by Rev. Mr. Hurd. At his dismissal by his own request Feb. 14th, 1838, the council say, the pastoral "relation continued nearly nine years with mutual harmony and affection, and with much advantage to the cause of religion. Mr. Smith baptized 139 and admitted to church privileges 170 persons.

Rev. Wm. Williams, who had been twice before settled, was installed here May 31, 1838. Rev. M. P. Bramin preached the sermon. On account of the state of his health as well as on account of some existing difficulties, he resigned his office Oct. 1, 1842. He has since entered the medical profession.

Rev. Joy H. Fairchild was a native of Gilford, Conn. in 1789. He was the youngest of sixteen children. His mother was, before marriage, Mehetabel Waterhouse of Saybrook, Conn. Having been settled twice previously, Mr. Fairchild was installed here, Sept. 20, 1843. Rev. R. W. Clark preached, and Rev. N. Adams, D. D. offered the prayer of Installation. Mr. Fairchild resigned his place June 18,

1844. He says in his letter to the church, "I am accused of a crime which I never committed but which it is not in my power to disprove. I do not wish to preach the Gospel any longer than I can be useful, and as my usefulness must now be ended, I hereby resign my office as pastor of this church." His case has been very extensively investigated before both civil and ecclesiastical tribunals, and for several years he has been re-settled in the work of the ministry in South Boston.

Rev. Roswell D. Hitchcock, the eleventh minister of this people, was ordained Nov. 19, 1845; sermon, by Rev. O. Fowler of Fall River. He continued in the ministry here until 1853, when he was dismissed at his own request.—Twenty nine persons were admitted to the church by him. Rev. Wm. D. Hitchcock followed him in a short ministry. He was settled in very promising circumstances Oct. 5, 1853, but was cut off by death in about one year, and rests from his toils in the presence of his Master and Lord. Since that time the church has been vacant. It consists of 122 members and is well able to sustain the institutions of religion on a liberal scale.

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## EXETER.\*

SECOND CHURCH.—REV. ISAAC HURD—REV. A. D. MANN.

This church was formed under the influence of the "Great Awakening" a century ago. The pastor of the first church set himself against Whitefield. Zealous hearts could not brook this. Several councils were called by the parties, and their decisions were not harmonious. At one time when Whitefield preached to the new church whose formation Mr. Odlin had opposed, the latter "solemnly warned and charged him against preaching in his parish." The secession took place in May 1743, when the church voted to unite with the town in calling Rev. Woodbridge Odlin, son of the pastor, to settle as colleague with his father. The friends of the "Great Revival" esteemed this procedure full evidence of the fixed opposition of a majority of the church to the work of God. Forty one persons were organized into a church June 7, 1744.

Of this church, Rev. Daniel Rogers was the first pastor.—He was ordained Aug. 31, 1748. He was a graduate of Harvard in 1725. He was a descendant of John Rogers, the martyr of Smithfield. At the funeral of Whitefield he was

\* Sketch by compiler.

one of the pall-bearers. He ardently loved that wonderful man, believing him to have been the instrument in his salvation. His ministry and his life closed at once, Dec. 9, 1785. For thirty seven years he held the pastoral office. Sixty-one were added to the church under his labors.

Peace was not easily established between the two churches. A mutual Council, however, was agreed upon in 1775. That council investigated the grounds of the differences which subsisted between these parties and proceeded to give their *judgment* in regard to the course taken by each. That judgment presented clearly the faults of both parties and was a just and christian rebuke of such disorder, irregularity, and unchristian reflections, as had occurred. The result was so framed that, without any humiliating concessions and acknowledgments and entreaties to be forgiven, an acceptance of it would imply all the confessions necessary and would be a pledge of mutual forgiveness and renewal of fellowship and communion. A passage or two will show the course taken by the council to effect reconciliation. "Provided the new gathered church, (so called,) shall manifest their consent to, and acceptance of, the judgment of this council, and their readiness to practice agreeably thereto, we advise the pastor and first church in this town to forgive their brethren whatever has been offensive in their late transaction and, not withstanding the exceptionable steps they have taken toward their being formed into a church-state, yet, that they own them as a church of our Lord Jesus Christ, and their pastor, (so called) as a minister of Christ, and receive them to Christian communion in all ordinances and acts thereof as they do other churches. And now, dear brethren, we have proposed such terms, as, upon a mature and impartial weighing matters, we think highly reasonable for you to comply with and such as we judge necessary to secure the interest of religion, the honor of Christ, and the peace and safety of these churches, we therefore cannot but hope that God will convince you of your duty and incline you to an hearty compliance therewith." To the other party the council said, "we cannot but hope that, considering the circumstances you will, upon their submitting to and accepting of our judgment and advice, forgive whatever has been done by them grievous and offensive to you and treat them accordingly by all proper acts of Christian communion." Acceptance of the result was expressed by the New church as appears on their record Aug. 4, 1755. The spirit of peace did not, however, follow this apparent reconciliation. It was not until March 29, 1788 that the dispute was terminated. Both churches were

without pastors. On the above day they united with each other in partaking of the Lord's Supper administered by Rev. Dr. Buckminster.

In 1792, Nov. 20, Rev. Joseph Brown became the pastor of this church. He was born in Chester, England, in 1762. He was removed in 1797 after a ministry of five years. He died at Deer Isle, Me., where he was pastor of a church, in 1804. Thirty eight were added to the church during his labors here. He was educated at Lady Huntington's Seminary in England. Thus the attachment of the people to the disciples of Whitefield was visible in their choice of these two pastors. The church seems to have been an example of the "Elective Affinity" principle, before the name was known in ecclesiastical matters. Towards the close of the last century, several of the more influential members of the New Church returned to the communion of the First Church; and the former gradually lost ground after Mr. Brown was dismissed, and, early in this century, became nearly extinct. It so remained until it was resuscitated Dec. 24, 1813.

Rev. Isaac Hurd was installed pastor of this church Sept. 11, 1817. He was born in Charlestown, Ms., Dec. 7, 1785. He received his theological education in Edinburgh and began preaching in London. In 1813, having returned to this country, he became pastor of the First Church in Lynn, Ms. He resigned this office in May, 1816. He came to Exeter amid peculiar trials. The church was feeble. At its re-organization, four years previous to his arrival, it embraced only eleven members. It was indeed a feeble lamb of Christ's fold. But his heart was touched with sympathy for it. By the grace of God he hoped to see it thrive. *He has.* About one hundred and fifty were added to its numbers during his ministry. Several precious seasons of revival have cheered him and the church in their work of faith and labor of love. After a ministry of thirty years, at the age of sixty two, he welcomed a colleague to perform the more arduous labors of the pastoral office, while, as senior pastor, his solicitude and love for the people will be continued as long as life endures.

Rev. Samuel D. Dexter was ordained colleague pastor of this church Dec. 2, 1847. But his day was brief. He died at Roxbury, Ms. April 20, 1850, aged twenty four years.— He was a native of Boston, Ms. and a graduate of Harvard and Andover. His early death was deeply felt. A precious work of grace was enjoyed while he was pastor. Twenty four came into the church in one year.

Rev. Asa D. Mann, the present colleague pastor, was settled Nov. 19, 1851. He was a native of Randolph, Ms. and a graduate of Amherst in 1838, and of Andover in 1842. He was settled in Hardwick, Ms. in 1844. The church numbers 94. Eleven were added by profession the last year. Though smaller numerically than in some past times, this church may yet, more fully than ever, carry out the spirit of its founders, who, although some errors were found in their measures, were evidently "laborers unto the kingdom of God."

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### FREMONT.

Poplin was the original name under which this town was chartered in 1764. It received its present name by act of the Legislature July 8, 1854. Its population in 1820 was 453; in 1850, 509.

It has never enjoyed the benefits of an established ministry of any order. No Congregational church ever existed here, although it has not been wholly passed by in the ministration of the truth. More attention has been given to this town by the Methodist ministry than by any other.— With a house of worship and a population of 500 souls, some evangelical influence seems very desirable to be brought into vigorous action for the moral and religious improvement of the people.

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### GOSPORT.\*

Gosport is a small town of 102 inhabitants on the Isles of Shoals, which are seven in number, chiefly in New Hampshire, but partly in Maine, and situated about 10 miles S. S. East from Portsmouth harbor in the open sea; composed of ledges of rock of granite, slate, gneiss and green stone, with but little soil fit for cultivation. They were discovered in 1614, by the celebrated navigator Capt. John Smith, who published the first map and chart of New England and its coast. He gave them his own name, which, however, has not been retained. They were settled at an early period for the purpose of pursuing the fisheries, and as affording a secure retreat from the incursions of the Indians. Business was here

\* Sketch by Rev. L. Alden.

prosperous. And here the elder Wm. Pepperell, father of the illustrious Baronet, laid the foundation of his ample fortune. Besides the fisheries, there were, in aftertimes, salt works, a wind mill and an extensive rope walk. Previous to the war of the Revolution, there were from 300 to 600 inhabitants.

A Meeting-house was erected, previous to 1641, on Farm Island, now the site of the Appledore House, a place of popular resort in the warm season. The first minister was Rev. Joseph Hull from England. He was settled in Weymouth, Ms. in 1635 and labored in the ministry at the Isles of Shoals after 1639. He was succeeded by Rev. John Brock from Shadbrook, England. He was born 1620, graduated at Harvard College 1646. He remained here from 1646 to 1649, when he was settled in South Reading, Ms. where he died June 18th, 1688. It was said of him, "He dwells as near to heaven as any man upon earth." The next minister was Rev. Samuel Belcher, a native of Ipswich, Ms. He graduated at H. C. 1659. He labored here sometime about 1672, and was settled in West Newbury, Ms. 1698, resigned in 1711 and died at Ipswich, March 10th, 1716, aged 74.—About this time a new Meeting-house, 48 ft. by 38 was built on Star Island. Previous to the close of the 17th century, Rev. Samuel Moody preached awhile here as he had also in Newcastle. He was son of Rev. Joshua Moody of Portsmouth, and graduated at H. C. 1689. Early relinquishing the clerical profession and assuming that of a military officer, he was commander in an expedition against the Indians at the Eastward. In 1705 he was stationed at St. John's Fort, Newfoundland, and in 1709 at Casco. He corresponded with father Ralle, French Catholic missionary at Norridgewock, and was repeatedly the organ of communication between the Indians and our Government during the war. He was finally located at Falmouth, now Portland, Me. and was regarded as the leader of the colony there. He died April 5th, 1729. Rev. Joshua Moody supplied from 1707 to 1732. He was a native of Salisbury, Ms. and graduated at H. C. 1707. He was employed as a teacher of youth, at Hampton, sometime previous to his death, which occurred at Newbury, Ms. 1768, at the age of 82. He was followed by Rev. John Tucke, a native of Hampton. He was the first Pastor ordained at this place. Rev. Jabez Fitch of Portsmouth delivered a discourse, at his ordination, from Matt. 4: 19—"I will make you fishers of men." His salary was £ 110 per annum. To this was added £50 towards a house. He practiced medicine among the people of his charge, as was not

unusual with ministers, at that period. "He was esteemed a good man and a devoted minister." During his ministry, occurred a great Revival of Religion in New England. A convention of ministers was called to confer upon it, in July 1743, on the day succeeding the commencement. Rev. Mr. Tucke, being unable to attend, addressed a communication to that venerable assembly, from which the following is an extract: "Providence is now sending sickness into my family, so that I cannot be in Boston this week; I therefore send my thoughts in writing. I acknowledge the work, in this land, to be a blessed work of God; and I believe it is the duty of Christ's ministers to give an open, conjunct testimony unto it. We have a revival of religion among us. I beg your prayers for my family, my people and myself. I am, with all due regards, Your humble servant. Gosport, July 4th, 1743." He departed this life Aug. 12th 1773, aged 72. On the monument erected to his memory—a superb horizontal slab of freestone, at Star Island, is the following inscription: "Underneath are the remains of the Rev. John Tucke, A. M. He graduated at Harvard College A. D. 1723; was ordained here July 26, 1732, and died Aug. 12, 1773, aged 72." He was affable and polite in manners; amiable in disposition; of great piety and integrity; given to hospitality; well learned in history and geography, as well as general science; and a useful physician, both to the bodies and souls of his people. After his death, Rev. Jeremiah Shaw supplied till 1775, when most of the inhabitants were dispersed, in consequence of their exposure to the enemy, then invading the country—but a few families remaining here.

In the year 1800, the number of inhabitants was 120, in 15 families and occupying 11 houses. At this period, Hon. Dudley Tyng of Newburyport, in behalf of this people, solicited the aid of the Society for propagating the gospel among the Indians and others in North America; and an appropriation of \$100 was made to sustain the preaching of the gospel. He also aided in building a Meeting-house 36 feet by 24 of stone, which was dedicated Nov. 14th, 1800. Rev. Josiah Stephens was then employed in the ministry. He was a native of Killingworth, Ct. He had served in the Revolutionary War, was in the battle of Bennington; and is said to have maintained his habits of devotion amid the bustle of the camp. He deceased, July 2d, 1804. The following is the inscription on his monument: "In memory of Rev. Josiah Stephens a faithful instructor of youth, and a pious minister of Jesus Christ, (supported on this Island by the Society for propagating the gospel) who died July 2d,

1804, aged 64 years. Likewise of Mrs. Susanna Stephens, his beloved wife, who died December 10th, 1810." From the death of Rev. Mr. Stephens till 1824, there was only occasional preaching.

In 1822, a society of gentlemen, with a ladies' auxiliary society, was formed in Newburyport, for the religious instruction of the people of the Isles of Shoals, which supplied a teacher for about nine years; and also repaired the Meeting-house, the interior of which had been accidentally burned. In 1824 Rev. Samuel Sewall commenced preaching and continued to supply till his decease, which occurred at Rye, where he had gone on business, March 15th, 1826, at the age of 61 years. After the death of Rev. Mr. Sewall, the regular preaching of the gospel, by Congregational ministers, was suspended. Since that period, several ministers of various denominations have labored here, at different times. Rev. Origin Smith was stationed here, and labored very successfully, till he was obliged to leave from the impaired state of his health. Others have followed him in the ministry, viz: Rev. Messrs. Hall, Blodget, Sumner, Eastman and Mason. The latter, after two years of very useful and acceptable services, from 1853, has now left, finding a change of clime essential to his health—having in a high degree secured the esteem and respect of the people here and of their benefactors abroad. The Society for propagating the gospel, have again for several years past, afforded aid, appropriating from \$150 to \$250 per annum. Rev. A. P. Peabody, D. D. pastor of the South Church in Portsmouth, and a society of ladies there, have been active and persevering in their efforts for this people, their benefactions being liberal, frequent and long continued; among which may be mentioned the generous donation of \$100 from Capt. Ichabod Goodwin, and the gratuitous supply of school and other valuable books, by the late venerable Dea. J. W. Foster.—As a benefactress of this people, it may be proper to mention the late Mrs. Jane Greenleaf of Newburyport, Ms., concerning whom it is stated in her published Memoirs: "there was one object, which she was specially and deeply interested in till her death,—this was the spiritual improvement of the people living on the Isles of Shoals. For the last thirty years of her life, she cordially cooperated with those who sustained a mission there; and after she had entered her seventieth year, the principal care of providing ministers and teachers, and of raising funds for their support, was voluntarily assumed by herself, until her growing infirmities obliged her to relinquish it. In her journal, she often mentions receiving a



few dollars for 'the Shoals' as a providential favor. These people were constantly remembered in her prayers; and much did she rejoice, when any report of their improvement reached her ears." On the 15th day of May, 1851, she fell asleep in Jesus—and with her own, these her spiritual "children arise up and call her blessed."

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## GREENLAND.

REV. EDWARD ROBIE.

Greenland for some years after its first settlement formed a part of Portsmouth. It was incorporated in 1703. From its first settlement until 1705, its inhabitants, men, women and children, used to walk six or eight miles to attend public worship. At a regular parish meeting held in Portsmouth, June 4th, 1705, it was voted, "That in consideration of their numbers, the distance they had to travel, and the dangers to be encountered in their attendance upon public worship, the inhabitants of Greenland be permitted to enjoy their own regular, instituted means of grace; and that one hundred pounds be paid yearly, out of the town stock, as their proportion for the support of the ministry during their maintenance of an able minister among them, and no longer." The use of a certain amount of land was afterwards substituted for the above £100. The church was organized in July 1706, consisting of twenty nine members, and all the inhabitants of the town constituted the Parish.

The first settled minister was the Rev. William Allen, who was born in Boston, Ms. March 1676, graduated at Harvard college 1703, and ordained pastor of this church July 15, 1707. Rev. Mr. Allen labored as acting pastor of this church until Nov. 3, 1756, when, in accordance with his own request, made by reason of his increasing age and infirmities, a colleague pastor was settled. He, however, continued its senior pastor, until his death Sept. 8, 1760, in the fifty third year of his ministry, and aged eighty four.—A parish meeting which was warned on the 8th of Sept., was holden on the 9th to make preparations for his funeral. At this meeting it was voted, "That the town will give a decent burial to their Reverend pastor deceased—that the selectmen be a committee for this purpose, and that a mourning ring be presented to the Rev. Saml. McClintock." During his ministry Rev. Mr. Allen administered eleven hundred baptisms and received two hundred and ninety three persons

into the church. He was favored with several extensive revivals, and as the fruits of one which took place about the time of the Great Awakening, he received thirty one persons into the church at one time, May 11, 1735.

The second pastor of this church was Rev. Samuel McClintock. He was born in Medford, Ms. May 1, 1732, of respected and devout Scotch Irish parents, graduated at Princeton 1751 with such high honor that he was immediately invited to a tutorship in the College. This he declined, from an unwillingness to delay entrance upon a profession to which he was consecrated from his childhood. He studied theology with his friend and patron, Rev. James McGregore of Derry. While on a short visit at Rev. Dr. Langdon's of Portsmouth, he was invited to preach a lecture at Greenland, and such was the impression produced by his discourse that the people immediately invited him to assist their aged pastor. After preaching five Sabbaths he received a pressing and unanimous call to become colleague pastor. The unanimity and affection discovered on this occasion led him to sacrifice far more flattering worldly prospects to what he deemed the call of duty, and he accepted the invitation.— He was ordained Nov. 3rd, 1756. Rev. Dr. Langdon of Portsmouth preached the sermon. Favored with a strong constitution and uninterrupted health and ability for active service, the last Sabbath of his life was the only one on which he was disabled for the performance of his ministerial duties. He preached for the last time on the day of the annual Fast, April 19th, 1804. Upon his return home to his family on that day he observed that he had finished his labors as a minister of Christ. An apparently slight indisposition under which he was then laboring, increased so rapidly as to terminate his life in eight days. On the morning of April 27th, 1804 he sweetly fell asleep in Jesus, and, without doubt, entered into that rest which is promised to Christ's faithful servants.

Rev. Dr. McClintock was widely known as a man of sterling native talent, an able theologian, and a scholar of high standing. As a preacher he stood in high reputation, and his discourses, judging from a half score of his manuscripts in the possession of the present pastor, were plain, logical, rich in thought, and evangelical. His memory is still cherished with great affection in the hearts of those now living, who, in their childhood and youth, sat under his ministrations. He was a lover of civil and religious liberty, as every minister of the gospel ought to be. He entered warmly into the defence of his country's rights when threatened and

invaded by the power of Great Britain. During the Revolutionary war he took an active part on the battle-field in the character of a chaplain, and by his prayers, and also by his exhortations and example, animated and encouraged his compatriots in the unequal conflict. He was present as chaplain, at the battle of Bunker Hill.

The third pastor of this church was Rev. James Neal.— He was born in Londonderry 1774, and ordained pastor of this church, May 22d, 1805, within less than thirteen months after the death of his predecessor. His ordination sermon was preached by Rev. Dr. Appleton, of Hampton, afterwards President of Bowdoin college. Previous to his settlement here, he had been for several years Preceptor of a school for young ladies in Philadelphia, which lucrative employment he relinquished for the pastoral office. He was pastor only for a little more than three years. He died in office July 18th, 1808, aged 34 years. He was the father of the late Joseph C. Neal, the accomplished and popular editor and author. About seventy-five persons were admitted into the church during the successive ministries of McClintock and Neal. We have no means of ascertaining the number of baptisms. Until this period in the history of this church, uninterrupted harmony and good order prevailed in all ecclesiastical and religious matters which required the action of the people. Upon these matters all the legal voters were required to act and did act as on matters of a secular character. All the inhabitants of the town who attended public worship anywhere, worshiped together in the same house, and rendered their voluntary sympathy and aid to sustain the pastors of the church. Not a dissenting voice was heard respecting the faith and order of the gospel which these worthy men labored to establish here. There was about this time, however, a manifest declension of spiritual life in the hearts of God's people. This, with the death of Mr. Neal, prepared the way for the change which soon transpired.— While our pastor was upon his dying bed, Elias Smith, the successful leader of one of the most noted liberal sects of those days, made his appearance in this town and commenced the work of disorganization among the people. He succeeded in disaffecting the hearts of a few. Here, as elsewhere, his influence in this work seemed to be no less efficient as a political partizan than as the leader of a religious sect. He was followed by the eminent and efficient pioneer and apostle of Methodism, the Rev. George Pickering. He succeeded in drawing over one-third of the members of the church to the Methodists who obtained the joint occupancy of the Meeting-

house for six months in the year, until the settlement of the fourth pastor. Though this secession tried the heart of the church and reduced her numbers and pecuniary ability for a season, it did not essentially enfeeble her. The great Head of the church moved the heart of a worthy member of the church to supply the deficit thus made, by the liberal act of entrusting a fund of \$5000 to the care of the Mass. Society for the Promotion of Christian Knowledge, two hundred dollars of the income of which that society is required to pay annually, in half-yearly payments, to the Congregational minister of Greenland. This secured a sum more than equivalent to that lost by the seceding tax-payers. Moreover a majority of the legal voters in town restored the church to full possession of the house of worship.

On the 27th day of Oct. 1813 the Rev. Ephraim Abbott was settled here. He was a descendant of George Abbott who came from England and settled in Andover, Ms. 1643. He was born in Newcastle, Me. Sept. 28, 1779, graduated at Harvard college 1806, and at Andover in 1810. Previously to his settlement here, he labored successfully as a Missionary in some of the neighboring towns. He was also the first Preceptor of Brackett's Academy in this place. He was dismissed at his own request, by reason of ill health, Oct. 28, 1828, after a ministry of fifteen years. By him thirty seven persons were received into the church and twenty six were baptized.

Rev. Samuel W. Clark, the fifth pastor of this church, was born at Hancock, N. H. Dec. 15th, 1795, graduated with honor at Dartmouth college 1823, finished his studies at Andover in 1827, and was ordained over this church, August 5th, 1829. He was a faithful, affectionate, and much beloved pastor until his death a period of eighteen years. He died in great calmness and peace of spirit Aug. 17, 1847, aged 52 years. He was favored with two seasons of refreshing from above during his ministry. He received thirty seven persons into the church and administered forty five baptisms.

The sixth pastor of this church was Rev. Edwin Holt.— Born in New London, Conn. April 17, 1805, graduated at Columbia college Aug. 1821, he studied theology at the Seminary in Auburn. After settlements at Westfield, N. J., Macon, Ga., Portsmouth, N. H. and New York city, he was installed as pastor of this church March 8, 1848. Ill health compelled him to ask a dismission, which was reluctantly granted, Jan. 7th, 1851. During his ministry of three years, thirteen were added to the church and six were

baptized. Mr. Holt removed from Greenland to Madison, Ia. and from thence to Evansville, where he died July 3rd, 1854.

The present pastor of this church is Rev. Edward Robie. Born in Gorham, Me. April 5th, 1821, graduated at Bowdoin college 1840, and at Andover Theo. Seminary 1843, he was ordained Feb. 25th, 1852. Previously to his ordination, he spent several years in teaching in his native place, and at Andover, Ms. During his ministry thirteen persons have been admitted to the church, seven by profession and six by letters of recommendation. It now embraces forty seven members.

Thus, for a century and a half, has this church been in existence. During this period it has been characterized by a constant and steady adherence to the institutions of the gospel. It has had its discouragements and its times of favor, having suffered seasons of depression and enjoyed precious revivals. Favored indeed, has she been in her succession of pastors. They were all able, laborious, faithful and devoted servants of Christ. Of the whole number who have preceded the present pastor, two only were dismissed, and they at their own request which was reluctantly granted by an attached people. The others lived, labored and finished their course with the church in joy and peace, and their remains repose with us until this day. The united ministry of the first two pastors numbered more than a century of years. This church has furnished for our denomination one minister, the Rev. Stephen Bailey, formerly of Raymond, and now of Dorchester, Ms.

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## HAMPSTEAD.

Rev. J. M. C. BARTLEY.

Hampstead is a small town containing only 8350 acres, 400 of which are covered with water. It never contained above 920 inhabitants; the present number is 789. The town was incorporated in 1741. No church, other than the existing Congregational church, was ever organized here.— This church was gathered, June 3, 1752, consisting of 68 members. It has had only three pastors.

Rev. Henry True, a native of Salisbury, Ms., a graduate at Harvard in 1750, was ordained here in June 1752. He continued in the pastoral office about 30 years, until his death May 22, 1782, at the age of 57 years. For ten years subse-

quent to his death, the church was in a distracted state, without a pastor, and much of the time without preaching. The second pastor Rev. John Kelly was a native of Amesbury, Ms.—was a graduate of Dartmouth college 1791 and was ordained here Dec. 5, 1792. Mr. Kelly held the pastoral relation for forty four years, when in 1836, in consequence of the infirmities of age, it was dissolved by mutual consent. The present pastor, Rev. J. M. C. Bartley, is a native of Londonderry, N. H., an alumnus of Amherst, and was installed over this church Oct. 12, 1836.

The stipulated salary of Rev. Mr. True was \$ 225 annually. He received, however, \$450 to assist in building a house and in the course of the first twenty years of his ministry he received in donations what amounted to over \$ 2000.—The stipulated salary of Rev. Mr. Kelly was about \$ 300.—But he also received several hundred dollars to aid in building a house. The salary of the present pastor is \$450.

There is no record of other evidence of any revivals during Mr. True's ministry. He was a good man and his memory is fondly cherished by his few contemporaries who survive. During the latter years of his ministry his life was somewhat embittered and the church greatly weakened by divisions, occasioned by the intrusion of flaming sectarian exhorters among them. During Mr. Kelly's ministry there were two seasons of special religious awakening. The last and most remarkable occurred in 1827. It was a time of great outpouring of the Spirit. Cases of discipline were formerly of rather frequent occurrence in the church and additions few. In 1836 the resident members did not exceed fiftyfive.—Since 1836 there have been received, on profession, seventy, and by letter, twenty eight. Since 1836 only one has been suspended from church privileges ; numbers have died, and a considerable number have been dismissed to other churches. Our present number is eighty five. In 1837 and '38 there was more than usual religious interest. During these two years about 40 united with the church by profession. Since 1836, nine young men from the parish have graduated at different colleges. Three of whom are now active and useful ministers of the gospel ; one is a physician in Boston ; one a lawyer in Manchester ; one a teacher in Valparaiso, S. A. ; one a teacher in Natches, Miss ; one is studying theology, and one has lately died. Two young men, members of the church, are in a course of preparation for college, one of whom has the ministry in view.

By the intrusion of foreign influences, the vitally important doctrine of infant dedication has been, in times past,

sadly depreciated, but of late, more enlightened views are entertained. Sabbath schools were established here at an early date and have been well sustained. The principal one of the parish has been sustained uniformly the year round with undiminished interest. Contributions to various benevolent objects are annually made. The monthly Missionary and Sabbath school concerts have been, for a long course of years, observed and well attended.

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### HAMPTON.\*

Rev. JOHN COLBY.

The Congregational Church in Hampton is the oldest in New Hampshire. This would be true, if its origin had been merely coeval with the settlement of the town. But it dates farther back. When the place was granted for a plantation, in September, 1638, some of the grantees were already "united together by church government." The original members of the church, and the first settlers of the town, generally, were *Puritans*; many of them from the county of Norfolk, in England, where Christians of this class were very numerous. They have left their impress upon succeeding generations. Not only did the early settlers, some of them at least, come hither, an organized church, but they brought a *pastor* with them. Soon after their arrival, they selected a site, on which they built a Meeting-house. However rude, it was to them a sacred place; and at the hour of worship, they went up to their log-sanctuary with feelings as devotional as are those of worshippers in splendid cathedrals.

Rev. Stephen Bachiler, the first pastor of the church, may, more than any other person be regarded as the father and founder of the town. He was already advanced in life, being not far from seventy seven years of age. The place of his birth, the time and the character of his ministry in England, are all involved in uncertainty. We are told, however, that in his native country, he "suffered much at the hands of the bishops." From England, he is said to have gone to Holland. He came to this country in 1632. He landed at Boston on the 5th of June, and proceeded immediately to Lynn, where his son-in-law, Christopher Hussey, was then living, at which place he commenced his ministrations the next Sabbath, and became pastor of the church. Difficulties soon arose between the pastor and a portion of the church,

\* This History is by Joseph Dow of Hampton, and evinces great research.

and he asked a dismissal for himself and a few other persons, who had come with him from England, and had constituted a part of the church at Lynn. His request was granted, but instead of leaving the town, as had been expected, he and the other persons dismissed, renewed their former covenant, intending to be a church by themselves, and to remain at Lynn. At this course so much dissatisfaction was manifested, that they thought it best to remove to some other place. Having failed in an attempt to settle on Cape Cod, they came to Hampton in the autumn of 1638. The next year, Rev. Timothy Dalton was associated with Mr. Bachiler in the ministerial office. Difficulties and distractions still attended the ministry of Mr. Bachiler. There was a want of harmony between the two ministers. Both of them were orthodox in sentiment, but they did not agree in practice.—The fault may not have been wholly on the part of Mr. Bachiler. Some domestic difficulties however, and some imprudencies, not to say immoralities, on the part of Mr. Bachiler, gave his opponents in the church the advantage. A majority of the church and of the town were against him.—In the mean time, the people of the adjoining town of Exeter, having taken measures for forming a new church, invited him to become their pastor, though four score years of age. There is some uncertainty as to the time when the ministry of Mr. Bachiler in this town closed. It is said to have been sometime in the year 1641. In 1656 or 1657 he went back to England, where he died at the great age of one hundred years.

Rev. Timothy Dalton, as already mentioned, was associated with Mr. Bachiler in 1639, the latter being styled *pastor*, and the former *teacher*. We are not aware, that two ministers, thus designated, have ever been connected with any other church in this State. The appropriate duties of the two ministers may be briefly stated, as follows: "In the forenoon of the Sabbath, the pastor preached; in the afternoon, the teacher. In one part of the day, the pastor offered the prayer that preceded the sermon; and the teacher the closing prayer; and in the other part, the order was reversed. The teacher pronounced the benediction at the close of the morning service, and the pastor, at the close of the evening. At the celebration of the Lord's Supper, one of the ministers performed the first part of the service, and the other, the last; the order in which they officiated, being reversed at each communion. The ordinance of baptism was likewise administered either by the pastor or the teacher." Mr. Dalton was inducted into the ministry, and



labored in the capacity of a minister of the gospel in England, before his removal to this country. He is said to have come to America like many of his contemporaries, to find a place where God might be worshiped in accordance with the dictates of conscience.

About that time there were disturbances at Dover, which, it was thought, required the interference of the civil magistrate. Mr. Simon Bradstreet, afterwards Governor of Massachusetts, Rev. Hugh Peters, then a minister of Salem, subsequently a martyr to the cause of civil liberty, and Rev. Mr. Dalton, were selected and sent to Dover to quell these disturbances, and, as Gov. Winthrop remarks, "they brought matters to a peaceable end." At the time of his settlement in Hampton, Mr. Dalton was more than sixty years old.— In a few years, either from the failure of his health, or from the infirmities of age, he became unable to sustain all the cares and perform all the labors incident to the ministerial office in a new settlement. Two ministers were associated with Mr. Dalton in succession, the united period of whose labors filled nearly the whole time from the spring of 1647 till the close of his ministry, which terminated at his death, Dec. 28, 1661, when he was about 84 years of age. The appellation of *teacher*, which was given him at his settlement, he retained through life. At his death he was called "a faithful and painful laborer in God's vineyard." Soon after Mr. Dalton's settlement, measures were taken for building a new Meeting-house. The contract for building it was signed Sept. 14, 1640; but the work was not completed till several years afterward. It is not known when the house was first occupied for public worship.

In the early part of Mr. Dalton's ministry, he was not paid for his services by a stipulated salary. Several grants of land were made to him, which were ultimately of considerable value. Sometime before his death, he conveyed by deed to the church and town of Hampton, "for the use of the ministry forever," certain portions of his lands, for the sum of £200 sterling. From the sale of these lands, and of other tracts appropriated by the town for the support of the ministry, a considerable fund has been derived, of which the towns set off from Hampton have had their appropriate shares. Mr. Dalton, at his death, left no children. At the time of his settlement here, he had a son bearing his own name, who was then, probably, an adult, as a farm was granted to him by the town. We have already mentioned, that in 1647, on account of the infirmities of Mr. Dalton, he was furnished with an assistant. The person selected for

this purpose was Rev. John Whelewright, who had formerly been pastor of a church at Exeter. We make the following extract from the contract between him and the church and town: "The church of Jesus Christ at Hampton having seriously considered the great pains and labors that the reverente and well-beloued Mr. Timothy Dalton haue taken among them in the worke of the ministry euen beyond his abilitie or strength of nater; And haueing upon sollemne seeking of God, settled ther thoughts upon the reverente and well-beloued Mr. John Whelewright of Wells as a helpe in the worke of the Lord with the sayd Mr. Dalton, our present and faithfull Teacher: And haue given the said Mr. Whelewright a call to that end with the consent of the hole towne: The which the said Mr. Whelewright doe except according unto God, &c." Then follow the terms of the contract, which it is not necessary to our present purpose to quote. He was settled and remained pastor about ten years. In May 1658, the town chose a committee for calling another person to settle in connection with Mr. Dalton. Mr. Whelewright was then in England, whence he had written a letter to this church, dated April 20, 1658, in which he mentions an interview with Oliver Cromwell, "with whom," he writes, "I had discourse in private about the space of an hour. All his speches seemed to me very orthodox and gracious." It may here be remarked, that these two persons had in early life been associated at the University of Cambridge, in England. After the accession of Charles II. to the throne, Mr. Whelewright returned to this country, and became pastor of the church at Salisbury, Ms., where he died Nov. 15, 1679, being the oldest pastor then in New England. He married Mary Hutchinson, a sister of William Hutchinson, the husband of Ann Hutchinson, who gave rise to the Antinomians in New England. Mr. Whelewright came to America in 1636—whether for the first time or not, we do not pretend to decide—and landed at Boston on the 26th of May. He and his wife were admitted to the church in that town, June 12, 1636. At a Fast in Boston in December of the same year, he preached a sermon that gave offence, as it was judged to reflect on ministers and magistrates. The Court after an unsuccessful effort to bring him to retract, requested, that he would, "out of a regard to the public peace, leave the Colony of his own accord"; but as he refused, they sentenced him "to be disfranchised, to be banished the jurisdiction, and to be taken into custody immediately, unless he should give security to depart before the end of March." Declining to give bail, he was taken into custo-

dy, but released the next day on "declaring himself willing to submit to a simple banishment." In 1638, Mr. Whelewright purchased of the Indians a considerable tract of land around Squamscot Falls, and founded the town of Exeter, and took the pastoral charge of the church formed there. In 1642, that town came under the jurisdiction of the Colony from which he had four years before been banished, and as that sentence had not been reversed, he now removed from Exeter to Wells, in the Province of Maine. Mr. Whelewright afterward made some slight acknowledgment, and in 1644, the General Court removed the sentence of banishment, so that when he received an invitation to come to Hampton, there was no legal objection to his accepting it. At the very time of the Antinomian troubles in Massachusetts, Mr. Whelewright had many warm friends, even in Boston, who regarded him as an innocent and injured man. At a somewhat later period, some distinguished men, who had always sympathized with his opponents, admitted, that, in their opinion, he was a good man and one "that had the root of the matter in him." His sermon, which gave so much offence, is, happily, still preserved, and one of the ablest jurists that New Hampshire has ever produced, after a careful perusal of it, publicly declared, that, in his judgment, the charge of sedition was "wholly groundless; there was not the least color for it." And the General Court afterwards certified the excellence of his character. Mr. Whelewright received in compensation for his services here, in addition to a house-lot and a farm of three hundred acres, the payment of certain charges, and the sum of £40 per annum.

Mr. Seaborn Cotton was ordained pastor of the church in 1660, having assisted Mr. Dalton in the ministry about two years and near the close of the following year, by the death of the *teacher*, the whole care of the church devolved upon him. He continued his ministry here, without much interruption, till it was suddenly terminated by his death, which occurred April 19, 1686, when he was in the fifty third year of his age, having been pastor of the church about one-half that number of years. Mr. Cotton was the eldest son of Rev. John Cotton, of Boston, and was born August 12, 1633, while his parents were crossing the ocean on their way to America. Sept. 6, two days after their arrival at Boston, they dedicated him to God in baptism, and in consideration of the circumstances of his birth, gave him the name *Seaborn*. Mr. Cotton graduated at Harvard college in 1651, at the age of eighteen years. At what date he began to

preach, we have not been able to ascertain. He was "esteemed a thorough scholar and an able preacher." At a town meeting March 25, 1664, it was "voted, and agreed yt those yt are willing to have their children called forth to be catechised, shall give in their names to Mr. Cotton for that end, between this and the second day of the next month."

It is to be regretted that no record remains—perhaps, none was kept—of the proceedings of the church while under the care of the first three ministers. Nor did Mr. Cotton, the fourth minister, keep a *full* record. He left a list of 68 members upon some loose papers. There is less uncertainty in relation to parochial affairs, as the town records furnish a considerable amount of reliable and valuable information. It will be sufficient to notice two or three facts: We learn that the town granted to Mr. Cotton a farm of 200 acres, and gave him at first £65 a year, but afterward increased his salary to £70, and, in 1667, to £80. We find also that a new Meeting-house was erected in the summer of 1675, at the raising of which, all the males in the town, of twenty years of age and upwards, were required to be present and to assist, under a penalty of twelve pence each, for neglect. At the age of twenty one, Mr. Cotton married Dorothy, the eldest daughter of Gov. Simon Bradstreet, with whom he lived sixteen years, and by whom he had nine children. After the death of Mr. Cotton, the church, or rather, the town, soon began to make efforts to obtain another pastor. Their choice fell on Mr. John Cotton, the eldest son of their late minister, and a committee was appointed to treat with him in reference to a settlement. Mr. Cotton declined ordination, though he consented to preach. In the course of a few years, the invitation to him to become pastor of the church, was several times renewed, and as often declined. During a portion of the years 1690 and 1691, Mr. Cotton was absent, and Rev. John Pike, the pastor of the church at Dover, being driven from his home by the ravages of the Indians, supplied the pulpit here, and received an invitation to settle, which he declined. Another invitation was extended to Mr. Cotton, and he at length consented to be ordained and take the pastoral charge of the church. His ordination took place Nov. 19, 1696. At the time of his ordination only ten male and fifteen female members remained. But the number was soon enlarged. Seventy persons were admitted to full communion during the first year of his pastorate, and two hundred and twenty, during the whole period of his ministry. Mr. Cotton lived among his people, beloved

and respected, and died very much lamented, and his memory was long held dear. His death occurred suddenly, March 27, 1710, when he was nearly fifty-two years of age. He was born May 8, 1658, and graduated at Harvard college in 1678.

In less than three months after the death of Mr. Cotton, the town voted to give a call to Mr. Nathaniel Gookin, to become their minister. The terms being made satisfactory, Mr. Gookin accepted the call and was ordained Nov. 15, 1710. A little prior to this time, the people in that part of the town, called the Falls, began to agitate the subject of forming a new church. About one year after Mr. Gookin's ordination, the church was formed, forty-nine members of the old church having been dismissed for this purpose. Before the close of his ministry, the old church also dismissed a considerable number of persons, to be formed into new churches at Kingston and at Rye.

The fourth Meeting-house for the use of the old church and the people at the town, was built during Mr. Gookin's ministry. It was constructed with two tiers of galleries, one above the other. At first it contained but one pew, and that for the use of the minister's family; the rest of the house being furnished with seats for the accommodation of the people. But persons were not permitted to select seats for themselves. To prevent confusion from such a course, the town either assigned seats to the several worshipers, by vote, or appointed "a committee of meet men" to do it. Whatever seat might, in either of these ways, be assigned to any individual, he was expected to occupy that, and no other, till a new assignment should be made by order of the town. It should be stated that, though only one pew was made in the new Meeting-house, when it was built, yet other pews were added from time to time, being in most instances built, at the expense of the persons who were to occupy them.

In the autumn of 1727, the people here, and throughout New England, were greatly alarmed by a succession of *Earthquakes*, the first and most violent of which occurred on the 29th of October. It was the Sabbath. In the afternoon, Mr. Gookin preached from Ezekiel 7: 7—"The day of trouble is near." In the preparation of the sermon during the week previous, he found it so difficult to fix his attention upon any other subject, except a kindred one which formed the theme of his forenoon's discourse, that he seemed to have a presentiment, that something unusual was about to occur. In reference to this, although he disclaimed all pretensions to the gift

of prophecy, he remarked in his sermon, "I know not but there may be a particular warning, designed by God, of some day of trouble near, perhaps to me, perhaps to you, perhaps to all of us." A few hours passed away, and in the evening the earthquake came "with a terrible noise, something like thunder," and "the houses trembled, as if they were falling." Consternation seized both men and beasts. "The brute creatures ran roaring about the fields, as in the greatest distress; and mankind were as much surprised as they, and some with a very great terror." All "saw a necessity for looking to God for his protection." As shocks, though slighter than the first, continued to be felt day after day for a considerable time, the people generally became thoughtful and serious. They met together for religious services, and many were found "asking the way to Zion, with their faces thitherward," and, before the close of the next year, more than seventy persons were gathered into the church. Mr. Gookin's health failing, it was found necessary that he should be assisted in his labors, as early as July, 1731, and perhaps earlier. Several persons were employed at different times to render such assistance, and, a little before the death of the pastor, one of them was settled as his colleague. Mr. Gookin died of a slow fever, Aug. 25, 1734, aged nearly 48 years, one half of this time having been spent in the service of this church. During his ministry, 320 persons were admitted to full communion with the church, and about 975 baptized. Years before his death, this worthy minister said that, in case he should be taken away from his family, his great comfort, next to his hope in the merciful providence of God, was that he should leave them with a kind and loving people. His confidence in his people was not misplaced. The town by a unanimous vote appropriated £100 to pay the funeral charges of their beloved pastor, and soon after made ample provision for the comfortable support of his widow and her family, by building a house and barn for her use, furnishing her with fuel and various other articles, and granting her an annuity of £80 during her natural life; nor was she unworthy the benefactions of the people, so liberally bestowed.

One of the persons employed by the town, to preach for Rev. Mr. Gookin during his protracted illness, was Mr. Ward Cotton, whose first sermon in Hampton was delivered in July, 1731. Nearly three years afterward, he was invited to settle, and having accepted the invitation, was ordained colleague pastor. At his ordination, a sermon was preached by his brother Rev. John Cotton, of Newton, Ms. This is the first account that we have of a sermon being preached at

an ordination here. It is not improbable, that hitherto, the candidates for settlement had themselves preached, on such occasions. The church at this time appears to have been in a prosperous condition. It consisted of 253 members, one third of whom were males. About four years later, a large portion of the members who lived in the north part of the town, formed a new church at what was then called North-Hill,—now the town of North Hampton.

In 1746 the Board of War in Massachusetts invited Mr. Cotton to go to Cape Breton, as chaplain to the army about to be sent for the reduction of Louisburg. He laid the request before the church and inquired whether they were willing that he should go. The church generally voted in the negative; only about ten voting in favor, “and they had children or other relatives there.” Mr. Cotton’s ministry was longer than that of any of his predecessors, but it closed before his death. Charges were brought against him, of conducting himself on several occasions in a manner inconsistent with the character of a minister of the gospel. The whole matter was submitted to a mutual council. After a thorough investigation, the council considered the charges substantiated, though they charitably suggested, that his errors might be attributed to a paralytic shock, from which he had suffered, and which had somewhat impaired his mental faculties. They, however, recommended, that his pastoral relation to the church should be dissolved. The result of council was accepted, and Mr. Cotton was dismissed Nov. 12, 1765. During his ministry 427 persons were admitted to full communion, and about 1200 were baptized.

The next pastor of the church was Rev. Ebenezer Thayer, who received a call in June, 1766, and was ordained on the 17th of September following. The ordination sermon was preached by Rev. Andrew Eliot, D. D., of Boston, from 2d Timothy, 2: 15. Though the call extended to Mr. Thayer was nearly unanimous, yet a remonstrance was presented to the council assembled for his ordination, signed by more than twenty persons, who expressed their apprehension, that if the candidate should be ordained, “the town was on the verge of ruin.” The reasons assigned were two:—first, that the meetings, that had been held, “had not been carried on with that love and unity which are necessary in the call of a gospel minister;” second, “that so large a salary had been voted to Mr. Thayer, that the town would never be able to pay it.” Notwithstanding this remonstrance, the ordination took place at the time appointed; the salary was paid from year to year, and *the town was not ruined*. Mr. Thayer’s

ministry continued about 26 years, and was generally prosperous. Embracing the whole period of the American Revolution and of the Confederation that preceded the adoption of the Constitution, he and his people were not exempt from the toils and trials attendant upon our country's struggle for liberty, nor from the sufferings occasioned by the depreciation of the currency. But his people acted justly. They consulted with him from time to time, to find what additional sums must be paid him in order to make good his salary, and paid him accordingly. During his ministry 102 persons were admitted to full communion, and 641 baptized. Mr. Thayer's labors terminated only with his life. On Sabbath, Sept. 5, 1792, he preached, as usual. In the evening he became unwell, and just as the sun rose the next morning, he fell asleep in death, at the age of 58 years, leaving an affectionate people to mourn his sudden departure. He was born July 16, 1734, and graduated at Harvard college in 1753, where he was afterward a tutor six years, performing the duties of his station in a very acceptable manner. He married Martha Cotton, a niece of his predecessor in the pastoral office.

There were invitations successively given to Mr. Nathaniel Thayer son of the late pastor and to Mr. Daniel Dana to become the pastor of the church, but both refused. Several other candidates preached here, who were favorably received by a majority of the town, but failed to secure the approbation of the church. The consequence was, there was an open rupture. A majority of the town, finding that they could not, according to Congregational usage, settle a minister without the consent of the church, voted themselves Presbyterians, and joined the presbytery of Londonderry. By their aid they settled Mr. William Pidgin, as a Presbyterian minister, who received ordination, Jan. 27, 1796, and continued in office till July, 1807, when he was dismissed. Mr. Pidgin was a native of Newbury, and graduated at Dartmouth college in 1794. After his dismissal from this place, he was settled over a church in Minot, Me., and afterward removed to Portland where he died. When the course of the town was known, a large majority of the church, still adhering to the Congregational polity, and encouraged by the advice of neighboring clergymen, without hesitation resolved to procure a Congregational minister. They, with others that rallied round them, soon formed a Congregational Society, and, as the Presbyterians had possession of the Meeting-house, a large dwelling-house was hired, in which to hold their meetings, till they could make some other provision. Some of the



neighboring ministers preached for them a few Sabbaths, and on the 17th of April, 1796, Mr. Jesse Appleton delivered his first sermon. He continued to preach for them about ten months, when, having received an invitation to become their pastor, he was ordained Feb. 22, 1797. Rev. Samuel McClintock, D.D. preached on the occasion. The spring following they began to build a Meeting-house, which was finished the same year, and dedicated Nov. 14, 1797. Mr. Appleton was fully aware of the responsibility of the ministerial office, and he fearlessly and faithfully yet with remarkable prudence, performed the duties of his station. By an orderly distribution of his time and a strict and uniform adherence to a well-digested plan for study, for parochial calls, and for other labors, he was enabled to accomplish much, without ever being in a hurry. Such were his arrangements in his preparations for the Sabbath, that he was seldom obliged to appear in the pulpit with an ill-constructed, or hastily written discourse. In 1807, without having been previously consulted, he was elected to the Presidency of Bowdoin college, then vacant by the death of Rev. Dr. McKean, and his acceptance was warmly urged by the friends of the Institution. His fondness for literary pursuits, his discriminating mind, his affability, and his deep interest in the welfare of youth, admirably fitted him for the station to which he had been called; yet he shrank from sundering the tender ties which bound him to an affectionate and beloved people. Uncertain as to his duty, he laid the subject before the church. A council was called in Nov. 1807, not for the purpose of merely sanctioning a foregone decision, but of hearing and examining the case, and of giving advice to both pastor and people. In their result, the council say that, "after the most careful, serious, and prayerful deliberation," they had arrived at the conclusion, that it was the duty of Mr. Appleton to accept the appointment, and that his pastoral relations to the church should be dissolved. The result was accepted, and he was accordingly dismissed, and soon after inaugurated as President of the college. Mr. Appleton was a son of Francis Appleton, of New Ipswich, and was born Nov. 17, 1772. He graduated at Dartmouth college in 1792. In 1800 he married Elizabeth Means, daughter of Hon. Robert Means, of Amherst. They had six children, three daughters born at Hampton, and three sons at Brunswick, Me. Of these, only two are now living, viz. Mary Means, the wife of John Aikin, Esq. of Andover, Ms. and Jane Means, the wife of Franklin Pierce, now President of the United States. Dr. Appleton died at Brunswick, Nov. 24, 1819, aged 47 years and seven days.

The Congregational and the Presbyterian churches were now both destitute of pastors. It was by many thought best that a re-union should be effected. An effort was successfully made to accomplish an object so desirable. The terms of union having been agreed upon, the Presbyterians returned to the bosom of the mother church. The old Meeting-house, at the Green, was forsaken, and a year or two afterwards taken down. Over the church thus constituted, Rev. Josiah Webster was settled June 8, 1808. The installation sermon was preached by Rev. Samuel Worcester, of Salem, Ms. At that time the church consisted of 135 members. During his ministry, there were several seasons of refreshing, and as the result of one of these, in 1827, fifty persons were gathered into the church. The whole number admitted during his ministry was 170. Mr. Webster remained pastor of the church till he was called away by death. His last public act was the preaching of the sermon at the ordination of his son John Calvin, at Newburyport, Ms. where he was ordained as Seamen's Chaplain at the port of Cronstadt, in Russia, March 15, 1837. His health had previously been infirm, and this effort was more than he could endure. The day following, he returned home to die. He remarked, that he thought his work on earth was done, and then added, "Well, if it be so, I know not with what act I could close my life with more satisfaction." He died March 27, twelve days after the ordination.

About one year after Mr. Webster's decease, a call to Mr. Erasmus Darwin Eldredge, a native of Dunstable, Ms., having been given and accepted, he was ordained pastor of the church April 4, 1838. During his pastorate of about eleven years, there were several seasons of more than ordinary religious interest among his people, and considerable additions were made to the church. Mr. Eldredge was dismissed, at his own request, May 7, 1849, and was soon after settled at Salisbury in this State. He now has the charge of a Female Seminary at Monticello, Georgia.

Mr. Solomon Payson Fay succeeded Mr. Eldredge in the pastoral office, and was ordained Sept. 6, 1849. He was a native of Westborough, Ms. though his parents now live in Ohio. He graduated at Marietta college, in 1845, and studied theology at Andover, Ms. A few months after his settlement at Hampton he married L. Maria Brigham, of Southborough, Ms. In the latter part of the summer of 1854, Mr. Fay having been invited to take the pastoral charge of a Congregational church in Dayton, Ohio, asked and received a dismissal from this church, to enable him to accept

the call from the church at Dayton, over which he was soon after installed.

The ordination of Mr. John Colby, as pastor of this church, took place Oct. 31, 1855. Rev. J. P. Cleveland, D. D. of Lowell, Ms. preached the sermon. Mr. Colby was born at York, Me., Oct. 1, 1822, graduated at Dartmouth college in 1852 and at the Andover Theo. Seminary in 1855. He began his ministry under pleasing circumstances, for the next Sabbath after his ordination six persons united with the church, two of them young men in a course of preparation for College. The church now embraces one hundred and seventy members and has paid a salary of \$600.

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### HAMPTON FALLS.\*

Hampton Falls was incorporated as a Parish May 12, 1718. It was formerly a part of Hampton. The first Meeting-house was erected as early as 1711. It stood on the "Hill," and occupied the present site of the Weare Monument. It was occupied before it was entirely finished. In 1737 it was thoroughly repaired, and a new roof put upon it. In 1780 it was voted, to sell the old Meeting-house, and appropriate the avails to the support of the poor. Oct. 20, 1768, "voted to build a new Meeting-house, near the center of the inhabitants." This house, 55 by 40 feet, was ready for dedication Jan. 1770. It stood till the year 1842, when it was taken down by order of the town. Its site is now occupied by the dwelling-house of Wells W. Healey, Esq. The Unitarian Meeting-house stands on the opposite side of the road, and was dedicated Jan. 1, 1839. Dec. 9, 1711, forty seven persons were dismissed from the old church in Hampton, "in order to their entering into church-state in the south part of the town." Dec. 13th, a day of fasting and prayer was observed and a church organized consisting of 56 persons. Rev. Messrs. Odlin, of Exeter, Cushing, of Salisbury, Ms. and Gookin of Hampton, assisted on the occasion. "The Rev. Mr. Cushing preacht and gathered the church." A short time after its organization 19 persons were received by letter to the church.

"Theophilus Cotton was ordained Pas-Tour of the church of Hamptonfalls, The 2d Jan. 1712. The Revd. mr Rodgers of Portsmouth giving him the Charge, And the Revd. Mr. Cushing of Salisbury giving him the Right Hand of

\* Sketch by Rev. S. T. Abbott.

Fellowship." His salary was £ 60 a year. In 1721, it was increased by the addition of £ 20. Mr. Cotton was a grandson of Rev. John Cotton of Boston, who was much distinguished in the early history of this country. His father whose name was John, was minister in Plymouth, Ms. twenty eight years. Mr. Cotton's ministry continued about 15 years, during which 98 persons were received to full communion ; 35 owned the covenant, in order to their own or their children's baptism, and 468, 72 of which were from the Shoals, were baptized. Seven persons were dismissed Sept. 12, 1725, to become connected with a church, to be formed at Kingston. The church appears to have been in a peaceful and prosperous condition during the whole period of Mr. Cotton's ministry. In his quiet country parish, he spent the active years of his life in diligent labors for the good of a people by whom he was highly esteemed, and enjoying the respect of the neighboring ministry. The Rev. Mr. Gookin of Hampton, who preached the funeral sermon the next Sabbath after his death, from 2 Cor. 5 : 4, and John 5 : 35, "gave him a good character." His ministry was closed by his death. The church records contain the following notice : "August 16, 1726, Died the Revd. Mr. Theophilus Cotton, Pastor of the second Church in Hampton after a faithful Discharge of that office for nigh 15 years & was Decently Buried the 18th following, at the charge of the Parish."— He was buried in the old burying ground,\* and a monument erected over his grave which bears the following inscription : "Here lyes ye body of ye Revd. Mr. Theophilus Cotton, ye First Minister of ye Church at Hamptonfalls, who after he had served God faithfully in his generation, Deceased, August ye 16th, 1726, in ye 45th year of his age. *Blessed are the dead which die in the Lord.*" After his death it was voted to buy buildings and lands of Mrs. Cotton for "the use of the parish forever."

In Sept. 1726, Mr. Edmund March was invited to preach as a candidate for settlement. In October of the same year Mr. Whipple was employed. In Nov. he received a call to settle as pastor. His ordination took place Jan. 4th, 1727. His salary was £ 120 a year and the use of the parsonage.— In 1732 £ 20 were added to it, afterwards £ 30 were added, and then £ 40. Under this ministry, which continued more than thirty years, the church appears to have been in a prosperous state. About 236 persons were received to full com-

\* The old burying ground is first mentioned in the records March 18, 1722-3. There sleep with kindred dust the bodies of the first three ministers of Hampton Falls. And there repose the remains of Hon. Meshech Weare, the first Chief Magistrate of New Hampshire after the Revolution, with those of several members of his family.

munion, 179 owned or renewed the covenant, and 1136 were baptized. Discipline was carefully maintained. The church was invited to sixteen councils, thirteen of which were for ordination. Of ninety one dismissed and recommended to other churches, 57 were dismissed Oct. 4, 1737 "to incorporate at Kensington." Mr. Whipple was a native of that part of Ipswich which is now Hamilton, Ms. He was born in 1701. His wife's name was Elizabeth. She owned the covenant, and was baptized April 14, 1728, and was admitted to full communion June 2, of the same year. She survived her husband who died Feb. 17, 1757. She was much beloved by the people with whom she had so long resided.— Her second husband who was Rev. John Lowell, it is said, preached the first Sabbath after Mr. Whipple's death from the words, "I will not leave you comfortless, I will come to you." But when he came and carried her away, the people said, "We never desired such miserable comfort as this." She died in Portsmouth. Mr. Whipple was an active, efficient pastor. The Rev. Thomas Barnard of Salem, Ms. who preached the ordination sermon of his successor, thus speaks of him: "your late most worthy Pastor, that Friend of Mankind, who is now we trust in full Exercise of that generous Friendship and universal Love (in the Paradise of the Lord,) which he so cultivated, and of which he was such a shining example in Life." He disapproved of the course of Whitefield, and was one of the clergymen "who wrote to the Boston ministers, representing the evils resulting from admitting Whitefield into their pulpits." He was buried by the side of his predecessor, Rev. Mr. Cotton. The Parish authorized a committee to defray the expense of the funeral "provided it did not exceed four hundred pounds old tenor." His gravestone bears this inscription: "Here lies the body of the Revd Mr Joseph Whipple, who having wisely and faithfully discharged the pastoral office, in the Second Church in Hampton, deceased Feby 17th 1757, in the 56th year of his age & 32d of his ministry, highly esteemed & beloved in life, and in death much lamented."

May 3, 1757, a call was extended to Josiah Bailey, which was accepted, and he was ordained Oct. 19, 1757. The salary offered was £42, and the use of the parsonage. The amount of salary was afterwards increased. Mr. Bailey's ministry was brief, but acceptable. He was thoroughly evangelical, and devotedly pious. Under his ministry the cause of religion received a new impulse, and the church was much revived; 23 owned or renewed the covenant, and 122 were baptized. He was born Jan. 26, 1734, graduated

at Harvard 1752, at the age of 18. He was never married. He was much beloved by his people. They deeply lamented his early death. The Rev. Mr. Barnard, who was his instructor, speaks of him in terms of commendation. He lies buried by the side of his predecessors, Cotton and Whipple. His gravestone bears this inscription, "Here are interred the remains of the Rev. Mr. Josiah Bailey, the third pastor of the church in Hampton Falls, who after he had wisely and faithfully discharged the duties of his office for the space of 5 years, was received into the joy of his Lord, Sept. 12th, 1762, *Ætatis* 28." Before another minister was settled 23 persons were baptized.

"Dec. 14, 1763, Paine Wingate, A. M., was ordained pastor of the second church of Christ in Hampton, having been first received by them upon his dismissal and recommendation from the second church of Christ in Amesbury, and then elected from among them." No note of discord appears in the experience of this church for more than 50 years from the time of its organization. Jan. 28, 1765, a portion of the church, professing dissatisfaction with Mr. Wingate on the ground of doctrine, asked to be dismissed that they might be formed into a Presbyterian church. This was one of the first steps toward forming a Presbyterian church in Seabrook, then a part of Hampton Falls. When Seabrook became a separate parish, a proposition was made to change the location of the Meeting-house. This met with strenuous opposition. But a new house was built "near the center of the inhabitants." Jan. 30, 1770, a majority of the parish "voted that the Rev. Mr. Paine Wingate shall go to the new Meeting-house, and preach and dedicate the said house to the public worship of God as soon as conveniently may be." This he declined to do. In Dec. they refused to raise his salary. April 23, 1771, an ecclesiastical council was called to advise and assist in reference to the difficulties existing in the parish. In Sept. the parish voted his dismissal, giving him £50 and the use of the parsonage for four years. Preaching was hired for several years, Mr. Wingate still retaining his connection with the church and parish. March 12, 1776, Mr. Wingate resigned his office as pastor. March 18, he requested a dismissal from his pastoral relation to the church. His request was duly complied with. His church connection, and that of his wife, also, was removed to the church in Stratham. His active ministry here continued about eight years. But his pastoral connection with the church and parish extended through a little more than twelve years. Baptisms during this period were 184, marriages of parties

belonging to Hampton Falls 45, and others 274. Many came from Massachusetts, and were married in virtue of a license from the Governor, rather than be published in the old form at home. Mr. Wingate's ministry was greatly disturbed by the unhappy contentions which existed in the parish, and which continued after his removal. Mr. Wingate was born May 14, 1739, graduated at Harvard 1759. He married Eunice Pickering, daughter of Dea. Timothy Pickering of Salem, and sister of Hon. Timothy Pickering, the well known distinguished statesman. Mrs. Wingate survived her husband, and died in 1843, in the 101st year of her age. They had five children. Their descendants are numerous and respectable.

On his removal from Hampton Falls, Mr. Wingate settled upon a farm in Stratham. He preached some, but was soon called to take an important part in the affairs of State. He was a member of the old Congress under what was called the Confederation. He was a member of the State Legislature, a Representative and a Senator in Congress, and a Judge in the Superior Court, where he "sustained the character of a well informed, discerning, and upright judge. He possessed a strong, cultivated, and well balanced mind, with great independence and decision, and with no less frankness and equanimity. In his religious sentiments he was a decided Trinitarian, and accorded mainly with Henry, Watts, and Doddridge." He died March 7, 1838, in the 99th year of his age, having "outlived all who were members of college while he was there, all who were members of the house of representatives and of the senate in which he had first taken his seat, and all except one (Judge Timothy Farrar of New Ipswich) who were members of the court at the time of his appointment to the bench."

In Nov. 1774, a committee was appointed "to go and treat with the lower end of the parish concerning the difficulties that subsist in the parish," and another to apply to the Association for advice respecting a minister. For several years there was preaching in both Meeting-houses. Nov. 17, 1780, the "members that withdrew from the ordinances under Mr. Wingate's ministry contrary to order, and also put themselves under the care of the Presbyterian church, returned, made confession, and were restored." After the settlement of another minister, those who had opposed the building of a new Meeting-house quietly joined in the support of religious institutions.

In 1780, Rev. Samuel Langdon, D. D., was invited to settle with a salary of £50 in money, and the use of the

parsonage. Subsequently £10 were added to the salary. Dr. Langdon's ministry was peaceful and prosperous. It continued about seventeen years, during which time eleven were received to full communion; 40 owned the covenant, and 72 were baptized. His preaching was grave, serious, and biblical. He "professed to be a Trinitarian, and a Calvinist." He was born in Boston, Ms., 1723, graduated at Harvard 1740, served as chaplain in the army that captured Louisburg 1745, settled in Portsmouth Feb. 4, 1747, entered upon his duties as President of Harvard university Oct. 14, 1774, was delegate to the convention held in 1788 at Exeter to adopt the Federal Constitution. After his settlement in Hampton Falls, Jan. 18, 1781, "he spent the residue of his days in usefulness and peace, a blessing to the people of his charge, and happy in the enjoyment of their affection and respect." His body rests in the new burying ground, a short distance from the Meeting-house where he had officiated. His gravestone bears an inscription which commends his "extensive knowledge, hospitality, catholicism, patriotism, and piety." He published numerous sermons and some larger works. He gave his library to the church for the use of the minister of Hampton Falls.

Jan. 17, 1798 was observed as a day of fasting and prayer in reference to the settlement of another minister. Soon after this a call was extended to Jacob Abbott "to settle as the minister of the town, and pastor of the church, with a salary of 300 silver dollars," and the use of the parsonage. He was ordained Aug. 15, 1798. The ministry of Mr. Abbott commenced under favorable auspices. But the harmony of the parish was soon disturbed by the religious movement in which Elias Smith was a prominent leader. One individual who had embraced these sentiments was labored with by the church in 1803. In 1809, for the same cause, 21 were exempted from the usual ministerial tax. About the same time, Mr. Abbott received an invitation to take charge of the Dummer Academy. But, in accordance with the advice of a council convened for that purpose in the summer of 1809, he declined the invitation. His ministry continued about 29 years, during which 148 were baptized, and twelve united with the church. On account of the divided state of the town, Mr. Abbott tendered his resignation in 1826. He was regularly dismissed by a council, Oct. 23, 1827.

After his dismissal, Mr. Abbott removed to Windham, where he purchased a farm and spent the remainder of his days, but continued to preach occasionally till his death. He was drowned Nov. 2, 1834, by the upsetting of a boat, at



the age of 66. In the latter part of his life he adhered to the theological views of Unitarians. He was a man of "well cultivated mind, a mild disposition, and was governed by religious principle from his childhood." He was much esteemed and beloved by those to whom he ministered during a large portion of his active life. Mrs. Abbott died in Concord, N. H., Jan. 27, 1843, aged 63.

Mr. Abbott was the last minister settled by the town. After his dismissal, Rev. Messrs. J. Thurston, W. F. Rowland and others preached as occasional supplies. The desk was sometimes occupied by other denominations. Rev. Moses Dow preached about three years from 1830. The deep toned piety of Mr. Dow, and his earnest and serious exhibition of the great doctrines of the cross did much to promote vital godliness during his brief stay in the place. April 1833, Rev. Mr. Wood, Unitarian, was employed. June, the same year, Rev. Henry C. Jewett, Orthodox, was invited to preach, and remain through the season. During his stay the Orthodox and Unitarians separated. The former united with the people of Seabrook in the support of preaching, and employed Orthodox preachers. From the time of Mr. Abbott's dismissal to 1835, 10 were baptized, and 25 admitted to the church.

The Baptist Society, first formed about 1808, has since become two, namely, Calvinistic and Free Will. The people of the town generally are connected with some one of the religious societies now existing in the place. For more than a century from the first organization of the Congregational church there were continued additions to it, except for the few years of strife which arose from changing the location of the Meeting-house. And the general prosperity and good habits of the inhabitants, and their present attachment to some of the existing forms of religious worship, show that the fruits of the labors and example of the fathers have not been wholly lost upon the children. But the details of recent and passing events must be left for the pen of the future historian.

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## KENSINGTON.

April 1, 1737, is the date at which Kensington became a town incorporated. It was detached from Hampton. Rev. Jeremiah Fogg was ordained Nov. 1737 over a church formed on the 6th of the preceding month, consisting of 64 members.

Born in Hampton, a graduate of Harvard, he was pastor of the church fifty two years and died Dec. 1, 1789, aged 77 years. In Jan. of that year a bitter trial befel the church. Its members felt impelled to complain of their pastor for heretical teachings. A council met. Dr. McClintock of Greenland presided in the council. Mr. Fogg's sentiments were unanimously disapproved, in that he held that "Christ was no more than a mere man and that we are *justified* by works—meaning, before God." Such was the charge sustained by full testimony. And the language of the council is very full and explicit, showing their attachment to the faith of their fathers and that these views were an innovation among them.

After him came Naphtali Shaw, born in North Bridgewater, Ms. June 20th, 1764, a graduate of Dartmouth in 1790, settled Jan. 30, 1793. He was dismissed Jan. 13, 1813, and had a pastorate of twenty years. In 1779 and 1780 he was a soldier in the war of the Revolution; and a teacher some years before he settled in the ministry. After his dismissal he went to Bradford, Vt., to reside with his son.

Mr. Nathaniel Kennedy followed him in the ministry here. He was a native of Ireland, was ordained Jan. 13, 1813, and dismissed July 1, 1816, and died in 1843. After leaving this place he was employed in teaching in Philadelphia.

Joseph A. E. Long, born in Amesbury Ms., a graduate of Harvard in the class of 1818, was settled here June 5, 1822, and removed April 8, the following year. He was in Lyman, Maine, in 1836. He afterwards labored again in the place for a time and also in Hooksett. Rev. Bezaleel Smith preached to this church for awhile previous to 1829. Mr. Fogg's ministry seemed efficacious in the first portion of it but was ruinous in its later influences. Mr. Shaw entered a very trying field, but saw some changes for the better.—The Covenant was revised by him. But at a subsequent period the church became Unitarian, [see account of Hampton Falls.] The responsibility must be vast upon those who admit the beginnings of error into their own minds, or who are instrumental of them in a church.

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## KINGSTON.

REV. JOHN H. MELLISH.

About the year 1694 a grant of land was made to forty men of Hampton; the grant included the territory embraced

in the towns of Kingston, East Kingston, Danville and Sandown and the town was named, Kingstown. Attempts to settle the town were much hindered by the hostility of the Indians. The first volume of the town records is not known to be in existence. The early records extant which go back to the year 1700 consist chiefly of descriptions of grants of land. In 1703 there appears a record of a grant of land to the first minister that the town shall call and settle in the work of the ministry, also, a vote determining the site for a Meeting-house. Under date of 1702, where lots are described and numbered, lot 14 is assigned to the parsonage. A town meeting was warned to meet at Aaron Sleeper's garri-son, Dec. 12, 1705. One object of this meeting was, "to consider of some way to secure a minister to be with us." At this meeting the town chose a committee "to look out for and agree with a minister; that the men thus chosen shall not exceed £40 a year; but shall agree with him as much under £40 as they can." Oct. 1707, there is a record of an agreement of the town to pay a salary to Rev. Mr. Benjamin Choate of £50 a year; £30 current silver money and £20 in labor and provision pay; also, a grant of land. There appears from time to time the record of a vote, "that the town give Rev. B. Choate forty cords of wood this year." April 16, 1716, a committee was chosen to confer with Mr. Benjamin Choate "upon terms of continuance amongst us in the work of the ministry;" also a vote to add £10 to the salary making the whole £60, "at the end of two years £5 more yearly if he continues with us in the work of the ministry." Also, a vote that £40 shall be presented to him when he builds a house in this town. Five voters entered their dissent to this vote.

Feb. 16, 1720, a call was given to Mr. William Tomson and an offer of a salary of £80 a year; £40 money and £40 provision pay; also, "a grant of land to Mr. Tomson, provided he be our ordained minister and continue with us in the work of the ministry ten or fifteen years except God should take him away by death;" also, the use of the parsonage meadow "during the term of his natural life." He answered affirmatively to this call. But besides this, his name is not mentioned except in connection with a grant of land under date of April 5, 1721, and on the church records, Oct. 30, 1728, is the marriage of the "Rev. Mr. William Thompson and Anna Hubbard, by Rev. Ward Clark." There is now no tradition that such a man ever preached in Kingston.

In the year 1725 Mr. Ward Clark received and accepted

a call from the town to settle as their minister. A salary of £80 was voted, but the town added £10 before his settlement. The church was gathered Sept. 17, 1725. Here commence the *church records*, with an account of the families belonging to Kingston when the Rev. Mr. Ward Clark took charge of the church, Sept. 29, 1725. Here follows a list of heads of families. The "Squire's" name comes first, then the names of military officers. There is one "*Mr.*" Benjamin Choate in the list and one is described as a Quaker. Some of the names are *now* extremely common, such as Sanborn and Webster. In this list are Thomas, John, Thomas Jun. and Ebenezer Webster. One of these was the ancestor of Hon. Daniel Webster. The number of families was—"In all *Eighty and one.*" Then follows an account of the deaths in Rev. Ward Clark's time. The year 1735 was marked by the ravages of a terrible disease which continued into the year 1736 until almost all *the children* in town were taken away by death. The summer months were most fatal. In June, 1735, number of deaths, 13; July, 20; August, 26. Note at the end of the year—"This mortality was by a Kanker Quinsey which mostly seized upon young people and has proved exceeding mortal in several other towns. It is supposed there never was the like before in this country." The next thing which the *Church records* show, is—"a list of the Communicants at the first gathering of the church at Kingston at the Fast before the ordination of the Rev. Mr. Ward Clark," which were 22 in number. Mr. Clark was evidently a man of much business tact and a very influential and active man in the affairs of the town and church. His policy was to encourage additions to the church, and during the first year of his ministry, it was voted that "Members be admitted without being obliged to make Relations." The town made liberal grants of land to him and added from year to year £10 to his salary, making in all £90. For several years the amount added to his regular salary is £20. Mr. Clark married Miss Mary Frost, Nov. 20, 1727; Mrs. C. and infant child died July 27, 1735. Mr. C. died May 6, 1737. He had a long sickness at Exeter. He left by a will a bequest for the support of the poor, and another for the support of the gospel. Mr. Choate outlived Mr. Clark many years; his name appears in the town books as moderator of town meeting and school-master; he died Nov. 26, 1753, aged 73.

June 9, 1737, the town voted to call Mr. Peter Coffin to settle as minister with an offer of a salary of £150, but *eighteen* voters recorded their dissent. The settlement was not effected.

Sept. 6, 1737, the town by a unanimous vote invited Mr. Joseph Seccombe to settle as minister. The call was accepted, and he was ordained Nov. 23, 1737 and preached the ordination sermon himself, from Mark 7: 37. During his ministry, the half-way covenant was in vogue. Evidence is not found that the revival in New England in the year 1740 and the following years was felt at Kingston. One or two Kingston people may have been awakened by Whitefield's sermons at Exeter. At a church fast, April 19, 1753, a paper embracing acknowledgments and resolutions was read to the congregation from which we quote, as follows—"We sincerely resolve by the help of God as a Christian congregation to walk together in all the ways of Divine worship according to the rules of the gospel and the degrees of communion to which we have attained; and that we will be very careful for our own good conduct and the behavior of those whom we are immediately concerned with, in the several relations in which we stand." Rev. Joseph Seccombe died Sept. 15, 1760. His ministry reached through more than twenty two years. He was a graduate of Harvard university and a native of Medford, Ms.

The third ordained pastor of Kingston, was Mr. Amos Tappan, ordained August 18, 1762. He died June 23, 1771. His ministry was less than *nine* years. He was received to the communion of the first church in Kingston by a letter of recommendation from the church in Cambridge, Ms., on the day of his ordination.

The fourth ordained minister of Kingston was Elihu Thayer, D. D., ordained Dec. 18, 1776; born at Braintree, Ms.; died April 3, 1812, in the 66th year of his age and the 36th year of his ministry. Dr. Thayer was a man of superior wisdom and his advice in difficult matters was eagerly sought by the churches in the vicinity. He was a sound preacher, thoroughly orthodox in his sentiments and laborious in the duties of his calling. In the early part of his ministry certainly some were received into the church on the half-way covenant plan, but it seems that this practice fell into entire disuse. There was no special revival of religion during his ministry, and indeed the number of members of the church at the time of his death must have been very small; as appears by a list made out a little more than a year after his death, there were but fifteen members, of whom nine were present to renew their covenant at a certain meeting and six were not present. Dea. Stevens was the only male member on the list. The settled ministers who preceded Dr. Thayer are spoken of as preachers by aged people who heard about

them, as being Arminian—a rather vague term but probably indicating a *vagueness* in their preaching, a keeping in the back ground the doctrines that are distinctively called “doctrines of grace.” After Dr. Thayer’s death the church remained without a pastor for five or six years, but was supplied by Mr. Wilbur and many others. In the year 1813 there is record of admissions to the church—*five* by Rev. J. H. Church—*fifteen* by Rev. Moses Stuart, (he happening to preach that day at Kingston,) and *four* by Rev. Thomas Holt, in all twenty four. In 1814 there were *seven* admissions.

Jan. 1, 1818, Rev. John Turner formerly pastor of the church in Biddeford Me., was installed pastor of the church in Kingston. This is the last clergyman who received his call to settle from the *town*. A remonstrance was sent in to the council against his installation; but the council saw no cause why they should not proceed.

We now enter upon what is probably the very darkest period in the history of this church. A quarrel arose respecting the manner in which the income of the property left by the first minister (Rev. Ward Clark) for the support of the gospel should be applied. The Congregational Society claiming that the testator intended his bequest should belong to them. A lawsuit ensued, but the Congregational society was beaten and since that time every tax payer signifies his will yearly where he will have the portion which falls to him paid in. Mr. Turner remained here until dismissed May 1, 1823—four months more than five years. He is said to have been a man of a good deal of resolution, of good talents and prepossessing personal appearance, but there were many things in his conduct which men cannot approve of in a Christian minister. The most serious fault charged upon him was intemperance, and this doubtless was the means of leading him into other deviations from that sobriety which is properly expected of a minister of the gospel. It is said that he reformed after he left Kingston and died in a town near Boston, Ms. It was during his pastorate, that the Methodists gained a foothold in Kingston.

Between 1818 and 1823, a combination of all sorts of people built an Academy, expecting by this means, to do something to weaken orthodoxy. But it has served a different and far better purpose, that of advancing the cause of education in Kingston and vicinity. Quite a number of young men have here enjoyed valuable opportunities. Some have thus fitted for college who would not otherwise have

done so, and are now Congregational clergymen, instructors in colleges, academies, and schools of different kinds, and men of business.

Mr. Ora Pearson was ordained March 7, 1827. In the revival of 1831-2 the church in Kingston shared. Admissions in 1827, *three, one* by letter; in 1828, *seven*; in 1829, *two, one* by letter; in 1830, *two, one* by letter; in 1831, *eighteen*; in 1832 to July 1, *forty-three*. He was dismissed by a council Jan. 9, 1834 but supplied the pulpit till March, thus completing a ministry in Kingston of seven years. He is now living in Vermont, but has been for a long time blind or nearly so. After him Rev. Andrew Govan preached here two years.

Mr. Josiah L. Case was ordained Oct. 17, 1839 and died Nov. 15, aged 31 years. He preached but one Sabbath after his ordination; a day or two after this Sabbath he was taken ill of a fever which proved to be his last illness. The church and community were much afflicted by this event. He had been acquainted with Kingston people some months before his ordination and won their respect and love. He was a graduate of Union college and of Andover Theo. Seminary.

Mr. George W. Thompson was ordained April 29, 1840, and dismissed August 29, 1843. There were four admissions to the church during his ministry. Mr. Thompson resides in Stratham. After his dismissal the church remained without a pastor nearly five years. For three years Rev. Samuel Mason supplied the church. He afterwards removed to Newburyport, Ms. where he died of consumption. He was peaceful and happy in death.

Rev. John Smith was installed pastor of the church in Kingston July 26, 1848, and dismissed Sept. 18, 1850. After his dismissal Rev. Charles Willey and others were employed. While Mr. Willey was at Kingston there was some religious interest; ten persons united with the church in the year 1851.

In the month of July 1854, Mr. John H. Mellish of Andover Theo. Seminary preached at Kingston two Sabbaths. He went to Kingston from the Seminary, being invited by the committee to supply the pulpit for an indefinite period. In December the Church and Society voted unanimously to extend a call to him to become their pastor. The committee gave him written notice of this in Jan. 1855, and he was ordained Feb. 14, 1855. His salary is \$600. The number of persons now belonging to the church is sixty six. The oldest member is a female, the widow of Dea. Sanborn, aged 91. The oldest male member is Dea. Robert Smith

87 years of age. The *external* circumstances of the society appear quite as good as they have been for many years.—The society has a pleasant house of worship, a good organ and owns a parsonage. Of the *nine* pastors who have preceded the present, *five* have died in office. Seven of the *nine* were *ordained* at Kingston. Of the four who have been dismissed, all, with the exception of Mr. Turner, left their charge much against the wishes of the church and society. Besides the Congregational and Methodist Meeting-houses in the center, there is a Union Meeting-house in the south part of the town four miles from the center.

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### KINGSTON EAST.

Incorporated in 1738, it had a population of only 442 in 1820; in 1850, 532. A church of 14 members was gathered here Nov. 14, 1839, and Mr. Peter Coffin, born in Exeter in 1713 and a graduate of Harvard college in 1733 became the minister of the people on the same day. He continued in the pastoral office until 1772. Tradition says he was charged before the council that dismissed him with driving his horse too fast up hill. One hundred and forty three were added to the church during his labors. He died in Exeter his native place. Seven members were here in the church in 1813 but it has at length ceased to be; yet, while various influences have earnestly combined to produce this result, they cannot give the people the blessings of a permanent ministry of the truth.

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### LONDONDERRY.\*

#### PRESBYTERIAN CHURCH.

The church in Londonderry is one of the few Presbyterian churches in New England. It is one of the ancient churches of the State; and its history, could it be properly written, might furnish lessons of varied interest and instruction. But it must be premised at the outset that the records are extremely deficient. The early records of the doings of Session are now all lost, and those yet extant date back only to 1823. When the *Church* was organized, of how many mem-

\* Sketch by Rev. T. G. Brainerd, late pastor.



bers composed, and when or by whom the first minister was set over it, are points which have not been ascertained.

The *Parish* records were begun Sept. 7th, 1736, more than three years before the act of incorporation was passed by the General Assembly of the Province, constituting the inhabitants and territory of that part of the town a body politic under the name of "the West Parish of Londonderry." This charter gave power to levy taxes for the support of *schools* and the *gospel*, upon all taxable persons and property; and conferred on all who were entitled to vote in town affairs the right to vote in parish meetings. This is the present charter, though the power of taxation has been wholly taken away, while that of voting remains in full force. This act bears date Feb. 25th, 1739-40.

The act of incorporation by the Legislature could not constitute the *church*, though it imparted a legal existence to the religious society previously formed. This society originated in a *voluntary* association of certain persons living in the westerly part of the township, eleven years after the first settlement in the easterly part, and appears to have been strenuously opposed both at home and in the General Court. Their language is, "Yet, notwithstanding the great opposition and discouragements that they meet with, proceed to act and do what they thought was necessary, incumbent, and their duty, to promote the gospel among them by making choice of the Rev. Mr. David McGregore to be their minister; who by virtue of a call from that *society of people* that adhered to him was ordained the second Tuesday in October following." The records show that the "call" to Mr. McGregore was first made out March 14th, 1733; that his ordination took place the second Tuesday in Oct. 1736, and that the Charter was granted Feb. 25th, 1739-40.

In consequence of a disagreement in regard to the location of the Meeting-house, a division early sprung up among the inhabitants of the West Parish; and in consequence of a settled dislike toward their minister, the Rev. Mr. Davidson, and a strong attachment to the Rev. Mr. McGregore, the son of their first pastor, a division arose in the East Parish. In the act of incorporation therefore a proviso was inserted "that 40 families in each parish might have permission to belong to the other parish than the one in which they resided." This liberty was improved, and the division was maintained till the death of most of the original parties.

Mr. McGregore died May 30th, 1777, and his funeral charges were paid by the parish, after a pastorate of above

40 years. Attempts were made to settle a Mr. Jewett, and also the Rev. Robert Annen, but without success.

At a parish meeting March 4th, 1782, it was voted, "to give a call to Mr. William Morrison to be their minister; and that his settlement shall be 800 silver dollars, or an equal sum in gold, to be paid 400 dollars in three months after his ordination, and 400 dollars in twelve months after that time; and that £90 in the same specie be paid yearly as a salary for his ministerial services." A committee was appointed, and \$40 appropriated to provide for Presbytery at the ordination. Also, a committee was appointed "to fix the Meeting-house and a committee to keep order, the time of the ordination, that it may be carried on with decency." For some five years the parish had been without a minister. But this period was one of great commotion and of pecuniary embarrassment. It was during the hard struggle for our country's independence. The deranged state of the currency is evinced by the fact that at the annual parish meetings in 1780 and 1781, it was "voted that £6000 be raised to meet the yearly expenses of the parish." Dr. Morrison was ordained Feb. 12th, 1783, and died March 9, 1818, after a pastorate of about thirty five years. At a parish meeting March 30th, 1818, \$70 were voted to defray his funeral expenses; \$75 to purchase tombstones; and 400 copies of the sermon preached at his funeral by the Rev. Dr. Dana to be printed for the parish.

Rev. Daniel Dana, D. D., President elect of Dartmouth college, was installed pastor of the church Jan. 16th, 1822, and had been previously settled at Newburyport, Ms. At his own request he was dismissed in April, 1826, after a pastorate of a little more than four years.

Mr. Amasa A. Hayes was ordained as pastor here June 25th, 1827, and died Oct. 25th, 1830, after a ministry of but little more than two years. Mr. John R. Adams was ordained Oct. 5th, 1831. After failing to obtain, at his request of the Presbytery in April, a dissolution of the pastoral connection, he left abruptly Aug. 10th, 1838, and was regularly dismissed by Presbytery in Oct. following. His pastorate was not quite seven years in duration.

At a special meeting Sept. 8th, 1840, a call was voted to Mr. Timothy G. Brainerd. He accepted and was ordained Nov. 5th, 1840. After a ministry of nearly fifteen years he was at his own request dismissed April 26th, 1855, to take charge of one of the early Pilgrim churches in Massachusetts.

The early settlers of Londonderry were men of a decidedly religious character; and came from or near Londonderry,

Province of Ulster in the north of Ireland. They were *Scotch* Irish, staunch Protestants; and who either themselves or their fathers, had suffered at the memorable siege of Londonderry in defence of civil and religious liberty. Next to the Pilgrims this Scotch Irish stock is perhaps the best which has emigrated to the New World. For wherever they have planted themselves in our country, or in any of the British possessions the world over, they have carried with them and established the institutions of learning and religion. They were Presbyterians, and their descendants have for several generations retained that form of church government. In faith they symbolized with the Kirk of Scotland; and the Assembly's Larger and Shorter Catechisms were diligently taught both in the family and the parochial school. And there were those who could repeat accurately, not only the Shorter, but the whole of the Larger Catechism with all the proof-texts. When deprived of their pastor by death, in 1777, that dark and troublous period of our nation's history, and in which eventful struggle they bore a noble part, they sent even to Nova Scotia to procure another religious teacher. When Morrison was ordained in 1783, they gave him as a settlement the generous donation of eight hundred dollars in silver or its equivalent in gold, worth more than three times that sum now. This liberal, whole-soul spirit their sons may well emulate.

Since the decease of Dr. Morrison in 1818, four pastors have been settled. One of these after a brief ministry died, and the other three, all of whom are now living, resigned their charge and were settled elsewhere. Till the time of Dr. Morrison all persons who resided within the limits of the parish were accounted members of the Presbyterian Society. But before his death some disaffection sprung up, a Baptist church and society were formed, and a house of worship was subsequently built by them in the northwest part of the town. It was during Dr. Dana's ministry that the temperance movement began. His spirit was grieved by the customs and habits of the people in respect to the use of intoxicating drinks. He saw great need of reform, and labored hard to effect one. A few facts and anecdotes may here be admissible. On the day of Dr. Dana's installation, at a store near by the church, the keeper of it says a hogshead of rum was sold and drunk. In one part of the house in which Dr. Dana resided was a tavern, where spirit was sold and drunk on the Sabbath by members of the church. This was a common practice; nor was it then considered disreputable. Indeed one is said to have remarked,

“I do not see how I can worship God acceptably when I feel *so very thirsty*.” On a Sabbath preceding a State Fast, Dr. Dana urged his hearers to give him a full house on that occasion, as he had for them a special message from the Lord. Fast day came, and the house was very well filled to listen to the message. It was a plain searching discourse on Temperance. A member of the church who was known at times to be the worse for strong drink was seen to rise and stand up, as was then sometimes practiced by persons when they felt sleepy. But he was observed by a neighbor to be wiping, first with one hand and then with the other, great drops of perspiration from his face. That neighbor saw him a few days afterwards, and inquired how he liked Dr. Dana’s Fast day discourse. The reply showed the strongest opposition to the instructions of the pastor. Another member of the church said, “Dr. Dana may preach to empty seats and naked walls” (as he complained he had to) “for all my going to hear sich doctrine.” On one occasion this same man was found on the road sitting in his wagon from which his horse was detached and gone; and when asked how he was getting along, answered, “*jist jogging along slowly*.” Though much opposition and disaffection were excited by his decided treatment of this hydra-headed evil, yet great and permanent good was the final result of his efforts. These facts are not set down as showing peculiar depravity in this people. Many churches and pastors had similar trials.

It is believed that the *names* of the *church members* were never reduced to writing and recorded till some time in Dr. Dana’s ministry. Nor are there any known *records of infant baptisms* earlier than the same period. While Mr. Adams was the minister—near the close of his stay—a new house of worship was erected on a new site about a mile further westward than the old one. This change of location was unsatisfactory to many; and more than forty members withdrew and formed the Congregational church and society in Derry lower village. During the latter part of Mr. Brainerd’s ministry the Baptist church and society had become feeble and inactive; and a Methodist church and society were organized. In the early part of his ministry and several times previous, it is understood that a Methodist church was formed. How many men have been furnished for the ministry cannot be stated with certainty. But quite a number; and there are now living and in active service five or six. By deed of gift and by legacy a fund of more than nine thousand dollars was given to the parish by Major John

Pinkerton, an elder of this church, who gave a like sum to the East parish, and also endowed Pinkerton Academy. There are no records to show the early contributions of the people to the cause of benevolence. For the last fifteen years, the average annual collections for all charitable religious purposes will equal about three hundred dollars.

With what revivals of religion this church has been blest cannot now be well ascertained. Tradition says that there was an interesting work of grace under the first pastor. Certain it is that Mr. McGregor favored the "Great Awakening"—as the time of precious spiritual refreshing is called that passed over New England in the early part of his ministry. His ministry no doubt gave a truly evangelical character to the church, and imparted to her distinguishing doctrines of grace a vital power, the savor of which even "the half way covenant" did not destroy. Under Dr. Morrison the church received accessions, but it is not known that it was blest with any season of special religious attention. In the controversy of Dartmouth college and the State he took part with the latter, and received his honorary degree of Doctor in Divinity from the university and not from the college. He preached an "Election Sermon," and the funeral sermon of Major John Pinkerton, both of which, it is believed, were published. The Session records of his ministry and his predecessors were lent to a gentleman in Stoneham, Ms., and are supposed to be irrecoverably lost. The late venerable Dr. Woods thus spoke of him: "He was a warm-hearted evangelical Scotchman." Dr. Dana's ministry so far as pertains to an increase of the church was comparatively a barren one—only six were added by profession, and one by letter. But he did a noble work here in breaking up fallow ground. In Mr. Hayes' short pastorate nine were added by profession, and four by letter. While Mr. Adams labored here, several showers of divine mercy seem to have descended. At one time 36, at another 15, and in all 126 were received on profession, and 32 by letter. During Mr. Brainerd's pastorate there was one extensive and powerful effusion of the Holy Spirit on this field. Many souls then gave good evidence of having passed from death unto life, and became new creatures in Christ Jesus. In the course of his ministry, about 100 adults and children received the ordinance of baptism, about 70 were admitted to the church on profession, and 25 by letter. The church now numbers 173, and has paid a salary of \$600.

Some peculiar usages prevailed in this church, or at least usages rarely to be found in Congregational churches. One

of these was congregational singing. It was the privilege of every one to sing, whether he possessed any voice or ear for music, or could distinguish one tune from another or not. Every one might make "a joyful noise unto the Lord." It is said there was one man in the assembly, of Herculean form and stentorian lungs and voice, who used to sing *aloud* unto the Lord, the songs of Zion in the house of the Lord, but who always ground out all metres in one tune. The regulation of the subject of singing was a difficult matter, and often came up and was acted on as a part of the authorized business of parish meetings. Much trouble was experienced after choir singing was introduced, in providing *seats* for the singers. It had been a custom from earliest days to "*deacon the hymn,*" that is, the precentor read two lines and then all sung them, and so to the end. As late as 1802, there was an article in the Parish Warrant, "To see if the Parish will agree to have the singing carried on in future without reading the line." It was referred to the minister and session to decide. Tradition says the matter was disposed of as follows: On a certain Sabbath the worthy precentor occupied his accustomed seat under the pulpit and endeavored to maintain his ancient rights; but the choir in despite of all his efforts sang right over him, sang him down, carried the day triumphantly and so remained masters of the field. The Lord's Supper was celebrated but twice in the year—Spring and Autumn—and it was then kept with almost the solemnities of the Jewish Passover. All secular labor was laid aside by all the inhabitants, and it was a time of holy convocation. Besides the Sabbath, all day Thursday; Saturday afternoon and Monday forenoon were spent in public religious services and as strictly observed as holy time. On such occasions several ministers were usually present to aid the pastor in his arduous labors. Previous to the Sabbath it was the usual custom to give out the "Tokens," with one of which every communicant was required to be furnished. These were small pieces of lead of an oblong shape, and marked with the letters L. D. On the Sabbath—the great day of the feast—tables stretching the whole length of the aisles were spread, at which the communicants sat and received the consecrated elements. The tables were "fenced," which was a prohibition and exclusion of any from communicating who had not a "Token." It was in the power of the Elders who had the distribution of the Tokens to withhold one from any professor whose life had been irregular or scandalous. Unleavened bread, prepared in thin cakes of an oval form has always been used in this ordinance. The

giving out of the Tokens and the Halfway Covenant, though now dispensed with, were both continued into Dr. Dana's ministry. Several tables were served during the administration of the Supper and by different ministers; and for some of the more aged members of the church tables were spread in Mr. Adams' day. The services of these occasions were often protracted till near the going down of the sun, *nor were they deemed a weariness*. Among the early settlers, not only at these interesting seasons, but on ordinary days, it was no uncommon thing for women to walk six or eight miles, and sometimes carry an infant child, that they might worship the Lord in his own house and among his people.

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## NEW CASTLE.

REV. LUCIUS ALDEN.

New Castle is situated on an Island at the mouth of the Piscataqua River and at the entrance of Portsmouth harbor from which city it is about three miles distant. Its population is 891. Rye, Greenland, Newington, and Portsmouth, with it, originally, constituted one town, and here in 1623 was commenced the first settlement in New Hampshire. The leading object of the earliest emigrants appears to have been the acquisition of wealth, by means of trade and the fisheries, and hence, perhaps, their remissness in establishing the institutions of religion. The first church in this settlement was organized in the year 1671, and Rev. Joshua Moody ordained pastor. In 1693, agreeably to the petition of the inhabitants, New Castle was made a township by itself and a charter granted under the royal seal of William and Mary, which is still preserved in the archives of the town, in the old English black letter, fairly engrossed on parchment. In consequence of the loss of the records, the precise date of the organization of the church here cannot be ascertained, but as early as the year 1706 a Meeting-house was taken down and another erected in the usual style of that period, but finished with somewhat more than ordinary elegance. It was furnished with a bell of a fine tone sent over from England, decorated with a beautiful altar-piece, and supplied with silver communion service, to which was added a splendid silver cup, the bequest of Mrs. Jane Turell, sister of Sir Wm. Pepperell, Baronet. The pulpit was furnished with a large folio Bible, with illuminated letters, printed at the University of Oxford, the bequest of Madam Mary Prescott.

The following is a list of the pastors, who officiated in this ancient church, viz :

1st. Rev. John Emerson, a native of Gloucester, Ms., son of Rev. John Emerson, senior, and grandson of Thomas Emerson of Ipswich—born 1670 and graduated at Harvard 1689. The same year, June 27th, "He providentially escaped with his life, by declining, though strongly urged, to lodge at the house of Major Waldron, in Dover, on the fatal night when the Indians wreaked their vengeance on the unsuspecting inhabitants of that place." He was the minister of Manchester, Ms., from 1695 to 1698. On the 24th of May, 1703, he was invited to settle in the ministry here, and soon after was ordained by Rev. Messrs. Cotton, Pike and Clark. His wife was Mary, daughter of Edmund Barter, of Salem, Ms. In 1708 he visited England, spent some time in London, and "was handsomely noticed by Queen Anne," who was then on the British throne. In 1712 he was dismissed, and March 23, 1715 was installed the first pastor of the South Church in Portsmouth. During his ministry 124 were received into the church, 40 of whom soon after "the great earthquake" Oct. 29, 1727, which he ever after noticed by an annual sermon adapted to the occasion. He died Jan. 21st, 1732, aged 62. He is said to have been "an agreeable companion and a faithful preacher of the gospel."

2d. Rev. Wm. Shurtleff, a native of Plymouth, Ms., born 1689, son of Wm. Shurtleff, who finally settled in Carver, Ms., and grandson of Wm. Shurtleff, of Marshfield, who in a terrific tempest 1666 was instantly killed by lightning, while a child in his arms, and two others leaning on him, escaped unhurt. Rev. Mr. Shurtleff was graduated at Harvard, 1707, and settled in New Castle, 1712. He died May 9th, 1747, aged 58. His remains rest beneath the Old South Church, in Portsmouth. One of his successors thus testifies concerning him: "His name will long be mentioned with respect, for his uncommon meekness and patience under great trials, and for distinguished piety as well as pastoral fidelity." Several of his sermons were published and are now extant—also a communication from him, published in "the Christian History," 1743.

3d. Rev. John Blunt, a native of Andover, Ms., born 1706, and graduated at Harvard 1727. He was ordained Dec. 20, 1732, and died Aug. 7th, 1748, aged 42. He appears to have been highly approved as a preacher of the gospel, and quite successful in the ministry at New Castle. A communication from him was published in "the Christian History," 1743. He is also respectfully referred to in the same peri-



odical, by Rev. Mr. Shurtleff. His wife was a daughter of Hon. John Frost. His descendants are numerous and respectable. They reside in Portsmouth, in New York and other places. After the decease of Rev. Mr. Blunt, the parish, by their vote, appropriated 200 pounds, old tenor, to defray the expenses of his funeral, and continued his salary several months, for the use of his widow.

4th. Rev. David Robinson, a native of Stratham, born 1716, graduated at Harvard 1738, was ordained at New Castle Nov. 30th, 1748. The parish voted to give him as a salary, "One hundred and forty ounces of silver, at 20 shillings per ounce, to be paid in Bills of Public Credit—the use of the whole Parsonage, as Dwelling House, Gardens, Barns, Pastures, Meadows and whatsoever hath been given to the Ministry, or set apart for the Minister's use in this Parish, also the contributions of strangers on the Sabbath days." His ministry was very brief: in less than one year he deceased, Nov. 18th, 1749, aged 33.

5th. Rev. Stephen Chase, a native of Newbury, Ms., born Oct. 26, 1705, graduated at Harvard 1728, ordained at Lynnfield, Ms., 1731, installed in New Castle Dec. 5th, 1756, and died Jan. 1778, aged 72. His posterity is found among the most influential citizens of this and other States.

6th. Rev. Oliver Noble, a native of Coventry, Conn., born 1736, graduated at Yale college 1757, ordained at Newbury, Ms., 1762, installed in New Castle, Aug. 18th, 1784, and died Dec. 15th, 1792, aged 56. The monument, erected 1852, to the memory of these truly reverend and worthy men, beneath their honored names, bears the simple, but appropriate inscription:—

"THE MEMORY OF THE JUST IS BLESSED."

During the ministry of Rev. Mr. Blunt, there was an interesting revival of religion, of which, he thus writes under date of July 26th 1743: "The parish, I am settled in, is small; but God has, as I hope, by the influences of his gracious spirit, made his word and ordinances effectual to the convincing and converting a considerable number among us. The awakening, in months past, was almost universal. Fear seemed to fall on every soul, and the great inquiry was, 'what shall I do to be saved.' And although I have reason to fear the impressions are, in a great measure, worn off from some, yet the lasting good effects on many, I think, are very considerable, and for which I wish to adore the rich and free grace of God. Fifty have been added to our communion in about the space of two years. Most of them appear to have their conversation as becometh the gospel. Some of those,

who were professors before this remarkable day of God's visitation, have been of late much quickened and enlivened; and others being convinced of their formality in times past, declare how they have felt the power of God's grace upon their souls. My heart's desire and prayer is that God would still more abundantly pour out his spirit upon his people and his blessing on their offspring; and that all, who love our Lord Jesus Christ in sincerity, may have their hearts united and their hands strengthened to promote that religion which is pure and undefiled before God and the Father."

From 1778 to 1784 the church was destitute of a pastor. This being the period of the American Revolution, great was the anxiety and pecuniary embarrassment of the people here. A British ship of war lying near, threatened to reduce the place to ashes as it had other maritime towns.—Many removed from the place, while those who remained observed frequent seasons of fasting and prayer. After the decease of Rev. Mr. Noble, who was the last of the settled pastors here, there being no regular ministry and only occasional preaching, the church and society greatly declined.—There is no record of the admission of a member for a period of more than 25 years. On the 5th of Nov. 1821, by invitation, several ministers of the vicinity assembled here, when five persons were admitted to the church, three by profession and two by letter, previous to which it was reduced to a single member—Mrs. Mehitable White, widow of Capt. Robert White. She died Sept. 13th, 1827, aged 76, and, as testified by those who were with her in her dying hours, "in the triumphs of faith." In the year 1828, the ancient Meeting-house was taken down, and the present place of worship erected, but it remained unfinished till 1836, when, having been completed, it was dedicated and a discourse delivered by Rev. A. P. Peabody, D. D. of the South church in Portsmouth. The pulpit was supplied awhile by Rev. Messrs. Norris, Plumer and others. In 1839, Rev. James Hobart of Berlin Vt. was employed under the patronage of the N. H. Missionary Society, and during his ministry of two years a revival of some extent was enjoyed, and additions were made to the church. He was succeeded in 1841 by Rev. J. P. Tyler, who deceased Dec. 26th, 1844, at North Bridgewater, Ms. He was a native of Griswold, Conn., graduated at Brown university 1823, and pursued his theological studies at Andover. His labors were blessed to the conversion of some souls and several were added to the church. For his unassuming piety, the gentleness of his spirit and his fidelity as a minister of Christ, he, with "the righteous, shall be in everlasting remembrance."

The Rev. J. Ward began to preach here in Dec. 1844 and continued till April 1846, when he was succeeded by Rev. L. Alden, the present minister. The church at the present time though small, consisting of 34 members, is larger than at any time during the past half century. The congregation has gradually increased in numbers, though very fluctuating, as is usual in a seafaring community, many of the men and youth being absent at sea a considerable part of the time. The Sabbath School, which was first established here in 1819, by Rev. William Goodell, now a Missionary at Constantinople, according to the last annual Report, comprises 159 pupils and 19 teachers, with a Library of 400 volumes. Of the former pastors, none was a native of New Castle, and but one of New Hampshire. Nor is it known that more than two persons have, at any time entered the ministry, who were natives of this town. Rev. Joseph Walton was born in this town May 27th, 1742. Early left an orphan, he enjoyed only the ordinary means of education, but these he diligently and successfully improved—"from his youth reading serious and instructive books and especially the sacred Scriptures." In early life he united with the church under the pastoral care of Rev. Samuel Langdon, D. D. in Portsmouth. After a period of three years, he became a member of the third, or Independent Congregational Church, of which Rev. Samuel Drown was pastor. In the year 1777, he was elected a ruling elder, and in 1789 was inducted into the office of pastor by the church, without a council or other assistance. Adams, in his annals of Portsmouth, says, "He was greatly beloved by his people and highly respected by ministers and christians of other denominations in the town." With fidelity and success, he discharged the sacred duties of his office, till a short time before his death, which occurred at the advanced age of four score years, Jan. 10th, 1822.—Rev. Benjamin Randall, "Founder of the Free Will Baptist Society in America," was also born in this town, in 1749. In youth he acquired a decent mercantile education, and was employed in the occupation of a sail maker. From childhood his mind was peculiarly susceptible of religious impressions, but became more deeply interested in the subject of religion under the itinerant and ministerial labors of Rev. George Whitefield. In 1772 he united with the Congregational church in New Castle. In 1775, having embraced the principles of the "General Baptists," he was baptized by immersion at Madbury, and was ordained as an Evangelist at New Durham April 5th, 1780, and there organized a church of the Free Will Baptists—the first ever established. He died Oct. 22d, 1808, aged 59 years.

## NEWINGTON.

This town was once included in Portsmouth and Dover—was settled early. In July 1764 it was incorporated. But the ministry was here established long, long before this time. In 1715, Nov. 6, Joseph Adams was ordained. He was born in Braintree, Ms. Jan. 1, 1689, and received the honors of Harvard in 1710. He retained the pastoral office until January 1783, when, at the remarkable age of ninety three or four years, and having been pastor sixty eight years, he was released from his responsibility and went to his reward on the 26th day of May thereafter. No other pastorate in the State before that time exceeded this, and only the venerable father Ainsworth's which is now in its seventy third year, since that time. But the latter has had a colleague for many years, while, as Farmer and Moore have it, Mr. Adams was settled over the town after having been a pastor of the church for fifty nine years and continued eight years and a half in office.

He was followed by Joseph Langdon who was ordained Jan. 9, 1785, and dismissed March 1810—a pastorate of twenty five years. He was born at Portsmouth in 1758, a graduate at Dartmouth in 1783, and deceased July 29th, 1824. At his settlement the church comprised twenty six members. After his dismissal and removal to Portsmouth, he still manifested an interest in the people and often preached to them. In 1826 Rev. I. W. Putnam administered the communion to a company of believers there which consisted of two aged females, members of the church, and twenty members of other churches. Some short missions have been performed there since that time. The population is less than it was a few years ago.

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## NEW MARKET.

REV. E. C. COGSWELL.

This church is situated in a manufacturing village upon Lamprey river, midway between Exeter and Dover. Prior to 1827 the village was inconsiderable in size, and the inhabitants were to a great extent regardless of divine institutions. There had been formed a small Methodist society with occasional worship; and for a short time there had been Congregational preaching. Besides these, there were no other

means of grace here enjoyed. In 1827 through the generosity of Mr. Walter Smith and a few others, a hall was fitted up for religious worship, and Mr. David Sanford, then a student of theology at Andover, was invited to preach, who, turning aside from a previously arranged course, entered upon his labors here, in the face of obstacles which would have seemed insurmountable to almost any other man. His labors were soon blessed with a happy revival which resulted in many conversions.

A church was organized March 27, 1828, consisting of *two* males, who had come from churches in other towns for the purpose, and *sixteen* females, the husband of one of whom was so much affected at witnessing the solemn services of that occasion that he was thereby led to Christ, and not long after was admitted to the church and elected one of its officers; and, though he subsequently removed from the town, he has lived to do much good in other portions of the vineyard of the Lord. In June following its organization, *nineteen* were received to the church as fruits of the revival above alluded to. Among them was a young woman whose parents resided in Massachusetts. Just as a revival was commencing in her native town, to the great grief of her godly mother, she persisted in going to New Market, hoping to get rid of restraints and the convictions of conscience in so godless a place as that was then known to be. But among the very first who came to the man of God to inquire what they should do to be saved, was that daughter. She became a trophy of divine grace and has ever since lived to adorn her Christian profession. At short intervals, during the whole of Mr. Sanford's ministry here, additions were made to the church, to the number of *sixty-five*. At Mr. Sanford's coming there was no house of worship erected, the need of which was soon felt. After great struggles and self-denials, and with a zeal becoming the object, means were secured which seemed to justify the undertaking, and a house was erected and consecrated, though a debt was contracted which proved the occasion of lasting embarrassment. Mr. Sanford, who was ordained May 22, 1828, exhausted by excessive labors and intense anxiety for his congregation, and embarrassed by liabilities under which he had brought himself in the erection of the house of worship, was dismissed June 22, 1830, to the great grief and lasting injury of the church and society. It would seem that could a little more effort have been made by the people, and a little more aid been rendered by other churches at this crisis, the protracted embarrassment and feebleness of the church might have been

avoided, and through the continued labors and Christian influence of such a man as Mr. Sanford the church would have been firmly established in prosperity. Mr. Sanford removed to Dorchester, Ms., whither he had been invited prior to leaving New Market; subsequently he was called to the church in Medway where he still labors with an affectionate people.

Mr. O. Tinker was ordained pastor of this church Dec. 8, 1830, having been invited here soon after the dismissal of Mr. Sanford. He was also dismissed Oct. 29, 1833, and removed to Ashby, Ms., to which place he had been invited, and where, a few years afterwards, he died. During his ministry of about three years *forty-eight* were added to the church; but owing to circumstances over which he had no control, his ministry here was not so comfortable as could have been desired. In speaking of him, the Rev. Mr. Blodgett, his successor, remarks:—"My acquaintance with him was quite limited. I learned to esteem him as a sincere, pure-minded, devout man—not brilliant; but solid, with too little versatility of mind and ease of adaptation to the ever shifting phases of such a people to enable him to labor with comfort to himself and the highest acceptance to others. His moral, Christian and ministerial character was without reproach, and his influence, as far as it reached, was genial and savory. He spent the night with us, but a few weeks before his death, and seemed calm, serious and affectionate, though not very hopeful of the future. My remembrances of his last visit are very pleasant and grateful." These views are in harmony with those expressed by the council that dismissed him, and by the people that here remember him.

About the time of Mr. Tinker's dismissal, the Rev. Constantine Blodgett, who had been teaching and preaching in Savannah, Ga., left on account of his wife's health, intending to go West. He visited New Market to see his brother, Dr. P. D. Blodgett, with no idea of remaining more than a few days; but as Mr. Tinker was just leaving, he was prevailed upon to supply the pulpit for a time, and give to his brother the care of his invalid wife. Her health improved and he continued to supply until Dec. 2, 1834, when he was installed pastor. He was dismissed June 15, 1836. During his ministry twenty five were added to the church, the society was greatly strengthened, and the truth established. The removal of Mr. Blodgett was a serious loss. The church and society were strongly attached to him. Respecting his labors here, Mr. Blodgett says,—“I enjoyed my labors

among the people, finding them affectionate, united and indulgent toward their pastor and his family. Our recollections of the people are pleasant, and our affection for them was found to be strong and fresh as for the first people over whom we had been placed in the Lord." Mr. Blodgett removed to Pawtucket, Ms., where he yet remains pastor of a strong and united church.

Rev. J. Gunnison succeeded Mr. Blodgett, and was installed Feb. 22, 1837, and dismissed Oct. 9, of the same year. His stay was too short to make any decided impression. Unexpected pecuniary embarrassment of the society was the cause assigned for his removal. Mr. Gunnison removed to Brentwood and has since abandoned the ministry.

Soon after Mr. Gunnison's dismissal, a very interesting revival commenced. The members of the church were active and faithful, and the good work progressed, though they had only occasional ministerial aid. At length the Rev. Mr. Hobart, known as "father Hobart," came to their assistance and greatly refreshed them by his fervent piety and judicious counsels, as well as by his faithful expositions of God's word. On the first Sabbath in March, 1838, *twenty seven* were admitted to the church as fruits of this revival, among whom were some of the most substantial men ever admitted to this church; a part of whom yet remain the firm friends of Christ; some of the remainder have gone to heaven, and a few have fallen into a sleep from which there is no sign of waking. The church seems to have been destitute of regular ministerial supply for about a year after Mr. Gunnison's dismissal, except during the few months in which Mr. Hobart was with them. At this time the Rev. Mr. Richmond was invited to supply, who continued about four years. He is known to have labored with fidelity and unabated zeal. His labors extended through the first part of that stormy period of the anti-slavery agitation, when wild confusion reigned in many of our churches. In the midst of this period, when the elements were lashed into fearful violence in this community, the Rev. S. S. N. Greeley of Gilman Iron Works, received a call from this church, and was installed Dec. 15, 1842. Mr. Greeley brought with him the energy and hopefulness of a young man, and as a preacher made his influence felt; but owing to causes beyond his control, his ministry was less peaceful than he could have desired. He was dismissed Feb. 23, 1847. He is now pastor of a church in Great Barrington where he labors with a worthy and affectionate people. Not long after Mr. Greeley's dismissal, the Rev. C. Chamberlain was employed for

one year. He left in the spring of 1848 and the church was destitute of the stated ministrations of the gospel. The congregation had become small, the church was scattered and disheartened, and their house of worship dilapidated. The debt contracted for the erection of their house remained unpaid for many years and proved a source of trouble to pastors and people, yet another was contracted at a later period for repairing and making alterations, which was hardly less troublesome than the first. The changes in the pastoral relations have been frequent, for, soon after the settlement of each pastor not a few were disappointed because he did not build up the society, so as to enable them to pay with ease the debts which had long existed, though weights and hindrances were multiplied on every hand. And the disappointment and restlessness of a few individuals in a feeble society are sufficient to make a minister uncomfortable, and sooner or later to secure his removal. This was emphatically true in this church. For in the period of twenty one years from 1827, there had been five pastors the average of whose pastorates was three years, five years of stated supply and two years of destitution. It is no wonder that with such changes, and with the withholding of special divine influences the church and society had become feeble.

In the spring of 1848, the Rev. Elliott C. Cogswell of Northwood was invited to settle as pastor of this church, or if he declined, to remain with them at least one year. To the latter proposition he acceded, and entered upon his labors with an array of obstacles which it was frightful to contemplate. One obstacle after another yielded, the church rallied, the society increased in energy, the house of worship was repaired and improved, a valuable organ was purchased, and the congregation gradually increased in numbers and influence, and ceased to ask aid of the Home Missionary Society in 1852, though from the formation of the church it had received annually not less than \$150. Mr. Cogswell has remained with his people now more than seven years, and has found them affectionate and indulgent both to himself and his family, and whatever separations may hereafter transpire, he will not fail to cherish them in the warmest affection and to pray for their prosperity. He has followed many of his congregation to the grave; he has received to the church *twenty two*, and many have been dismissed to other churches. This church was founded in prayer and God has owned it as a vine of his planting. "This and that man has been born in her, and the Highest himself shall establish her." Not a few now filling spheres of usefulness



in other communities, have here been qualified for those stations. One who became interested in the Sabbath School and in the Savior during Mr. Blodgett's ministry, is now a successful missionary in China. Though the church is now small, numbering *forty* members, and worshipping with a congregation averaging *one hundred and fifty*; yet from its past history we may infer that God will continue to own it. Rev. Mr. Sanford remarks, "the Providences of God in relation to the church from its commencement, indicate two things:—first, that it will live notwithstanding all its trials; secondly, it must have struggles. Such has been its whole history; such evidently will be the future." The church is greatly indebted to the fostering care of the Rev. Dr. French of North Hampton and to those pastors and churches that guarded it in its infancy and aided it in its struggles. May the good Shepherd be to this church "as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." The Methodists have a numerous church and a large congregation; so have the Free Will Baptists. The cause of temperance has been greatly successful and education has been advanced and the community has made obvious improvement notwithstanding there is so much to foster discouragement.

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### NEWTON.

This town was incorporated Dec. 6, 1749 under the name of *Newtown*,—its name was changed to Newton in 1846. In 1720 Joseph Bartlett took up his residence here and was soon surrounded with neighbors. Twelve years before this time he was taken prisoner at Haverhill and was in captivity four years among the Indians in Canada.

Rev. Jonathan Eames was settled here in 1759, Jan. 17. He was a graduate of Harvard of the class of 1752. He was dismissed in 1791. His was a ministry of thirty two years. His death occurred in 1800, at the age of sixty nine years. No Congregational church has existed here for a long period. A Baptist and a Christian minister is found here. Here was formed the first Baptist church that ever existed in the State. It still lives. Rev. Walter Powers was settled here when the church was organized, 1755. He had a long ministry. In 1795 Rev. John Peak was settled and remained until 1802. Rev. David Tewksbury was ordained

here in 1813, over the same church. An interesting meeting, commemorative of the event of the organization of this first church a century ago, was recently held here, and a discourse appropriate, was preached by Rev. O. Ayer of Claremont.

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## NORTH HAMPTON.

REV. J. FRENCH, D.D.—REV. JOHN DINSMORE.

The early history of this town must be learned from that of Hampton, of which it was formerly a part. In the course of about a century from its settlement, four societies were set off from that large town. The fourth was established Nov. 17, 1738, and called, The North Hill Parish in Hampton. It was incorporated as a town Nov. 26, 1742, by the name of North Hampton. Between the North Hill and a hill not far from it at the south, are numerous springs whose streamlets become a brook which, taking a west and a north-west direction, and receiving supplies from various sources, forms the Winnicut river. This stream passes through Stratham and Greenland into the Great Bay, which, through branches of the Piscataqua, mingles with the ocean. Another stream arises chiefly from two small ones running nearly parallel from the north part of the town, and numerous springs collected in a circle at the foot of Breakfast Hill. These, running southerly and curling and encircling one another on the grounds of the Drakes, Pickerings, and French, form the greater part of Little river—a very useful mill stream during some parts of the year, and which perhaps, by digging and diking, may in time be made perennial. Little river enters the sea between Little Boar's Head in North Hampton and Great Boar's Head in Hampton, and near the beautiful Rye Beach.

The first Meeting-house in what is now North Hampton was built on the wide and level green near the top of North Hill, as early as 1734. A few rods southwesterly from the Meeting-house there was anciently a garrisoned house, a necessary defence in the times of Indian hostilities. A number of persons in the North Hill parish were organized as the Fourth Church of Christ in Hampton, and Rev. Nathaniel Gookin, son of the late Rev. Nathaniel Gookin of Hampton, was ordained pastor Oct. 31, 1739. He was born at Hampton in 1713, and graduated at Harvard in 1731. His people made what at the time was considered a good provision for his support; but the great and continued depreciation of the

currency was very disastrous. The people, to relieve their pastor, voted an addition to his salary of £90 old tenor "to help make good the currency." They increased the nominal sum in old tenor from time to time, and on one occasion voted, "Mr. Gookin's salary to go four times double." It was well that the people took some thought for their pastor, for it is said that he was never distrustful, never complained, was always contented and cheerful, and "never took thought for the morrow." He deceased Oct. 22, 1766, aged fifty three years, having sustained the character of a sound divine, a serious, plain preacher, a wise counsellor, and a much beloved pastor of his flock. His ministry continued nearly twenty seven years. Of a volume of records of those years only a few leaves, which evince the accuracy with which the entries were made, have come down to us. Our knowledge of the affairs of the church during those years is gathered from miscellaneous sources. The Hon. Daniel Gookin, one of the sons of Rev. Mr. Gookin, of Hampton, resided several years in this town, was a member of the Congregational church, and held several offices of honor and trust in the community. The second Meeting-house in North Hampton was built in 1761. Its site was a short distance north of the first house. It was occupied about seventy seven years.

Rev. Joseph Stacey Hastings, the second pastor in North Hampton, was born in Newton, Ms. 1742, graduated at Harvard 1762, was ordained Feb. 11, 1767, dismissed July 3, 1774, and died June 30, 1807, aged 64. During his ministry, which continued between seven and eight years, 55 were added to the church. The people dismissed Mr. Hastings, on his own request, and offered him the use of the parsonage house, till it should be wanted for another minister. Mr. Hastings chose to resign his ministry, having adopted the opinions of Robert Sandeman. Baptisms in Mr. Hasting's ministry 203.

Rev. David McClure, D.D., the third pastor of this church, was installed Nov. 13, 1776. He was born in Boston in 1748, educated at Yale 1769, dismissed Aug. 30, 1785. He died in Conn., June 25, 1820, aged 71. Soon after Dr. McClure's settlement at North Hampton, an excessive issue and depreciation of the currency again befel the country. The issues of paper soon amounted, in their nominal value, to two hundred millions of dollars, and the value of the paper bills sunk almost to nothing. In 1778, the people voted their minister five hundred dollars in addition to his salary. The next year one thousand; in the winter following, that he might be sure of something more substantial than paper, they voted him a

hundred bushels of corn. The next year his salary was increased forty for one. Its nominal value amounted to \$12,000. When he resigned his pastorate he had continued with his people between nine and ten years, and had received 22 persons to the church; baptisms 170. A preacher, eminent for piety and zeal, deceased at the house of Dr. McClure, who placed a monumental stone at his grave bearing the inscription, "The reverend Henry Alline of Falmouth Nova Scotia, in the midst of his zealous travels in the cause of Christ, languished on the way, and cheerfully resigned his life at North Hampton, 2 Feb. 1784, in the 35 year of his age, whose remains are here interred." In less than a century the inscription on the stone had become illegible, but having been preserved in the church records, was obtained by a relative and replaced in Italian marble with the following addition: "He was a burning and a shining light, and justly esteemed the Apostle of Nova Scotia. Erected by his nephew Joseph Alline." Dr. McClure's ministry in North Hampton was during the American Revolution, and continued till the peace. The circumstances of the churches and of the country were perplexing and disheartening. He considered the support of the ministry and other religious institutions as having become very precarious. In asking a dismissal he spoke honorably of the treatment he had received from the people. His resignation was accepted and some privileges in the parsonage voted to him.

Rev. Benjamin Thurston was ordained Nov. 2d, 1785. His ministry continued about fifteen years. Additions 53; baptisms 194. He was the fourth pastor of this church. In 1800 he tendered his resignation without assigning any definite reasons. The resignation was accepted, and his dismissal voted, Oct. 27, 1800. Mr. Thurston was born in Bradford, Ms., 1750; graduated at Harvard 1774. It is said that he died near Raleigh, N. C., aged about fifty four.

Rev. Jonathan French, D.D., the fifth pastor of the Congregational church and society of North Hampton, was born in Andover, Ms., Aug. 16, 1778. He graduated at Harvard in 1798; ordained at North Hampton Nov. 18, 1801. Retired from the responsible services of his pastorate Nov. 18, 1851. The commencement of his ministry was not marked either by sunshine or shade. It began in a settled storm of political party strife among the people themselves. The disturbing elements were gathering here before this people and their candidate had any knowledge whatever of each other. All who are acquainted with the history of the political controversy in this country at the commencement of the

present century can judge of the perplexities of a young preacher placed between such opposite contending forces. There was an earnest majority of the town for his settlement, and a strong opposition to it. Very peculiar circumstances demanded that the question of settling should be submitted to a large and judicious council. Such a council was convened. Dr. Tappan, Prof. of Divinity at Harv. Col. was moderator, and Dr. Buckminster of Portsmouth was scribe. As appears from the minutes, opportunity was given to the parties to make their several statements as fully as they might desire. The minutes of the scribe testify that "after this had taken place, and after mature and prayerful deliberation, it was voted unanimously, that the objections and opposition that appeared against the settlement were not sufficient to prevent the council from proceeding to ordination." He was accordingly ordained. Mr. French was settled, as each of his predecessors had been, by the town, who voted to him, although the church and society were Congregational, an annual salary so long as he should remain their minister. The salary consisted of the occupancy of a small parsonage farm with convenient buildings, ten cords of hard and ten cords of pine wood, and four hundred dollars annually. This connection of the town with the Congregational church and society and ministry, furnished occasional opportunities to agitate the subject of salary in ways which threatened the entire demolition of the ancient foundations, although not an individual was, during Mr. French's pastorate, distrained for the minister tax, and although a fund which grew out of a grant of Mr. Dalton, (a minister of the ancient Congregational church in Hampton,) paid more than half of the cash part of the minister's salary here annually. The pastor, in view of a fermentation which was raised when he had been settled about thirty five years, proposed, unsolicited by any one, to release a fourth of the cash part of his salary, and try as an experiment to pay his debts and live of the rest. This movement fully succeeded in quieting the panic, but the pastor soon found himself obliged to expend to the full amount of what he relinquished from the savings which had been carefully nursed for a time of need. But the Lord is ever true to his name, "Jehovah Jireh," (The Lord will provide.) The quiet which ensued gave opportunity to accomplish a long desired arrangement for an equitable partition of the parsonage and funds, which issued in a peaceful transfer of the present parsonage and the pastor from the town to the Congregational church and society, and to a state of harmony and good will throughout the whole community.

There have been times of serious trial during the last half century. Some of the elderly people have said to their minister, "It seems as if everything was going to ruin. If you die or leave this place, the cause will sink." But God has helped this Zion. There was one man who for many years exerted great influence for good in times of discouragement. He once said to the pastor, "Don't be discouraged,—I will be one of ten to support you." The same man, at a time when much excitement arose on account of the general tax system for the support of the ministry, sent a letter to the town meeting, full of arguments, showing the temporal benefits of the ministry and closing with an offer to pay the rates of all who were unwilling or really unable to pay. He said he could not do much, but he could be a "gap man" to help sustain the minister and that he would be, whether their views exactly accorded or not. The last male member of the church who was in it at his settlement, told the senior pastor that when he married and was about to remove his bride, an only daughter, to her new home, her father enjoined it upon them "as they would hope to prosper and enjoy the blessing of God, to be good to their minister"—a principle on which they and many others among this people have acted.

The young pastor's heart was oppressed with the state of things as he entered this field in the beginning of this century. And the facts too fitly represent many of the churches in the State as they then were, and clearly show that great changes for the better have been made. Notice the picture. The custom of catechising the children was laid aside—household religious instruction was neglected—there were no Sabbath Schools—the Sacramental lecture had been discontinued because so few attended—there were no meetings for social prayer—seldom a private lecture or more than the usual Sabbath exercises. Though a town of only about 650 souls, yet 40 hogsheads of "fiery New England" were sold in a year at one store in the place. And yet the farmer in marketing his produce in neighboring towns, often brought home a barrel and in some cases a hogshead, and deposited it in his cellar.

The pastor introduced, at first, reading and singing and then a Bible exercise at intermission on the Sabbath; then the Sabbath School, and at length the Monthly Concert.—Many were alarmed lest the increase of meetings might tend to irregularities, and even the good man who would pay the taxes of the unwilling ones, was afraid this was being righteous overmuch. The weekly church prayer meeting was

begun with the smallest number whom Christ promised to meet. It gradually increased and has been ever since sustained. Evening lectures were appointed and well attended. Some tokens of mercy were given. At a later date came the Temperance Reform with its unnumbered blessings.

In the autumn of 1817 there were indications of a revival of religion among us. In about three months from the first development of special interest in "the things which are not seen and are eternal," there were seventeen persons added to our communion. That awakening, in some of its most remarkable cases, could be distinctly traced to the blessing of God upon the public exercises and influences of the weekly prayer-meeting; the monthly concert; and to the account given by the pastor, of the narratives of the state of religion as reported at a meeting, then recent, of the General Association of New Hampshire. There was a season of refreshing in 1821, and twelve persons, most of them heads of families, were gathered into the church. The three intervening years we were not without some special tokens of mercy. But our young people took little interest in the subject of religion. Their minds were carried away with the gaieties and amusements often so attractive to the young. Pious parents saw with great anxiety, their children growing up around them in neglect of the great salvation. Some of those parents had in fresh remembrance, though several years had passed away, a young man, one of their cotemporaries, among whom there was not one in the place more beloved, who unquestionably sacrificed his life a votary to the pleasures of the dancing floor and its attendant amusements. An affectionate sister did not hesitate to attribute his premature death to this cause and could not afterwards speak of such perversions of time and youthful vivacity without deep emotions of grief. About the beginning of 1823, the young people, although of as regular moral deportment as youth in general, appeared to be more than usually inclined to parties of amusement. The feelings of their pastor and of their Christian parents and friends cannot be described. Much prayer was offered on their behalf. The faith of Christians was tried, but at length their prayers were answered. A revival of considerable extent ensued. Among the results may be noticed, that in one direction for about two miles there was hardly a house in which the influence of the Holy Spirit was not manifest. The attention, although more general among the youth than any other class, was not confined to them. A number of heads of families, and some persons past middle age were among the subjects of hopeful conversion. The taste of a

large portion of the young people was changed. For "those noisy senseless balls," as a young man who knew their history appropriately termed them, were substituted social meetings, which furnished intellectual pleasure and improvement; and which strengthened and enlivened the most cheerful and refined feelings of the heart. In that revival more than sixty entertained the hope that they had experienced religion. Forty five were received to communion. Several other seasons of refreshing from the presence of the Lord have been granted to us, though none, perhaps, surpassing in interest that which has just been mentioned. In connection with the erection of the present house of worship, and subsequently to its completion, the Lord, to whom it was consecrated, poured upon us a blessing, which we hoped was significant of his favor toward the undertaking.

The church has received 173 "letters missive" to attend councils—has attended 144 of them—but had no occasion for one among themselves for the fifty years of the senior pastor's active service. During his ministry 285 persons were admitted to the church and there were 456 baptisms.—Of 643 deaths in town in fifty years, 79 occurred between the ages of 70 and 80; 63 between 80 and 90; 20 over 90; and 1 at 99.

On the 15th of Nov. 1851, the fiftieth anniversary of his settlement, Dr. French preached a sermon full of historic interest, from which, with his aid, much of this account is taken. At his urgent request the people looked after a colleague during the following year. Mr. John Dinsmore came among them in the spring of 1852, and amidst a most precious outpouring of the Spirit of God, the aged pastor welcomed to his aid this young brother in the ministry. It was emphatically a time of love. Many expressions of interest were made to the retiring pastor and a hearty welcome was given to the new laborer. Mr. Dinsmore was ordained Nov. 18, 1852. About forty were added to the church as the fruit of this blessed work. The church numbers 178. They paid \$280 to benevolent objects the past year and pay a salary of \$600. This history speaks loudly in favor of a permanent ministry. Though one of the smallest towns in the State (population 850) it is one of the most noted, and has exerted in our religious interests an influence second perhaps to none. By holding on upon its pastor it has helped to make him what he is and what he could not have been in an itinerant work, and, in the hand of the Lord he has made them what they are. Had they been divided into sects, they would now resemble many towns in the State where desolation reigns.



## NORTHWOOD.

Rev. OTIS HOLMES.

The first Congregational Meeting-house in this town was erected in 1781, and continued to be occupied for the worship of God until 1840; it was thenceforward used as a town hall until March 10, 1847, when it was consumed by fire. On the original site are now standing the district school house and the newly built town hall. The second Congregational Meeting-house was erected in 1840, at an expense of about twenty five hundred dollars.

The first pastor of the church in this town, Rev. Josiah Prentice, was ordained May 29, 1799. His ministerial labors were continued, and were eminently successful, until May 10, 1842, when, from advanced age and other infirmities, he requested and received dismissal from his pastoral charge. At his ordination there were present, Rev. Lewis Lankton, Rev. Isaac Smith, Rev. Curtis Coe, Rev. T. Upham, Rev. E. Hazeltine, and Rev. J. Carpenter. The first and only Congregational church in this town was formed Nov. 29, 1798, consisting of eight members, *four* males and *four* females. The following ministers were present and took part in its organization, viz: Rev. Curtis Coe, Rev. J. Carpenter, and Rev. E. Hazeltine. At the time the church was formed, of eight members, 1798, the population of the town was about 1,000. During the whole time of the pastorate of Mr. Prentice there were about two hundred persons added to the church. It now numbers eighty six members, and the population of the town is 1300. The Rev. Josiah Prentice recently died at the age of 83. He was much beloved and was a worthy man.

Soon after the dismissal of the first pastor, the labors of the Rev Benjamin F. Clarke were secured for a short season. Rev. Eliot C. Cogswell received from the church and society a call to settle with them in the gospel ministry, and was ordained Nov. 22, 1842. By his own request he was dismissed from his pastoral charge, July 18, 1848. Rev. Joseph Tarlton was then employed for a few months.

Rev. Otis Holmes, the present pastor, commenced his ministerial labors here May 1, 1849, and was installed as pastor Jan. 1, 1850. During the last two pastorates important accessions have been made to the church. Within three years past the church and society have purchased three acres of land, and erected upon it commodious buildings, for a parsonage. The property is deeded to the Congregational

society of Northwood, with no incumbrance. Within the period under review, two or three young men in connection with the society, had contemplated fitting for the ministry, but were prevented by death. The benevolent enterprises of the age have received a good degree of attention, in the contributions and prayers of this people. Infant baptism has received the earnest attention of all the ministers whose services have here been rendered, and most of the parents who have come into the church have honored the ordinance in their practice. No schisms of any considerable extent have existed in this church. Its present pastor has a salary of \$400. For all the good that has been done by this small member of the Redeemer's family; for all the souls that have been renewed and saved, it may be said, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy *mercy*, and for thy *truth's* sake.

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### NOTTINGHAM.

This town was chartered in 1722, and in 1727 Joseph Cilley and others made the first settlement. Its population in 1820, was 1126 and in 1850, 1268. After sundry efforts to secure the privileges of the gospel, they united in church relations in 1742, and, at the same time, received their first pastor, Rev. Stephen Emery. They were not to enjoy his labors, however, but for a brief period. He was dismissed after a pastorate of about seven years and died May 24, 1782, aged 70 years. He was a native of Exeter, and a graduate of Harvard college in 1730.

In 1758 Rev. Benjamin Butler of the class of 1752, Harvard college, was settled and remained until Aug. 1, 1770, a period of twelve years. After his dismissal Mr. Butler continued his residence in the place, but employed himself in secular pursuits. The blessings of a settled ministry have not been enjoyed since his removal. Previous to 1800 a call was given to Rev. James Hobart. He had produced a strong impression. The people loved him. But his way was not clear to comply with their request to abide with them.— After an absence of about forty years, he revisited the place. The youthful, ardent preacher was now stricken with the frosts of time, but there was much joy at his coming and their feebleness alone prevented their employing him for a series of years. At this place and Epping Rev. J. LeBosquet preached during 1839 and 1840. In 1840 a church was

organized of fourteen members. This was the third that had been formed, the two first having ceased to be. In 1845 Rev. Jonathan Ward spent eleven weeks in Nottingham and generously declined receiving the appropriation made by the Missionary society for his services, though the people paid him something. Rev. E. C. Cogswell labored among them six weeks in 1848, and in 1850, Rev. E. Dow nine months. Rev. C. H. Gates was employed as a supply in the autumn of 1850 for one year. The church then embraced ten members.

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## PLAISTOW.

Rev. CHARLES TENNEY.

This church was organized Nov. 4th, 1730, on a day of Fasting and Prayer, specially appointed for this purpose. It was originally styled the Church in the North Precinct of Haverhill, Ms., which then included the territory now comprised within the limits of the towns of Plaistow and Atkinson. It was composed of 59 members from the 1st Church in Haverhill. On the 4th of March following, ten more were added from the 1st Church in Haverhill.

At the above named meeting Mr. James Cushing was invited to be their pastor, and was ordained on the 2d of December following. Nothing appears to have occurred, during his ministry, which continued about thirty three years, that disturbed the harmony of the church, or the comfort of the pastor. There was not, perhaps, what may be termed a revival of religion, yet a good number were added to the church—164 in all—115 by profession, and 49 by letter. The greatest number in any one year (1737) was 14. The half way covenant practice was then in use, and during Mr. Cushing's ministry 200 owned the covenant in this way, and had their children baptized. It does not appear, from the records, that he baptized an adult, on receiving members to full communion; and this practice will account for the great number of infant baptisms during this time, which was 1275. The Rev. Mr. Cushing died May 13, 1764.

On the 6th of March of the following year, Mr. Gyles Merrill was ordained pastor of the church, and died April 27th, 1801, after a ministry of about thirty seven years. The number of admissions to the church was 59—47 by profession, and 12 by letter. The Rev. Mr. Merrill had a peaceful ministry and was greatly respected and beloved by his people. As a

preacher he was orthodox in faith, of sound learning, discreet, and was justly and highly esteemed. After the death of Mr. Merrill, this church was without a *settled* pastor twenty five years; and, during this time, became much enfeebled. The records do not show that more than 8 persons were admitted to the church—for 17 years, not one—exhibiting, conclusively, the sad effects of the absence of a *settled* ministry.

On the 26th of Dec. 1826, the Rev. Moses Welch, who had been preaching to the people as a stated supply, for about two years and a half, was installed pastor of the church, and continued with them till the 2d of Feb. 1831, when he was dismissed at his own request. There were admitted to the church after Mr. Welch's installation, 36—3 by letter, and 33 by profession, and all of these 33, except 2, were the fruits of a revival which occurred in 1827. Mr. Welch baptized 26 children.

On the day of Mr. Welch's dismissal, the Rev. Samuel H. Peckham was chosen to be pastor, and he was installed the 23d day of the same month. Much of Mr. Peckham's ministry was unquiet and unpleasant, yet in a very good degree successful. He was dismissed Sept. 10th, 1838, having "the undiminished confidence" of the dismissing council, as "a good and able minister of the gospel." During his ministry, of about seven years, there were added to the church 31 by profession, and 5 by letter; and 23 children were baptized. Oct. 25, 1772, 13 of the members of this church, resident in Atkinson, were dismissed and recommended for the purpose, in union with others, of being organized into a church in said town. Rev. David Oliphant stately supplied the pulpit after Mr. Peckham's dismissal. A neat and commodious house of worship was erected in 1837, in the place of the old house, which had become wholly unfit for use. The new house is the property of proprietors.

Mr. Oliphant left in 1852, and during his ministry there were added to the church 7 by letter and 25 by profession. Infant baptisms, 32. Rev. Charles Tenney commenced his labors early in 1853, with this church, and 12 persons have been added by letter, and 28 by profession since that time. Present number of members, 90. The church building stands near the Haverhill line—the parsonage, a few rods distant is situated in Haverhill, Ms. Attendance at public worship is about equally from Haverhill and Plaistow. Several families also attend from Atkinson, the boundary line of which is about half a mile distant. The average attendance at worship on the Sabbath exceeds 150. For the past sixteen years, the ministry was supported by voluntary subscription.

Eight men have entered the ministry from families connected with this church—six of them Congregationalists, one Methodist, one Episcopalian.



Old North Meeting-house from 1712 to 1854.

### PORTSMOUTH.\*

Rev. L. WHITING.

“Therefore, Honorable and worthy countrymen,” said Capt. Smith to the New Hampshire colonists, “let not the meanness of the word *fish* distaste you, for it will afford you as good gold as the mines of Potosi, with less hazard and charge, and more certainty and facility.”

This discloses in the briefest manner the origin of Portsmouth, for that lofty and self forgetting devotion to great principles which baptized many of the early settlements lining the New England coast, never put its seal on the brow

\* Sketch by H. C. K.

of Strawberry Bank. Its first colonists—fish mongers of London, more intent on trade than religion—arrived three years after the Pilgrims at Plymouth. They first settled at Little Harbor, nor was it until seven years that houses began to dot the ridge which run along from Pitts Street to Chapel Hill, then called “The Bank.” Here the church with its wholesome discipline and heavenly comforts found no early home. Though a chapel and parsonage seem to have been built, no regular provision was made for a settled ministry until 1640, when twenty of the inhabitants deeded to some church wardens fifty acres of land for a glebe, twelve of which lay in what is now the most compact part of the city; and seventeen years after, the town voted to build a Meeting-house on a rise of land a few rods south of the south mill dam. Hitherto there had been but transient preaching, but the progress of the new Meeting-house, quickening the religious instincts of the settlers, they resolved to have a minister, and thirty six subscribers called a young man of rising fame, Joshua Moodey, from the neighboring colony of Massachusetts. This was in 1658. He accepted the call and the town voted to settle him. And as a proof, we take it, of their readiness to remove all hindrances in the way of the new preacher’s usefulness, the town meeting ordered a cage to be made to punish those who slept or took tobacco on the Lord’s Day, during the public service. Such cages *might* not be amiss now-a-days. Mr. Moodey was a brave, able and zealous preacher; and when we think of his moral field, a trading community long isolated from the ordinances of the gospel, with little or no spiritual affinities for the Puritan element of sister colonies, we need not wonder that thirteen years of instruction and labor were necessary before a church could be gathered. Professing Christians from other places had meanwhile moved to Portsmouth, who felt they could no longer satisfy themselves to live without those strengthening and edifying ordinances which their souls tasted the good of in times past, and others well affected to the work, professed their longings after the fat and marrowed things of God’s house.” Little meetings of conference, confession and prayer were held from house to house, “to the mutual refreshing and endearing of the speakers, and to the awakening and warning of the neighbors who were permitted to be present.” The civil authority was made acquainted with their wishes, and at last in 1671, several churches were invited to come and assist in the formation of the first church in Portsmouth and the “ordination of officers therein.” These were the church in Cambridge, of

which Mr. Moodey was a member, and those of Ipswich, Rowley, and Hampton. Eight members with the minister entered into a covenant of their faith in Christ, and with appropriate solemnities he was ordained their pastor. A deacon also was set apart by the "imposition of hand and prayer." And thus after a lapse of nearly fifty years, this little branch of the spiritual vine was planted in feebleness but in faith upon our native soil. More than ten years of pastoral labor went by, when political troubles disturbed the peace of the people of God. In 1684, a member of the church was charged with false swearing in relation to the seizure of a fishing smack in the harbor, and though the matter was hushed up to the Governor, not so to the minister. In an attempt to ferret out the truth, the Governor commanded him to desist; but zealous for the honor of the church, he preached a sermon upon the evil of false swearing, and boldly called the offender to an account; who, unable to brave the searching and pungent preaching of his minister, made a public confession of his sin. This the imperious spirit of Governor Cranfield could not brook, and he determined to wreak his vengeance on Mr. Moodey. For this purpose he determined to put into execution the Conformity Act of Charles the II. which was at that time crushing thousands of the best subjects in England. He therefore, as Governor, issued a formal edict, which declared "that all persons who desired it should be admitted to the Lord's Supper, according to the Liturgy of the English church." The Governor then sent word to the pastor, that he and two of his friends intended to partake of this sacrament on the next Lord's day.

Mr. Moodey promptly and boldly refused to receive them, for which he was arrested and thrown into jail at Great Island, now called New Castle. "Our menester lyees in prison and a fammine of the Word of God cominge upon us," writes one in that dark day. "The Sabbath is come, but no preaching at the Banke. Motyones have been made that Mr. Moodey may goe up and preach on the Lord's daye, tho' hee come down to prisson at night, or that naibor ministers might be permitted to come and preach, or that the people might come down to the prison and heare as many as could, but nothing will doe. Good Mrs. Martin was buried, being not able to live above one Sabbath after the shutting up of the doors of the sanctuary." Nor was the sorrow of the bereaved flock less keen than that of the imprisoned pastor. In the absence of the Governor, he obtained leave from his deputy to permit preaching, and

thus he pours out his soul in a letter to a brother clergyman at Rowley, beseeching his assistance: "Oh, consider that my poor flock have fasted about forty days and must now be an hungered. Have pity upon them, have pity upon them, oh thou my friend, and when you have taken yr' turn we shall hope for some other. Let this good work for the house of God be done, that you may be blest of God for good. You will thereby not only visit me in prison, but feed a great multitude of the hungry and thirsty little ones in Christ, which will be accounted for at that day."

After thirteen weeks imprisonment Mr. Moodey was released, on condition of his leaving the colony. He went to Boston, where he staid ten years, his old and endeared flock never losing their hold upon him. In 1693, all obstacles having been removed, he returned to labor four years longer among the people of Portsmouth, when death removed him to the rewards of the faithful in Heaven. His last words to a brother clergyman were, "*The life of the churches—the life of the churches*, and the power of godliness in them, I beseech you to look after that." Checkered as his ministry had been, it was blessed of God; one hundred and sixty were gathered into the church during his ministry, and such was the power of his preaching that families walked from Greenland, six or eight miles, to attend the Sabbath service. What provision was made in the counsels of the dying pastor for his successor, we do not know; but within a month after his death, a call was issued to Rev. Nathaniel Rogers, the son of President Rogers of Harvard college, a descendant of the martyr, whose spiritual gifts marked many of that illustrious line.

As settlements thickened on the Bank, and the old Meeting-house became battered by the storms of more than fifty winters, the town voted to build a new one on the corner of the glebe land in the northerly part of the town. The movement excited a fierce opposition; town meetings and counter town meetings, votes and counter votes agitated the community, while still the building went up, and when completed, the majority decided it should be the settled Meeting-house of the town, and a vote of the church removed Mr. Rogers from the old sanctuary to the new. This was the old three storied pile, whose double galleries and square pews and huge oak posts and braces are within the memory of the present generation.

In 1740, permission was given by the parish to "any persons or number of persons to procure a clock at their own cost, to set it up in the steeple of their Meeting-house, so



that its hammer might strike on the bell." This permission was accepted a few years after, by Daniel Peirce and several other gentlemen, who purchased a clock and presented it to the town on the 25th of March, 1749. This clock, many years afterwards, on the introduction of a new one, was removed to the tower of the old South Meeting-house, where it did good service till a recent period. The new clock, which took its place, was made by that faithful and accurate workman, Mr. Simon Willard, in the year 1803, and after the constant wear of about fifty years, is pronounced about as good as new. It is to be used in the new tower, with the old bell, as a connecting link between the past and the present.

The present bell bears the date of 1764; its immediate predecessor, the record says, having become cracked, was sent to England to be re-cast and was lost on the voyage.

Mr. Rogers' able ministry continued until 1723, when his death took place, and he was buried in the old burial place called the "Point of Graves." Rev. John Fitch, from Ipswich, succeeded him, on the salary of 130 pounds a year, and the "contribution of strangers." After a pious and useful ministry of twenty years, the infirmities of age creeping upon him, a young clergyman from Boston, Samuel Langdon, master of a grammar school in town, was invited to assist Mr. Fitch in his pastoral labors. Within a year, 1746, the old minister ceased from his earthly work, and the new one entered upon all the responsibilities of the ministerial office. For twenty seven years he was the faithful preacher and laborious pastor of the North Church, when his learning and piety secured to him the Presidency of Harvard College, and he removed to Cambridge. In the interval of five years between his departure and the settlement of Rev. Joseph Buckminster, Dr. Stiles of Newport, driven from his flock by the calamities of the war, supplied the North Church pulpit for a year, and he might have long remained to bless the town with his able ministry, had not Yale college invited him to the President's chair.

Massachusetts again gave one of her sons, and Rev. Joseph Buckminster, in the early part of 1779, was ordained over the old North Church. Portsmouth had been now long distinguished for its wealth and the generous hospitality of its principal families. The elegance and splendor of the old country were re-produced in this part of the new. Cocked hats and gold headed canes, embroidered waistcoats and gold laced coats glided up the aisles of the old Meeting-house; while chariots with liveried footmen were standing at the door. Politics and pleasure divided the breasts of the people,

and little room was left for the exercise of that holy living required by the elevated standard of Buckminster's theology. Thirty three years of faithful and indefatigable labor passed away, whose fruit, not all seen by our dim vision, is yet gathered up in the eternal harvest.

Mr. Buckminster's death took place in June, 1812, while on a journey in quest of health, at Bennington, Vermont, spreading grief throughout his flock and over a large circle of relatives and friends.

Rev. Israel W. Putnam, D.D. another of the Bay State sons, succeeded Dr. Buckminster. After a ministry of twenty years, marked by powerful revivals and the ingathering of many into the church of our Lord, he left in 1835 for another field of labor, leaving many hearts knit to him by the tenderest ties of Christian affection.

The antiquated architecture of the old sanctuary it was now thought, needed to be remodeled; and though many an old parishioner sighed over the restless spirit of reform, the old pile, both inside and out, was converted into a respectable looking Meeting-house of more modern style.

Rev. Edwin Holt was the first occupant of the re-formed sanctuary. He was installed in 1836, and resigned his charge for a parish in New York, in 1842.

Rev. Rufus W. Clark was his successor, who after a popular ministry of nine years, accepted a call from the Maverick church in East Boston, in 1851.

The Rev. Henry D. Moore was installed in August, 1853, and dismissed Aug. 7, 1855. But the "Old North," the holy place where our fathers worshiped, has done its work for the generations gone by; it was decrepit with age; it had lost its hold upon the affections of the people of the present;—it has been swept away, and a "New North," better suited to the tastes and demands of the present age, has risen on the old site. When a vote of the parish decided to tear down the old and build a "New," thirty seven parishioners came forward with generous subscriptions, from one hundred to three thousand dollars, according to their means, until they reached the sum of \$24,000.

The new house was completed and publicly dedicated Nov. 1st, 1855. On the same day, Rev. L. Whiting, from Massachusetts, was examined, approved, and installed pastor of the church and congregation.

Thus in a period of 215 years this church, almost "mother of us all," has settled *ten* pastors, and buried but four of them. The first six of the number, served the church about 140 years, and of the last four, three ministered but

19 years ; the last one has just entered their service. Revivals of religion have been among the fondly cherished experiences of this church, and memorable scenes have they been. No schism, or fatal alienation has sprung up among the members, though at times the religious character of the church has been mournfully low. It once had a church library. It was lost by fire. A parsonage and a chapel likewise, thus perished. The communion service is marked "1705," and was imported from England, except the flags, which were presented about fifty years later. The parish own a chapel in addition to their new Meeting-house, but have now no parsonage. The church numbers nearly 350. About \$20,000 of the pew property was sold on the first day of sale. The house will seat above one thousand persons.

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### RAYMOND.\*

In the year 1763, at a town meeting held in Chester, it was "granted and voted that a part of said township commonly called Freetown, be incorporated into a new parish." The act of incorporation was passed the same year, and the new parish was called Raymond.

The first settlers of Raymond came from Hampton, Hawke, (Danville,) Kingston, Chester and Exeter, between the years 1750 and 1763. Most of them possessed a puritanic respect for religion, and a few of them were members of the churches in the towns from which they came ; while some are said to have had little regard for things sacred, and to have uniformly opposed the raising of money by the parish for religious purposes.

Public worship was held for many years in the house of Benjamin Bean. Efforts were made to erect a Meeting-house as early as 1768, but the people could not agree where it should stand. A small Meeting-house frame was raised in 1774, near the spot now occupied by the pound ; but it was never finished. It was finally sold at auction and used in constructing a bridge across Lamprey river, on the road leading to Deerfield. Another house was raised in the year 1786 near the residence of David Page. The sermon at its dedication was preached by Rev. Mr. Stearns of Epping, from Psalm 132: 6,—“Lo, we heard of it at Ephrata, we found it in the fields of the wood.” This text was probably

\* History by Rev. D. Burt, late pastor.

selected on account of the location of the house. It was surrounded by the primeval forest. This fact once led some one to post up an advertisement, that he had "found a stray Meeting-house in the woods." Many in town, especially among the young men, being dissatisfied with its location, after holding numerous parish meetings, it was finally decided, by a small majority, that it should be removed. The moving took place in the autumn of 1797. The inhabitants of the neighboring towns assisted, and "the team" consisted of about eighty yoke of oxen. After it was hitched to the house and ready for a start, prayer was offered by Rev. Mr. Stearns. It was moved to what is now the center of business, about half a mile from its old position at the geographical center. After the Free Will Baptist society was organized the old house became an object of some contention. It was once decided that the Baptists should occupy it a part of the time, and they did so for a while, the Congregationalists holding their meetings in a private house. In the year 1834 the Congregational society erected a new Meeting-house which it occupies at the present time. The old house has been occupied by the Methodist society, and is now used as a town house. Its end, however, draweth nigh, and it would not be anticipating the course of events very much, should its obituary now be written.

The parish had no settled minister before the year 1800. A Mr. Gilman is mentioned as having preached in 1764. At later dates are mentioned the names of Webster, Reed, Thurston, Nehemiah Ordaway, Williams and Moore. The last two both received a call to settle, which they declined. In 1799 a Mr. Gillett preached on the death of Gen. Washington. Some of these men are remembered as good preachers and consistent Christians. One of them, however, once remarked that he had as good orthodoxy in his pocket as any body—alluding to a sermon which he was about to preach. An aged brother thinks it would have been well for him to have carried his orthodoxy in his heart.

Rev. Jonathan Stickney was ordained in the year 1800. He is remembered as an able and sound minister. He was dismissed in 1807, being nearly worn out by consumption, of which he soon after died. After Mr. Stickney left, the church, consisting then of forty three members, had occasional preaching until 1817, by Messrs. Holt, Homer, Cressy, Peak and Stone. The last two were Calvinistic Baptists. From 1813 to 1817, the church was supplied with missionaries about half the time, sent out by "The Mass. Society for promoting Christian Knowledge."

Rev. Stephen Bailey was installed Oct. 1, 1817, for five years, and hence dismissed Oct. 22, 1822. Toward the last of Mr. Bailey's ministry, Mr. Wheeler of Candia, on an exchange with him, preached a sermon from Isa. 55: 9, in which he dwelt upon the Divine Sovereignty. Mr. Burnham of Pembroke also on a similar occasion, preached from Eph. 1: 4, on the doctrine of Election. Mr. Bailey felt it his duty to oppose the sentiments advanced in these sermons by his neighboring brethren. By so doing, he caused a division in the church. The main body of the church were against him! A few, however, took his side in the affair, and the contention did not cease until he left.

Rev. Seth Farnsworth was ordained Oct. 3, 1824. He is always spoken of as an able preacher and a man of deep piety. He was dismissed in 1834 on account of the ill health of his wife. He was afterwards settled in Hillsborough, where he soon died.

Rev. Andrew H. Reed was installed Nov. 13, 1834, and dismissed because many were not satisfied with him as a preacher, Oct. 26, 1836. He soon after left the ministry.

Rev. Anson Sheldon was installed June 28, 1837, and dismissed Oct. 15, 1839, the church being divided on the question of his usefulness.

Rev. John C. Page was ordained Oct. 6, 1841, and dismissed May 7, 1851.

Rev. David Burt was ordained Nov. 5, 1851, and dismissed in 1855.

When the town was set off from Chester, one hundred acres of land were laid out for a parsonage lot, the income of which was to be devoted to the support of a preacher. This lot was situated on the road leading to Deerfield, about eighty rods from the top of "The long hill." It was sold by the town in 1824 for about \$1170, and this sum was put at interest. The income of this fund is now divided among the three religious societies in town. In 1816, parsonage buildings were erected, by subscription, at a cost of about \$700. In 1824, about five acres of this parsonage lot were purchased of the town by the Congregational society for \$45.50. But this situation was sold in 1825 for \$370. A building spot was given to the society by Shurburn Blake, Esq., and a parsonage was erected upon it in 1836. The cost of this house was about \$1000.

The funds of the society, exclusive of its variable share of the parsonage fund, amount to \$700.

The first parish meeting was held at the house of Benjamin Bean, May 29, 1764. At this meeting officers were

appointed to serve until the annual meeting in March following. At a special parish meeting, held April 1, 1765, it was "voted that £300, old tenor, be raised this year for the support of the preached gospel," and "that Capt. John Cram, Benjamin Whitcher and Enoch Fogg be a committee to secure the services of a minister." Voted also, "that those persons who belong to the Presbytery, shall be eased of their minister rates." Almost every year it was voted "to ease" some one, of his minister rates,—probably all were so "eased" who objected to being taxed for the support of the gospel. In 1787 it was voted that, "any person desirous of not being rated" for the support of a minister "shall not be, after notifying the parish clerk of his unwillingness to be so rated." "The standing order" in Raymond has never *compelled* any one to aid in supporting its minister. During the revolutionary war no money was voted for religious purposes.

A vote was passed in 1787 to give Mr. Stephen Williams a call, provided that his salary should be £65 a year, one third "to be paid in beef and porke and corn or grain at the current market price." He was also to have the use of the parsonage lot and 20 cords of wood delivered annually at his door. Mr. Bailey received a salary of \$450, with the use of the parsonage and five acres of land; also 15 cords of wood annually delivered at his door. Mr. Farnsworth was paid a salary of \$375, with the income of the parsonage property. Mr. Farnsworth finding his salary inadequate to meet his wants, \$75 were annually added to it by subscription for several of the last years of his ministry. The salary of Mr. Reed and also of Mr. Sheldon was \$350 and the parsonage. The salary of Mr. Page was \$375; that of the present minister is \$425, and parsonage. The Congregational society was incorporated in 1816, and in 1817 it had sixty five members. Its present number is fifty eight.

The orthodox Congregational church in Raymond was organized in 1791, with twenty two members. Previous to the settlement of Mr. Stickney, those who wished, could enter into "the half way covenant," and have their children baptized. In the case of those who "owned the covenant" for this purpose, to the clause "you promise to walk in all the commandments and ordinances of the Lord blameless," it was added, "so far as God shall afford you light and direction." Mr. Stickney, not being in favor of this practice, it was abolished when he became pastor of the church. At the present time the members of the church even, with a few exceptions, do not give up their children in the ordi-

nance of baptism. It is recorded that "On the Lord's day June 29, 1817, *fifty nine* children were baptized." Twenty eight were also baptized May 25, 1817. The record of baptisms previous to 1800 has not been kept. Members from the beginning have been 397—present number 138. Parishioners of the Congregational pastor, of all ages, number 450. Average attendance on public worship of all three of the churches in town is about 300. Amount of annual contributions of the Congregational church and society to benevolent societies is about \$100. Three young men have been furnished from the town for the ministry.

There was a revival at the commencement of Mr. Stickney's ministry, and in 1801-2, thirty six persons united with the church by profession. The old people speak of this revival as a "solemn time." The state of feeling was deep and permanent. But very few fell away from a good profession. In the year 1817, there was "a great awakening," and the result was, that about ninety persons united with the church. Of this number only about twenty are now living. It is stated in the records of the church that "from the 11th of May to the 29th of June, sixty eight persons here joined this church. Such a time we never saw before. There is no confusion, the Spirit moves upon the minds of the people in all parts of the town." It is now the opinion of many, on looking back to this season, that there was considerable unhealthy excitement at that time. About twenty of those who then joined the church, have since been excommunicated. In Mr. Farnsworth's day, there were two seasons of more than usual interest. Four-days meetings were held which are remembered as "solemn and interesting seasons." A four-days meeting was held in the time of Mr. Reed, attended by some uncommon interest, and probably by some excitement. Since that time there has been no season remarkable for the displays of reviving grace.

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## RYE.

Rev. ISRAEL T. OTIS.

This town from its first settlement received the name it now bears, which was given it, as is supposed, because some of its first inhabitants came from a town of the same name in England. It began to be settled about the year 1635.—The name of the first settler, it is said, was, Berry. "This town which was taken off from Portsmouth, Greenland,

Hampton and New Castle, continued about ninety years destitute of the settled ministry of the gospel. The people attended public worship in the neighboring towns. The inhabitants were but thinly scattered, and most of them in low circumstances, and never began to prosper, in any considerable degree, as to outward circumstances, until they erected a house of public worship, formed a church, and had the ministry and ordinances of the gospel settled among them. The first Meeting-house was erected in the year 1725. A church was organized July 10, 1726. The first minister settled, was Rev. Nathaniel Merrill. He was ordained Sept. 14, 1726, was a man of acknowledged abilities, both natural and acquired. He continued in the ministry about seven years and was then dismissed."

"The people now remained destitute several years; but being desirous of having the gospel ministry re-settled among them, they made laudable exertions to that end. Having heard several candidates, they made choice of Mr. Samuel Parsons. He was ordained Nov. 3, 1736. He officiated in the ministry till the year 1784, nearly half a century." The Rev. Mr. Parsons, though infirm by reason of age, and repeated paralytic shocks, continued to the 4th of Jan. 1789, in the seventy eighth year of his age, when, as we trust, he entered into the joy of his Lord. During his ministry, 206 persons were admitted into full communion with the church and 1600 received the ordinance of baptism. He was a descendant of the family of that name which settled in Springfield, Ms. His father was minister of the first church in Salisbury, Ms.

Rev. Huntington Porter, son of Rev. Mr. Porter of Bridgewater, Ms. was ordained colleague pastor with Mr. Parsons Dec. 29, 1784, and continued in the relation of pastor to the church till his death. During his ministry till the time a colleague was settled with him, about 145 were added to the church. He preached his half century sermon in Jan. 1835, and died in Lynn, Ms. March 7, 1844, aged nearly 89. His remains were brought to Rye and were laid by the side of his two wives. Mr. Porter had a large family. By his first marriage he had four and by his second fourteen children.—Mr. Porter and his predecessor Mr. Parsons, were connected with the church more than a century.

The first three ministers were settled by the town. A short time previous to the settlement of a colleague with Mr. Porter, his connection with the town ceased by mutual agreement, and a society was formed, called the 3d Religious society of Rye. It is now called the Congregational society



This society, in connection with the church, gave a call to the Rev. Bezaleel Smith, and he was ordained colleague pastor with Mr. Porter May 13th, 1849. After the contract between the town and Mr. Porter ceased the town voted that the Congregationalists may have the use of the Meeting-house one half of the time and other denominations the other half. The town also sold the parsonage, which had been given by individuals, containing about 40 acres of land, for the accommodation and towards the support of the ministry in the early history of the town, when there was but one religious denomination there, and the avails were appropriated to the discharge of town debts. Deprived of their Meeting-house one half of the time and their parsonage sold, the church and those worshipping with them experienced a trial which they had not known before. Mr. Smith commenced his labors under these circumstances of trial. During his ministry of twelve years, there were added to the church 108; a parsonage was purchased by subscription at an expense of \$1400; and a Meeting-house built with a basement lecture room, at an expense of more than \$3000. These results of severe trial and earnest labor placed the church on a much firmer foundation. He was dismissed, at his own request, in 1841 and installed the same year in Mont Vernon where he remained about nine years, and has since been installed in East Alstead.

Rev. James F. McEwen succeeded Mr. Smith. He was installed in Dec. 1841 and dismissed in 1846. Several were received into the church during his ministry of less than five years. He had been settled twice before coming to Rye—in Bridgeport, Vt., and in Topsfield, Ms. He died at Brattleboro, Vt. He possessed good talents, was a good man, but at times was much depressed.

Rev. Israel T. Otis succeeded Mr. McEwen. He was ordained at Lebanon, Conn. in 1835. He came thence to Rye where he was installed Aug. 4, 1847, and is the present pastor of the church. The number of the church—about 100, has remained much the same for many years. At present the Sabbath School is quite interesting. Much has been done in the cause of temperance and much remains to be done. Special Divine influences are greatly needed. In the latter part of Mr. Porter's ministry a Baptist and a Methodist church and society were formed. The Meeting-houses of the three congregations have been built within 15 years. The average attendance in each house is—Methodist, about 40—Baptist, 100—Congregational, 175–200.

## SALEM.

REV. WILLIAM PAGE.

This town was incorporated in 1750. Population in 1775, 1084; in 1850, 1555.

The Congregational church was organized Jan. 16, 1740. Salem was then a part of Methuen; or as it was sometimes termed in some of the old writings, "Methuen and Dracut district." It was then called the "North parish in Methuen," and this was called the *second* church. In view of so important an event as the organization of a new church, a fast was held to seek divine guidance. At that fast, some five or six of the neighboring clergymen were present. That day seems to have been a day of deep interest to all lovers of Zion in this community. It was the birth day of a new church. A covenant was prepared, signed, and assented to, by thirteen individuals. On the same day the church made choice of Mr. Abner Bailey to be their pastor. The parish, as such, had "made choice of Mr. Bayley as their pastor Nov. 13, 1739," and had voted him a salary of £140 in bills of credit, and £150 in bills of credit as a free gift, in order for his settlement. The following is Mr. Bailey's answer to the call he had received to become the first pastor of the church:—"Gentlemen of the North or Second Parish in Methuen, Inasmuch as you have given me a call to settle with you in the ministry, I accept of your call, hoping that you will not neglect to minister to my necessities. Abner Bailey. Methuen, Dec. 24, 1739." To the above, the following was appended: "Gentlemen, inasmuch as you have voted to make an addition to my salary, I relinquish y<sup>e</sup> vote trusting to your generosity in that case. Abner Bailey." Jan. 30, 1740 he was set apart to the pastoral office by laying on of the hands of the Presbytery. "Mr. Barnard, Mr. Parsons, Mr. Balch, Mr. Winget, and Mr. Sargent imposed hands." After the subject of building a Meeting-house had been considerably discussed, at a parish meeting on the 27th of June, 1738, it was voted, "To build a Meeting-house forty feet long, thirty eight feet wide, and twenty two feet post." The house was erected in 1739. In May, 1750, *Governor Benning Wentworth*, then Commander-in-Chief of the Province of New Hampshire, under king George II., gave the North parish in Methuen a town charter, calling it *Salem*. The church is, therefore, ten or eleven years older than the town. Mr. Bailey continued the acting pastor until 1776, when an amicable and final settlement was

made between him and the town. During the time of his pastorate, he is supposed to have baptized more than five hundred "covenanters." Mr. Bailey, on resigning his charge, expressed a strong desire for the spiritual prosperity of the people who had been under his watch and guidance for so long a time. But he enjoyed the society of his able successor but for a short time; for on the 10th of March, 1798, he died, aged eighty two years.

At the call of the town and church, Rev. John Smith was ordained, Jan. 4th, 1797, and settled as their pastor. He received, from the town, \$300 as a settlement; \$300 subscribed by private gentlemen, and a salary of \$300 annually, and fifteen cords of wood, annually brought to his door. He was dismissed Nov. 21, 1816. He was esteemed even by opposers of the truth as an able preacher. He died at Bangor, Me., April 7, 1831.

After Mr. Smith left, the church were without a pastor for three years.

Rev. William Balch was installed, Dec. 1, 1819, and dismissed, Aug. 6, 1835. His reputation as a *writer* is good.

For *some* cause, at the time and even *before* Mr. Balch was dismissed, the church and society had become very much enfeebled and discouraged. At this period the Methodist church, which had existed some ten or fifteen years, and had worshiped from one to two miles distant, in order to accommodate the inhabitants of the *whole town*, organized themselves into two churches and societies, one erecting a substantial church edifice near the Congregational church. The other erected a similar place of worship in a little village in the north part of the town, four miles distant. These churches have been in somewhat successful operation to the present time, and, as is hoped, are doing good.

But though the prospect of a speedy and final dissolution of this church to some seemed so fair, and almost certain, it did not die. Spectators looked on to see the end; but it continued to breathe, and with more and more freedom, until on the 9th of Sept., 1840, it arose and stood erect. On that day it received its fourth pastor, the Rev. Jonas Fisk. Thus, for five years, the church and society were without a pastor, and a portion of the time without any meeting; as was the case for a time previous to Mr. Balch's dismissal. That a church should continue to exist even, under such circumstances, is truly indicative of a particular and over-ruling Providence. Mr. Fisk was dismissed by a mutual council, March 8th, 1843. Rev. W. H. Hayward was employed next and continued his labors as *stated supply*, until June 6th,

1847. Then followed the Rev. D. H. Babcock, who preached for two years and closed his labors, Sept. 15, 1849. Mr. Babcock's successor was the Rev. John Lawrence, who continued his work until the summer or autumn of 1852. While here he received a call to be installed as the pastor of the church and society; and for a time, both he and the people of his charge anticipated the consummation of that relation. But he ultimately declined the invitation.

For a few Sabbaths the pulpit was occupied by students, or resident licentiates from the Theological Seminary at Andover, until the Rev. William Page commenced his ministerial labors here on the first Sabbath in December, 1852, and on Dec. 1st, 1853, was installed and continues pastor of the church and society.

The congregation at the present time on the Sabbath does not often number over 200 even in pleasant weather. A large proportion of them are young people. The present number in the church is fifty eight. Ten united during the last year, six by profession of their faith, and four by letter. About one hundred adults and children are connected with the Sabbath School, which continues during the year. Collections for the prominent objects of benevolence are now taken up once a year. The church edifice belonging to this society, though not large, is a very pretty structure; of good proportions, well painted without, and beautifully grained within, with a neat spire, and a fine toned bell. A few rods from the church stands the parsonage. Beside this house and garden, which might be variously estimated as being worth from \$500 to \$1000, the society own some forty or fifty acres of land, a mile distant, partially covered with small wood and shrubbery; and have a permanent fund of \$1500, given some two or three years ago by Thomas D. Merrill, Esq., of Concord.

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### SANDOWN.

The settlement of the town began in 1736, by Moses Tucker and others. A Congregational church embracing 57 members was formed in 1759. Nov. 28, 1759, Rev. Josiah Cotton, a descendant of the renowned John Cotton of Boston, was settled in the gospel ministry, and continued his labors until his death May 27, 1780. Rev. Samuel Collins, born in Lebanon, Conn. followed him in the ministerial work—was settled Dec. 27, 1780, and dismissed April 30, 1788. Rev.

John Webber was settled here March 24, 1795, and dismissed Sept. 15, 1800. At the beginning of the century Methodism made some progress in the town and Orthodoxy has had but slight hold upon the people for many years—with what effect upon their eternal interests time will evince. There is a fund in town for the support of the gospel, and a part of the income is applied in employing Congregational ministers a few Sabbaths each year. Although this church has ceased to live and work, its past labors call for gratitude that it will never cease to be among the things that *were*, and that were *not in vain*. Population in 1820, 527; in 1850, 566.

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### SEABROOK.

The grant of towns and their settlement were not always coeval. Seabrook was settled as early as 1638 by Christopher Hussey, Joseph Dow, and Thomas Philbrick. It was granted June 3, 1768. Its name was suggested by the fact that so many rivers and small streams run through it. It is a border town. It has Massachusetts on the south and the ocean on the east.

A Presbyterian church was formed here in Nov. 1764, and Jan. 31, following, Rev. Samuel Perley became their pastor. Mr. Perley was a Presbyterian, and probably through his influence that form of church organization was effected. It is reasonable to suppose he was instrumental in gathering the church, as he must have been among this people some time before his settlement, and that occurred only three months after the church was formed. He was a member of the "Boston Presbytery" in 1770, and was one of the men who attended the last meetings of "Salem Presbytery" in Massachusetts and in Maine. In 1775 the "Boston Presbytery" met at Seabrook and was divided into three. Mr. Perley then became a member of the "Salem Presbytery." He remained in Seabrook until May 22, 1775, when he was dismissed. There were fourteen added to the church during his ministry. He became pastor in Moultonborough and also in Groton. In 1784 he was installed by the Presbytery, pastor of the church in Gray, Me., and held the office until 1791 when he ceased preaching there and was never re-settled. He was a member of the Convention that ratified the Federal Constitution of our Union. He remained in Gray until his death, Nov. 28, 1831, at the age of 89 years.

No settled minister followed Mr. Perley for nearly twenty

five years. The legitimate result was seen, in the depressed state of morals and of piety in the place. Rev. Seth Noble preached about three years, and others were employed for shorter periods. Some members went to Hampton Falls church. About the year 1799 a new church was formed on Congregational principles, and Rev. Elias Hull was settled as its pastor. He was a native of Tolland, Conn., in 1778. He continued pastor until his death Feb. 28, 1822—a period of twenty two years. He was unable to preach regularly for some time before his decease and but little preaching was enjoyed for years afterwards. The church became scattered. Some removed from the place, some died, some went to other denominations, and two aged sisters went into the new church of which an account will be given in the article following.

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#### SEABROOK AND HAMPTON FALLS.

This is the name of a church composed of members from these two towns. An account of the old churches will be found under the names of the towns. In 1837 Mr. Sereno T. Abbott, a graduate of Amherst in 1833 and of Andover in 1836, came among these desolations and awakened a good degree of interest, and on the 12th of July a church was formed and he was ordained as its pastor. Twenty three united in covenant bonds. Rev. J. Ward and Rev. D. Sutherland preached here part of a year before the church was formed. In 1836 they dedicated a new house of worship and there had previously been a good degree of interest in religious things. The blessing of God was very manifest upon Mr. Abbott's labors at once. In 1838 there were added 18 by profession and 10 by letter to the church, and in 1839, 23 were added by profession and in 1843 another season of deep interest was enjoyed, and during that and the following year 15 were added to the church. There were occasional additions in the years intervening so that in 1845 the church consisted of 85 members—a very encouraging increase during the first eight years. Mr. Abbott continued his labors amidst many discouragements to the close of his life in 1855. By emigration and death the church became diminished, so that it now reports but 68 members. Mr. Abbott was a man of great worth and of true piety. His sketch of Hampton Falls, in this work, was one of the latest labors of his pen, and he entered into the enterprise generally, with a most cordial and earnest spirit.

There was formerly a society of Friends in Seabrook, one of the largest ever existing in the State. It has now nearly disappeared, but the state of mind engendered by its past influence is no small obstacle in the way of evangelical progress. But with a population of 1936 souls in these two towns and with the encouragement to be gained from past success, this field should be carefully cultivated—cultivated with an assured hope of a plentiful harvest.

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### SOUTH HAMPTON.

Incorporated May 25th, 1742. Population in 1820, 416 ; in 1850, 472. In 1743, Feb. 22d, a Congregational church was formed embracing fifteen members, and on the day following the people were permitted to "see their teacher," the Rev. Wm. Parsons, who on that day took the oversight of the church. He was a native of Boston, Ms., a son of Harvard, class of 1735. He was pastor for more than twenty years, until his dismission Oct. 6th, 1762. He died in Jan., 1797, aged eighty two years. There were added to the church during his labors 221 persons—a very fruitful ministry for those times. After being dismissed he removed to Gilman-ton and continued to preach, and also engaged in teaching.

Rev. Nathaniel Noyes, born in Newbury, Ms., Aug. 12th, 1735, a graduate of Yale in 1759, a student of theology with President Davies, was settled here in 1763, and was pastor until about 1801. Nearly thirty eight years were covered by his term of service. At the age of seventy five in the year 1810 he died at Newburyport. During his labors only seventy are known to have become members of the church. The town threw open the Meeting-house to other denominations, according to the desire and in proportion to the amount of taxes paid by the friends of the several systems of doctrine. And as is usual in such cases those who had grown weary of the plain reproofs of orthodoxy joined with any thing new that would promise relief from unwelcome present restraints. There has been some good accomplished here by the labors of brethren of other denominations. Rev. Benjamin Sawyer of Amesbury and Salisbury for a series of years often divided to them the word of life ; but they continued to decline until March 20th, 1827, eighty four years from the rise of the church, when he was called to preach at the funeral of the last member, whose name was Ruth Palmer,—a name as worthily recorded here as would be the founder's name were

it known. She stood firmly, although alone. The records of this church were in the hands of True Morrill, Esq., of Amesbury, Ms., in 1845. John Palmer, Esq., a few years ago, had in his keeping the plates and flagons used by the members of this church "while they were yet with us." *What relics!*

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## SOUTH NEW MARKET.

REV. WINTHROP FIFIELD.

This is the old church of New Market. The early records of this church are lost; it is not certain therefore when it was first organized. Rev. John Moody, the first minister, was ordained Nov. 25, 1730, and it is supposed that the church was gathered previously or soon after. Mr. Moody died Oct. 15, 1778, in the seventy third year of his age and forty eighth of his ministry. In 1773 Rev. Nathaniel Ewers was settled over what was then called the West society, there being at that time two societies in town. June 29, 1789, the town "voted to receive and accept Rev. Mr. Ewers for the whole town, provided the two societies in said town shall unite." March 31, 1794, it was voted by the town "to agree with Mr. Samuel Tomb to preach as an assistant to Mr. Ewers," and in July following a call was given to Mr. Tomb to settle as colleague. Mr. Ewers was dismissed in July 1797, and died 1806. Mr. Tomb was dismissed 1799. The same year in July Mr. James Thurston was invited to preach as a candidate for settlement, and Oct. 15, 1800 he was ordained.—The 19th of June previous a church was formed; and this probably was the union of two churches, one of which at least had existed many years before. In 1801 some measures were taken towards procuring a parsonage, and in 1803 those measures were carried into effect. Mr. Thurston was dismissed Jan. 6, 1808.

The length of the ministry of these successive pastors was as follows: Mr. Moody 48 years, Mr. Ewers 54, Mr. Tomb 5, and Mr. Thurston 8, making in all 85 years in which this church enjoyed the labors of a continuous pastorate. And it is greatly to be regretted that there are no records to be found, which afford any information as to the success of these early laborers in this vineyard of the Lord. Yet it is not strange that the records should have been lost; but it is strange that the church itself, as such, should not have been lost also. For more than twenty years subsequent to the



dismissal of Mr. Thurston (1808) there was little if any preaching of the Congregational order in the parish. And for ten years more, there were only occasional supplies. Besides, during more than ten or fifteen years from 1808 the "tables were turned," and the Methodists became the "standing order." The town employed their preachers—voted them the use of their parsonage, the Meeting-house and more or less salary year by year. And they lived on the Congregational parsonage, occupied their Meeting-house and used their church service for some twenty years. It is a wonder that Congregationalism under such circumstances had not become entirely extinct. Nevertheless the old church lived, though under great discouragements and embarrassments, for fifteen or twenty years longer; yea, it still lives. There were those who were true to their covenant engagements, and who chose to adhere to the doctrines of their fathers and to walk in the "old paths," until God should again visit them in mercy, and establish and enlarge their borders.—And a few of them were permitted to live to see that day.

May 27, 1828 a part of the members of this church were dismissed to form a new church at Lamprey River village.—And subsequently for 11 years the ministers of that parish frequently had a third service on the Sabbath or a lecture during the week here; which labors of love are still remembered with grateful interest by this people. The following year (1829) a new society was formed, and different ministers were employed to preach to them a few Sabbaths at a time until 1839, when a new Meeting-house was built, and they were supplied with preaching for six months by the members of the Piscataqua Association. In Feb. 1840, the old church was re-organized, and six individuals were received by letter from the church at Lamprey River, making in all nine members. From May following Rev. John L. Ashby supplied the pulpit one year. The prospects of the church and society had now assumed a more hopeful aspect—seven new members were received to the church this year by profession. Three of them were baptized. And on the 15th of Sept. 1841, after having been deprived of so great a favor for more than 33 years, the church was again blessed with the "ascension gift"—a pastor and a teacher. Rev. Elijah W. Tucker was then ordained to this office among them, whose ministry for about four years was owned of God to their edification and enlargement. During this time thirteen were added to the church by profession and three by letter. In 1843 there were nine adult baptisms; in '44, one. Mr. Tucker was dismissed in Aug. 1845, and the Sept. following

Rev. Preston Pond was engaged to supply for one year.— Subsequently Rev. Edwin Holt supplied the pulpit on the Sabbath for six months. Besides this there was but occasional preaching until 1851, when Rev. Charles E. Lord supplied one year.

Feb. 15, 1852, Rev. Winthrop Fifield commenced laboring here, and has continued to do so to the present time. Under his ministry four have united with the church. The society have purchased nine acres of excellent land, and erected upon it a substantial and convenient set of buildings for a parsonage, at an expense in all of about \$2500; and in this, and some other respects, the state of things in this parish is at present more hopeful and encouraging than for several years before.

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## STRATHAM.

REV. JOHN M. STEELE.

This town was chartered in the year 1716. The first legal town meeting was held on the 10th of April of the same year. At this meeting, the first vote, after the election of town officers, was to appoint five individuals "to be a committey to take care to Build a meeting house for the public worshipe of God in said town. And they are in full Power to hiear workemen to carry on the worke and to finish it.— And for what money they want or Disburse about the worke the Seleockemen are in full power to Raise it for the Same." Several other votes were passed in relation to this matter at the first town meeting, and other meetings were held during the year for the same purpose, showing the importance which the citizens generally attached to the public worship of God.

At a meeting held Oct. 4, 1716, it was voted, "That every man In the town Shall Bare his öne charge toards the Raising of the said meeting house." There were nine individuals who "entred thare decents" against this vote. Jan. 2, 1717, they appointed a committee to "treet with a minister and give him a call to Preach in the town three or four Saboathes By way of contrebutione." March 25, 1717, they voted, "that mr. Rust shall preach in the town If he be willing for it a quarter or halfe a year;" and then appointed "a committey to treate with mr. Rust and give him a call to Set up the Public worship of God for a time In order to a full Setelment in the town." At a subsequent meeting in

the month of April they appointed a committee "to agree with a minister for Said town during his life if the cometeay and he can agree." It appears from a report made by this committee that they "succeeded and agreed with mr. Henry Rust to settl amongst" them "so longe as he continued in the office on the terms as followeth." These terms were £60 the first year, £70 the second, and £80 the third, which was to be a stated salary. They also agreed to give him £100 "toards building of Him a house," to be paid in four years; they engaged also, "to clear and fence parte of the towns Parsonage land with convenient speede." This agreement was satisfied the "24rth day of April, Anoy. Domi: 1717." Mr. Rust was ordained in the year 1718 with the understanding that as long as he preached in Stratham he was to receive in addition to his salary "Six Pounds in money yearly to bye his fire wood withall.

The Meeting-house was built the same year, 1718. It was after the fashion of the oldest Meeting-houses now standing in the State, of which we believe there are but two or three; the pews being "built with wincot worke and all of a kind." [The preservation of one of these old houses would be a worthy object for some voluntary association formed for the purpose.] Each man was obliged to build his own pew; keep it in repair; to maintain all the glass against it; and he must build too on the spot assigned him. There was, however, one exception to this, for the town of Stratham solemnly voted, "that Mr. Andrew Wiggin shall have Leberly to set in what seat he pleaseth in the meeting house." These were times in which it was deemed expedient to deal somewhat rigorously in order to keep down the carnal aspirations of the natural man. In pursuance of this worthy object the town voted, doubtless with becoming solemnity, "that when the cometeay have seatid the meeting house every person that is Seatid shall Set in those Seats or pay five shillings Pir day for every day they set out of there Seates in a disorderly manner to advaince themselves higher in the meeting house." These were trying times! But there was a tenderness in men's hearts even then. For in 1734 the town voted "that the Reverent mr. HenryRust Shall be considered for his sickness in his fameley and the Deth of his wife by way of contrebution." Mr. Rust continued to be the pastor of this people until his death, which occurred 1749, making a ministry of thirty one years. With what success his ministry was attended, we cannot tell, there being no record to show, and there is no man whose memory runneth to that distant day.

There was a division among the people about the year 1742, which seems to have arisen from a difference of opinion respecting the "great awakening," or, as Edwards called it, "The Revival of Religion in New England in 1740." This was in Whitefield's day; he was at Northampton, Ms., in 1740. It is probable that Mr. Rust did not sympathize with the religious excitement of that time, in which a considerable portion of his people agreed with him. But there were many others who were warm friends of the revival and who were, therefore, displeased with the course pursued by Mr. Rust. Some of these disaffected persons requested the selectmen to call a town meeting, because, as they said, "there is such uneasiness in many of the people in this town under the Reverend mr. Rust's ministry that they are obliged to go to other towns on Sabbath days to hear the word of God preached to them more agreeable to the wonderfull outpowering of God's Spirit of late." The object of this meeting was to appoint a committee to agree with some one to preach to them half of each Sabbath, who was "a friend to, and a subject of the wonderfull outpowering of God's Spirit at this day." These proceedings, of course, did not meet the approbation of Mr. Rust or his friends, and they protested against them. But those who were dissatisfied with Mr. Rust persevered in their purpose to have another minister, and sometime in 1743 they employed "Mr. Dudley Leavitt," who preached to them some months; they afterwards, in March 1745, voted "mr. Dudley Leavitt a minister to preach the gospel in Stratham." What became of this minister does not appear, and the only allusion to him after the vote to settle him, is in connection with "that case in law that was brought against mr. Dudley Leavitt."

The second pastor of this people was the Rev. Joseph Adams who was employed in the year 1745, though he preached to the people as early as 1742. The ordination of Mr. Adams seems to have been delayed by a petition which was presented to the general court by the friends of Mr. Rust, praying the assembly to interfere and prevent the settlement of another minister in town. The petition was not granted, and in March 20, 1747, Mr. Adams was ordained. Mr. Adams engaged to "take on him the pastoral care and charge of a church, and cast himself on the Lord and depend on him for what he shall incline the people to give him for his support." The first covenant of this church was adopted in the second year of Mr. Adams' ministry, 1746, and was subscribed by forty five individuals. The call and reply of Mr. Adams are worthy of imitation. The simplicity and

directness with which the business is transacted is certainly preferable to the more wordy fashion of the present time. We should be glad to copy them here, but our limits forbid.

Mr. Rust died March 20, 1749, aged 63 years. This was four years after Mr. Adams was called. There were, therefore, two meetings held by the same church, for several years. Mr. Adams and his friends held their meetings in a private house. A few years after the death of Mr. Rust, the two parties in the church made mutual concessions, drew up a "paper of union" which they signed, and referred the whole to a council of neighboring ministers and churches. This was in Jan. 1756. June 24 of the same year Mr. Adams was installed over the whole town. There were but twenty male members of the church at this time if all signed the "paper of union." Mr. Adams records two hundred thirty four baptisms up to the year 1761, after which he made no record of any description. In 1765 there were eighty eight church members. The second Meeting-house was built on the same spot with the first in the year 1768. It was larger than the first, being "sixty three feet long and forty five wide, with a steeple." During Mr. Adams' ministry a difficulty occurred respecting the singing in church. The singers wished to break up the old habit of "lining," as it was called—the deacon reading one line at a time for the choir to sing. It was settled by a compromise. The town voted that the deacon should "line" half the time. They had the bass-viol in those days, and the deacon said, they had "got a fiddle into the church as big as a hogs-trough."

Mr. Adams' last sermons were preached Oct. 26, 1783. He died Feb. 24, 1785. His regular ministry was thirty eight years; it continued through the most trying period of this country's history. His salary was regularly paid until his death, though it is impossible to define its amount, owing to the depreciation of money.

The third pastor of this church was Rev. James Miltimore who was ordained Feb. 1, 1786. Mr. Miltimore records seventy six admissions to the church. In 1800 the number of church members was sixty two. Mr. Miltimore was dismissed Oct. 16, 1807, making a ministry of nearly twenty two years. He seems to have left in opposition to the wishes and judgment of the people. The reason assigned by himself was a visible declension of religious interest among the people, and the gradual falling off of his congregation. The influence of his dismissal upon the church is thought to have been bad. After Mr. Miltimore's dismissal, there follows an interim of seventeen years, during which time, or

a part of it, this seems to have been missionary ground. We find in this connection the names of the following ministers who occasionally preached here: Rev S. W. Wheelock, Curtis Coe, Mr. Metcalf, Mr. Homer, N. Creasey, and J. Miltimore, former pastor. During this period a new Covenant of Faith was adopted, in connection with which we find the name of Rev. Wm. Greenough. The records show but nine admittances to the church, and eleven baptisms.

The fourth pastor of this people was Rev. Jacob Cummings, who was ordained April 28, 1824. Mr. Cummings found the church in a very low condition. By patient and persevering labor he raised it to a good degree of prosperity. During a ministry of nearly eleven years he admitted forty two individuals to the church, and baptized forty seven. Mr. Cummings was dismissed at his own request, Dec. 23, 1834. "A variety of circumstances" led to this result; but chiefly the impression on Mr. Cummings' own mind, "that his usefulness in this place had been rather lessening than increasing for a considerable time past." The following testimony to the good conduct of the church and society was given, on the dismissal of Mr. Cummings, by Dr. French of North Hampton, a venerable and beloved father, who is still with us, to encourage us by his presence and assist us with his counsel: "The church and society, considering their very small numbers, have, in the opinion of the council, made pecuniary efforts which have been surpassed by few, if any, of the societies around them. And while it is considered highly important that the standard of Christian self-denial, sacrifice and exertion, should be greatly raised in every society, it is apprehended that this church, in proportion to their numbers and means, have not fallen behind, and in some respects have exceeded many others in their endeavors to sustain the gospel at home and to send it abroad. Nor can the council fail to commend this church and society generally for the confidence they have reposed in their minister and the respect they have manifested toward him, as well as their regard for the ministry, and the institutions of religion in general." This testimony would be equally just at the present time.

During Mr. Cummings' ministry a proposition was made to make room in the orchestra for the double bass-viol. One of the older members of the society remarked that they had been to him, "to cut a place in the Meeting-house to let in Dagon, but he wouldn't have anything to do with it." The church was now left destitute two years.

The fifth pastor was Rev. Wm. Newman, who was ordain-

ed Nov. 2, 1836. The church prospered under Mr. Newman. There was an interesting revival in 1842. He admitted to the church by profession, between thirty and forty individuals. In the latter part of the ministry the society paid a tax of three-fourths of one per cent. of their invoice. Mr. Newman was dismissed May 20, 1849, making a ministry of about twelve and a half years. The cause of his removal is said to have been, a conviction on his part that some individuals were disaffected. He died soon after. The effect of the change upon the church was supposed not to be good. The third Meeting-house was dedicated Nov. 8, 1837, on the original site, and is now in use. Here follows another season of destitution of nearly five years, during which the church employed a "stated supply," Rev. Mr. Whittemore, only one year and a half. There is no church record during this period. There were no conversions. The congregation became scattered during this period, and early in the year 1853, the church and society experienced a great loss in the death of Dr. Josiah Bartlett, who was instantly killed in the "Norwalk disaster."

The sixth and present pastor of this church, Rev. J. M. Steele, was installed Nov. 30, 1853. During the last year the congregation has greatly increased, showing the advantage of having a settled pastor. Nine persons have been received into the church, five by letter, and four by profession. The society's tax has been one per cent. of their invoice. The salary has been paid in quarterly installments, with great promptness, thus far, a few days before it was due. This society has a good parsonage, and a fund of about \$1200. About one-fourth of the population of the town belong to this parish. The church is in a very prosperous condition, compared with forty years ago. There has also been vast improvement in general society. A former pastor remarked a few weeks since, that the parish, and the whole town, had improved 100 per cent. *in every respect*, in the last twenty years. There was a "revival" last spring connected with the Baptists in a series of meetings held by Mr. Peacock. We, however, consider the measures resorted to by this individual of very doubtful utility. The present Congregational society was incorporated in 1814.

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## WINDHAM.

PRES. CHURCH.—REV. LOREN THAYER.

The inhabitants of this town are for the most part descendants of the true Scotch Irish colony which settled in Londonderry in the year 1719. Windham is situated within the original limits of that colony, and was set off into a distinct parish or town in the year 1742. Previous to this time, the people attended meeting in the East and West parishes of Londonderry. As soon as the new parish was erected, the 3d article of the Town Warrant was, "To see what method you will take, in order to have the gospel preached to us." It was voted "to raise £80 for the maintenance of the gospel the present year." "Voted, that Nathaniel Hemphill attend the Presbytery at Boston to hier a supply to preach the gospel to us."

In July, 1742, the town voted a call to Mr. William Johnson to settle with them upon a salary of £150, and £150 settling money. He was not installed, however, till 1747, and then with the salary of £200, and £300 settlement, and the use of the parsonage. He ordained three ruling elders. In 1753, Mr. Johnson was dismissed from his pastoral charge for the want of support. The next year, a Meeting-house having been erected, the parish, by their commissioner Elder David Gregg, applied to the Synod of Philadelphia for a minister, and obtained Rev. John Kinkead, who was installed October, 1760, with a nominal salary of £1300 old tenor, £6 being worth one dollar. The same amount was given as a settlement, and £1000 to transport him. He ordained nine ruling elders. Though Mr. Kinkead possessed respectable talents and acquirements as a preacher, yet, not maintaining a Christian and ministerial character, he soon lost the confidence and respect of his people, and was dismissed in 1765.

Soon after his dismissal the parish presented a call to Mr. Simon Williams, who was ordained in December, 1766, by the Boston Presbytery. His salary was £70 annually—in value, lawful money, two hundred and thirty three dollars and thirty three cents—and a settlement of £60, or two hundred dollars, with the use of the parsonage. His ministry continued twenty seven years, till Nov. 10, 1793, when he died, aged sixty four years. Mr. Williams and his wife were natives of Ireland; they went to the West Indies and were married there. He remained there some time as a teacher, then removed to Philadelphia and was hopefully



converted under the preaching of Rev. Gilbert Tennent. After teaching in Maryland and New Jersey a few years, he came to this place, and remained till his death. He was highly respected and esteemed by neighboring ministers and churches. He was eminent as a classical scholar, and opened a private academy soon after his ordination, which was continued during the most of his ministry. Under his tuition many young men were fitted for college. His academy was commenced before Dartmouth college was founded, and some ten or twelve years before Exeter, and Atkinson, and New Ipswich academies existed. It sometimes contained forty or fifty scholars, and was resorted to by many students from Boston, and other large places. This school was of great service to this place, and to neighboring towns, before other schools had commenced. It was an important tributary of Dartmouth college. In the fourth class which was graduated there, in 1774, consisting of eight members, one half, probably, were fitted in this school. They were from Londonderry; and Joseph McKean, and Samuel Taggart, are remembered as his pupils, by some of the oldest inhabitants of the place. The former was the first President of Bowdoin college; the latter was the distinguished citizen and divine of Coleraine, Ms. He is remembered as the scholar of double consciousness, and it is related of him, that while fitting for college, he was attending at prayers, but was reported as playing with a fly during all the service. On being called to account by Mr. Williams, he could not remember his playing with the fly, but could repeat verbatim almost the whole prayer, which was quite lengthy, and unusually interesting. A similar instance is reported of him in after life. While he was deeply engaged in offering prayer, with his eyes open, he watched a carriage coming up to the Meeting-house, and turned completely around in the desk with his eyes fixed upon the carriage; but afterwards he did not remember that he had moved at all, or that he had seen any object. He faithfully served his country, and was long useful in the ministry. This academy did an important work in the church, at a very early period, and hence deserves to be commemorated. Although Mr. Williams was subject to a partial derangement of mind during the latter part of his life, he still continued the discharge of his pastoral duties until his death. He died beloved by the people of his charge, who readily cast the mantle of charity over his eccentricities and frailties. He added seven only to the eldership, for the space of twenty seven years. His wife survived him twelve years, and it is written upon their tombstone, "They were

ushered to life the same hour in Feb. 19th, 1729. Trim, in the county of Meath, in Ireland, had the honor of their birth. This place is made sacred by their dust."

In 1798 a new Meeting-house was built near the center of the town, in which there was preaching by stated supplies, for twelve years, when Mr. Samuel Harris was ordained their pastor, by the Londonderry Presbytery, Oct. 9th, 1805. He continued his labors for twenty years, when his voice failed, and he was dismissed by mutual consent. He afterwards recovered his voice and preached in various places, but he resided in town till his death, Sept. 6th, 1846, in the seventy fourth year of his age. His ministry was successful in building up the church, and in bringing it to a higher standard of piety and Christian discipline. It was blessed with a powerful revival of religion in 1822, which was the first general revival occurring in town. Of this work it is remarked, that the whole community seemed moved; every family was stirred, and it seemed as if the people would go to meeting continually; and the objector expressed his fears that the crops would not be attended to. A large number were gathered into the church, which from that time became decidedly evangelical, and reformed from its former Armenian tendencies. Mr. Harris' salary was four hundred dollars. The twelve years previous to his settlement was occupied by stated supplies, which was owing, no doubt, to a violent contention respecting the location of the new Meeting-house, which resulted in severing from the congregation a number of families in the south east part of the town.

In April, 1828, Rev. Calvin Cutler, late of Lebanon, was installed pastor of the Presbyterian church and society, and continued his ministry till his death, which took place in Feb. 19th, 1844, in the fifty third year of his age. His salary was four hundred and fifty dollars. In the year 1831, a revival of religion took place in connexion with a protracted meeting, which was very powerful. Mr. Cutler writes of it thus: "Some special divine favor appeared among this people the last of July, but the work was silent in its progress, till the protracted meeting in October. Some weeks before the meeting, several persons had hoped in the mercy of God, and more were under religious impressions, and the people were looking forward to the coming meeting with strong expectations. This season was attended by powerful divine influences, and it is probable that fifty persons indulged a Christian hope within the space of one week." It was estimated that one hundred individuals were the subjects of the revival. During this ministry, there arose a severe conten-

tion between the town and the Presbyterian society respecting the use of the Meeting-house and the ministerial fund. The Society claimed the *entire* use of the house and the fund, as they had always enjoyed it. The town finally voted to exclude the society from the entire use of the house, and to allow the Methodist and Unitarian societies the partial use of it. The town also obtained a decision of the Court, that the fund, belonging to the town, should be used, as each tax payer might assign his proportion of it to the different societies. For ten years, nearly half the income of the fund was applied for Methodist and Unitarian preaching; but of late, the fund is returning to its original channel. The fund amounts to about \$2000, which was given to the parish in land, by Mr. James Wilson, an original proprietor of Londonderry, before the town was incorporated, and given for the support of the gospel merely. The Presbyterians, upon this vote of the town, immediately retired from the old Meeting-house, and built a new one, not far distant, which they still occupy. It was built in 1835. The old house is used for a town house, and has been occupied for preaching some three months in the year, till within three or four years. Mr. Cutler ordained ten ruling elders. He was a good man, and God has cared for his children.

In Nov. 5th, 1845, Mr. Loren Thayer was ordained his successor, with a salary of five hundred dollars, and still continues the pastor. Every minister of the town, so far as is known, has owned a small farm, and used the income of it, besides his salary. These ministers have been accustomed to die among their people, and to be buried with them. The average number of the congregation is something more than 250, and the last census gives 818, as the number of inhabitants in town; and the last Bible Society survey reports 185 families. There are very few of these families that do not occasionally attend meeting. The number of the church has been as high as 200; but now it is only 134. The state of morals, however, may be considered higher than it was formerly, and, as to intemperance and other evil habits, the public sentiment perhaps was never so correct, as at present. The cause of education in our common schools never before received so much attention. Contributions to benevolent objects are increasing. For the last few years, they have averaged about three hundred dollars annually.

The religious character of this people has generally well represented the plain, honest, rough, and uncompromising spirit of John Knox, the reformer of their countrymen. They are highly conservative, and experience little injury

from the presence or influence of fanaticism. Amid the novelties of the age, and divisions surrounding them, and while even the first church\* of their colony has swerved a little, they adhere to the purity of their fathers' worship. Says the "Rustic Bard" to a friend who was writing his character: "You threaten to expose my foibles, and to point at my orthodoxy. This matter I hope you will handle with the greatest tenderness and delicacy. My orthodoxy has been handed down to me, by my progenitors, as the *Urim and Thummim*, held sacred by the family, ever since the Reformation from Popery in Scotland." This is the feeling with which the great part of this people cling to the standards of their church; and as there is little entrance among them of a foreign population, they may long retain their worthy traits of character.

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\* Reference is here made to the First Church in Derry which has adopted a mixed form of church polity. [See History of that church.]



# Hillsborough County.

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## ANTRIM.

PRES. CHURCH.—REV. JOHN H. BATES.

The town was incorporated March 22d, 1777, and was named after a county in Ireland. In 1820 it had a population of 1330, and in 1850, 1143. The first man who established himself as a settler here was Dea. James Aiken in 1768. Nearly four years his family was the only one in town. The town voted to request Rev. Mr. Morrison, and he was appointed by the Presbytery of Londonderry to come and visit the people, and if he found the way open, to organize a church on Presbyterian principles. He accordingly gathered a church in due form in August, 1788. It embraced sixty members. The population was less than five hundred at the time. We cannot but note the extent of piety among the people and the fact that so much respect for the Christian religion should pervade the inhabitants, that they would entertain harmoniously a proposition, *in a town meeting*, to have a Christian church established among them.

They were not successful however in securing a permanent ministry until Sept. 3d, 1800, when Rev. Walter Fullerton was ordained their bishop or pastor. His native place was Peterborough; he was a graduate of Dartmouth in the class of 1796. He sustained the pastoral relation only four years. He settled in Hebron, N. Y., and remained a few years, and in 1815, in Maryland, deceased.

After nearly four years Rev. John M. Whiton, D.D. was duly set over the church by the Presbytery. He was born at Winchendon, Ms., Aug. 1, 1785, a son of Yale in 1805, and ordained Sept. 28, 1808. He continued in office until Jan. 1, 1853, when he resigned his charge. Seasons of special manifestation of the grace of God in revivals were enjoyed during his ministry, in the years 1816, 1827, 1831, 1836 and 1851. In 1832 thirty nine persons were added to the church as the fruit of the revival of the previous year. In 1851 thirty six were added. At the age of sixty eight Dr. Whiton felt the cares and labors of his parish, which extended

over a large and hilly territory, too much for him to endure, and with the kindest feelings toward his people requested to be released from his labors among them. He is now employed in the neighboring town of Bennington. He stands among the fathers in the ministry, loved and honored. He is now engaged in writing the History of Presbyterianism in New England.

Rev. John H. Bates is Dr. Whiton's successor in office. He was ordained pastor—or as the Presbyterian Confession of Faith and the Sacred writers use the term as a synonymous one—bishop of the church in Antrim, March 16th, 1853, with prospects of comfort and usefulness in his work. He has a salary of \$500. The present number of the church is 174.

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### AMHERST.

The township of Amherst, originally called Souhegan West, was assigned to one hundred and twenty grantees, a majority of whom resided in Salem, Lynn, Andover, and other towns of Essex county, Ms. The first meeting of these grantees was at Salem in July 1734, and in the following year we find that settlements had been made by families from that vicinity. A primary object in the grants of most townships at that period was the establishment of the gospel ministry. In all the Narragansett grants, in which Souhegan West was included, was a condition "that the proprietors should settle a learned, orthodox minister within seven years." In Feb. 1738, the proprietors voted to erect a Meeting-house, forty five feet long by thirty five feet wide, which vote was carried into effect the following year. In Dec. 1738, they voted that the inhabitants receive £ 20 from the treasury "toward their having the word of God preached among them for the ensuing six months." They subsequently appropriated fifty shillings to the settlers for every Sabbath they should have preaching among them.

The church was organized on the 22d of Sept. 1741, by the adoption of a simple covenant in which they devoted themselves to God, and promised to walk together in the observance of his word and ordinances. It comprised seven persons, viz: Daniel Wilkins pastor elect, Samuel Leman, Israel Towne, Samuel Lampson, Caleb Stiles and Humphrey Hobbs. On the following day Rev. Daniel Wilkins was ordained pastor of the church. Rev. Nathaniel Henschman of Lynn, Ms. was moderator of the council, and Rev. Stephen

Chase of Lynn preached the sermon. Six females were then received to church membership. Rev. Mr. Wilkins was from Middleton, in Ms. He received his education at Harvard where he was graduated in 1736. He was a man of respectable talents, and contributed greatly to the prosperity of the town. Though the clergy in his day did not possess the influence of the early ministers of New England, yet they were regarded with great reverence and respect. In the early periods of the church, there subsisted a close connection between the civil and ecclesiastical orders of the State. Various causes operated at times to diminish the influence of the Christian minister. As new settlements were made, parishes were multiplied. The means of subsistence and of knowledge to the pastors of these little flocks were necessarily narrow; and they not unfrequently complained that they prophesied in sackcloth. Want of knowledge and of wealth was, consequently, want of power. Yet, with all their poverty, and the disadvantages of their situation, they possessed their full share of talents and virtue, and were therefore not to be contemned nor neglected. They remembered the views of those who planted New England, and if they had not the learning, they were still animated with the spirit of their predecessors. Though the civilians of that day acknowledged and revered their piety, yet they provided with a jealous eye against the increase of hierarchal rule.— So that the churches, notwithstanding their professions and boasts of independency, were actually under a kind of political control; and on the contrary, through the influence of the clergy, “magistrates, who were annually elected, were occasionally displaced when they were thought to have infringed upon the rights of the church.” For several years after the settlement of Mr. Wilkins the inhabitants of this place experienced the *day of small things*. They were unable to contribute to his support in a manner suited to his clerical character. On this account he was sometimes pressed into services incompatible with his sacred profession. He assisted in subduing the wilderness, while he administered to the spiritual wants of his parishioners. The works of Owen, Hammond, and other distinguished divines of the seventeenth century, were to be found in his library. He died Feb. 11, 1784, in the 73d year of his age. His ministry embraced a period of thirty eight years and a half.— Number of admissions to the church not known. Baptisms, 240. For several of the last years of his life he was unable to perform the duties of his office on account of bodily infirmities. Six years before the death of Mr. Wilkins, the

church and town gave an invitation to Mr. John Blydenburgh to settle as colleague pastor, offering £ 200 as a settlement, and an annual salary of £ 100, but the invitation was not accepted. Soon after, a call was given to Rev. Edmund Foster of Littleton, Ms., which was also unsuccessful.

In 1779, the church and town extended an invitation to Rev. Jeremiah Barnard, of Bolton, Ms. The call however was not unanimous, several circumstances existing, unfavorable to the settlement of a colleague,—the principal of which was the opposition of two distinct sections of the town, which were desirous of becoming separate parishes. Though a respectable majority was in favor of his settlement, yet there was a considerable number in the north west part of the town who entered their protest in which they declared that they should object to the settlement “of any other minister while they remained in conjunction with the town and their request not granted.” This matter being adjusted, Mr. Barnard accepted the call and was ordained on the third day of March. Rev. Zabdiel Adams of Lunenburgh preached from Matthew 10: 16. Rev. Ebenezer Bridge of Chelmsford gave the charge; Rev. Daniel Emerson of Hollis expressed the fellowship of the churches. From the ordination of Rev. Mr. Barnard to the year 1816, the records of the church do not present any very remarkable transaction. During this period, two churches were formed, one in the north west part of the town, over which was ordained Rev. John Bruce, from Marlborough, Ms.; the other in the south west part of the town, which did not receive a minister till after this portion of the town was incorporated by the name of Milford.

In 1815, efforts were made toward settling a colleague with Rev. Mr. Barnard, whose parochial duties had for some considerable time been very arduous and, during the sickness of 1814, evidently impaired his health. Perceiving the importance of adopting measures which might lessen his labors, the inhabitants chose a committee, Sept. 18, 1815, to consult with him and ascertain upon what terms he would consent to have a colleague settle with him in the ministry. On the 30th of Oct. Mr. Barnard made a communication on the subject, through the committee, in which he thanked the town for their politeness in consulting him on a subject so closely connected with their peace and happiness. In consideration of the extent and arduousness of his professional duties coupled with diminished ability in his “wintry age;” and having a desire that his people might be better furnished with the means of Christian edification and instruction, he expressed not only a willingness but a pleasure in relinquishing one half of his



salary when they should settle a colleague with him, who would assume his duties.

Mr. Barnard's ministry to the time of the settlement of a colleague pastor with him, embraced a period of a little more than thirty six years. During this time, 253 persons were admitted to *full communion* in the church, giving on an average seven each year. Several others owned the covenant, as it is recorded, and had their children baptized, although they came not to the Lord's table. This practice seems to have obtained from the organization of this church, and to have continued until 1811, after which the church records are silent upon it. The number of baptisms during twenty nine years of his ministry, to wit, from March 3, 1780 to Jan. 11, 1809, was 673. He was graduated at Harvard college in 1773. He died Jan. 15, 1835, aged 84, nearly fifty five years from the time of his ordination.

In the beginning of the year 1816, the church and town gave an invitation to the Rev. Nathan Lord to settle with them in the work of the ministry, as colleague pastor with Rev. Mr. Barnard, for a salary of \$700 per annum. The invitation was accepted, and Mr. Lord was ordained on the 22d of May, 1816. Rev. Dr. McFarland, of Concord, preached the sermon on the occasion. In Jan. 1826, Mr. Lord was afflicted with a violent cold, which affected his voice in such a manner that it was with difficulty that he could speak. He continued, however, to supply the desk till the last Sabbath in Feb. when his voice almost entirely failed. For more than a year he was unable to preach, and was absent much of the time on journeys for his health. He commenced preaching again in April, 1827, and continued his labors till May 1828, when his voice again failed. In August he was elected President of Dartmouth college; and as it was believed he would be able to discharge the duties of that office, even if he should not regain his voice, he accepted the appointment. A council was called which resulted in the dissolution of the pastoral relation on the 22d of Nov. 1828, when he immediately entered upon the duties of his new and responsible station.

Rev. Dr. Lord's ministry continued twelve years and six months, during which time 132 were received to the church, giving an average of about 11 to each year. The greatest number received at any one time was 13—on the 14th of June 1820. The largest additions to the church were made in 1817 and 1820, being 20 in each of these years. The whole number of baptisms was 151.

The year 1824 brought with it severe trials both to the

pastor and to the church in the withdrawal of several members, in order to form a Unitarian church, in connection with the society recently established, and to come under the pastoral care of the Rev. E. Q. Sewall. This separation gave rise to a controversy between the pastor, Dr. Lord, and the late C. H. Atherton, Esq., which was published in the Farmer's Cabinet. In these trials the friends of evangelical truth continued firm and united. And God brought Zion out of all her troubles and set her feet in a large place.

In January 1829 an invitation was extended to Mr. Silas Aikin of Bedford to become pastor of this church as colleague with Rev. Mr. Barnard. This invitation was accepted, and the ordination took place on the 4th of March. The sermon on that occasion was preached by Rev. Samuel Green of Boston. Dr. Church of Pelham delivered the charge. Rev. A. Richards gave the right hand of fellowship, and Rev. Mr. Nott of Nashua addressed the church. The ministry of Mr. Aikin was eminently successful. Entering upon a field which had already been cultivated with diligence, his energy and devotion were soon rewarded with very precious results. During his ministry the church enjoyed two seasons of revival. The first occurred in 1831, as the fruit of which sixty persons became members of the church. The second, which was of a more powerful and interesting character, occurred in 1835, and resulted in the addition of one hundred and one members to the church. Of this number, sixteen were received at one communion, fifty two at another, and twenty at another. The additions to the church during his ministry were two hundred and twenty, giving an average of twenty seven every year—a great increase upon the ratio of previous years. In August, 1836, the Congregational Meeting-house was moved to its present site and re-modeled. Receiving an invitation from the Park Street church in Boston, Mr. Aikin decided to accept it, to the great regret of his people. He was dismissed March 5th, 1837, after a ministry of eight years.

In Sept. of the same year a call was extended by the church and society to Mr. F. A. Adams, a native of New Ipswich, to settle with them as their pastor. He accepted the invitation and was ordained on the 15th of Nov. 1837. Rev. N. Lord, D.D., former pastor, preached the sermon. Rev. H. Moore, D.D. gave the charge. The ministry of Mr. Adams continued about three years. At his own request he was dismissed Sept. 24, 1840. During this period 24 persons were added to the church. After his dismissal, Mr. Adams, who is an accom-

plished scholar, and fond of teaching, became the principal of Dummer Academy, Byefield, Ms.

He was succeeded by Rev. William T. Savage, a native of Bangor, Me., who was installed Feb. 4, 1841. Rev. Thomas Savage of Bedford preached the sermon. During Mr. Savage's ministry an interesting revival occurred; as the fruit of which 67 persons were added to the church. Mr. Savage was dismissed April 4, 1843, and was shortly afterward settled at Holton, then an important military station on the frontier of Maine. This rapid succession of pastors indicates the presence of disturbing causes of which the history cannot yet be written,—that phase of the Anti-slavery movement called *come-out-ism* was then agitating the whole region, and diversities of opinion both secular and religious had an influence with individuals beyond the intrinsic merits of the questions at issue. The salary since Dr. Aikin's dismissal has been \$700 per annum.

The present pastor, Rev. J. Gardner Davis, a native of Concord, Ms. was ordained May 22, 1844. The history of his ministry has thus far been marked by less signal indications of spiritual prosperity than that of several of his predecessors. The actual influence and importance of this church, like many others in New Hampshire, is not to be gathered from the pages of its records, but in following the personal history of the Christian men and women who have gone forth from her fellowship, to sustain and build up the cause of Christ abroad. We find the names of six, now officers of other churches in New England, that once belonged to this church. Two or three of her members have become missionaries. Three are ministers. Within a period of ten years sixty nine persons have been recommended to other churches, more than one third of whom reside out of the State. Up to 1850, twenty three students from Amherst were graduates from different colleges.

The Unitarian society settled two pastors and worship was maintained a few years. Their Meeting-house was erected in 1835. Having become feeble in numbers and dismissed their ministers, a Universalist was ordained in their house to preach to both Universalists and Unitarians. The ground was at length given up by both denominations, when the Meeting-house was purchased for the use of a small Baptist society which was organized some years before, and worshipped in a hall. A Methodist society was gathered a few years ago and a chapel erected, in which they have maintained worship most of the time.

## BEDFORD.

PRES. CHURCH.—REV. THOMAS SAVAGE.

The church in this town is Presbyterian. Most of the early settlers came from the north of Ireland and belonged to the same stock which settled Londonderry. "They were," as Dr. Whiton says in his history of New Hampshire, "a well principled people, frugal, hardy and industrious, and warmly attached to the Presbyterian doctrine and discipline." That such were the materials of which this church was composed, appears from the petition for a town charter, which commences "Your petitioners as to our particular persuasion in Christianity, are generally of the Presbyterian denomination." The date of their charter is 1750. And it was at this time the church was organized by the "Boston Presbytery."—Without delay, they turned their attention to the settlement of a stated ministry. After having given calls, unsuccessfully, to three different candidates, the last of whom was Rev. Dr. McClintock of Greenland, they united in Mr. Houston, as appears from the following vote in the town records: "Voted unanimously, to give Mr. John Houston a call to the work of the ministry in this town." He was born in Londonderry 1723 and was educated at Princeton, at which college he took his degree in 1753. He studied divinity in his native town, under the care of his pastor, Rev. David McGregore. He was well reputed for classical and theological learning, and settled among the people with encouraging prospects of future usefulness and happiness. He was ordained Sept. 23, 1757. The exercises on the occasion were as follows: Rev. Mr. True of Hampstead offered the prayer. Rev. Mr. Parsons of Newbury, Ms. preached from 1st Timothy, 1: 2. Rev. D. McGregore of Londonderry gave the charge. Rev. Mr. True gave the Right Hand. We have no records of the church to which to refer during this early period of its existence. But it appears that a board of Elders was chosen; that catechetical instruction was generally attended, and that the institutions of religion were well sustained. This state of things continued, with very little to interrupt the general harmony, till the exciting period of our Revolution. It is well known that those who set themselves against the tide of patriotic feeling, at that crisis, became very unpopular, were denominated tories, and were viewed as enemies to the country. Mr. Houston espoused this side in politics, and being constitutionally inflexible, he became a thorough and decided loyalist. This course gave

great offence to his people. May 16, 1775, we find the following article in the warrant for town meeting: "To see what method the town will take relating to Rev. John Houston, in these troublesome times, as we apprehend his praying and preaching to be calculated to intimidate the minds of his hearers and to weaken their hands in defence of their just rights and liberties, as there seems a plan to be laid by Parliament to destroy both." He now ceased preaching to the people, but his pastoral connection was not dissolved till 1778 as appears from the minutes of Synod. For some years after he occasionally preached, as he had opportunity, particularly in Barnet, Vt. The trials, severe as they were, through which he passed, did not crush his spirit, though they may have rendered more repulsive a temperament that has been said to have been stern and rigid. He no doubt felt himself injured. Had it been merely his removal as minister of the place, he could not complain, because it was no more than might have been expected in such times. But he was personally abused, and in one instance treated in a manner the most unjustifiable. He died Feb. 3, 1798, aged 75.

After the dismissal of Mr. Houston, the town was destitute of a settled minister for nearly thirty years. During this long period, the people hired a great many candidates and preachers, from time to time, among whom one is particularly remembered, Rev. Wm. Piekle, a native of Wales, who supplied the longest period.

Sept. 5, 1804, Rev. David McGregor was ordained to the pastoral charge of the church and congregation in this town. During the long interval of decline that had passed, the cause of religion had greatly suffered. But after Mr. McGregor's settlement the religious aspect changes for the better. Elders, from time to time were added to the old Board; church discipline was revived; additions were yearly made to their number, and the cause of piety and benevolence advanced with a steady progress. In 1818, there was more than ordinary attention to religion, and on Sabbath, May 31, fourteen persons were admitted to the church.—April 17, 1825, Mr. McGregor was dismissed at his own request, bodily infirmities rendering him unable to attend to the duties of a large parish. He was born in Londonderry, being grand-nephew of Rev. David McGregor, and great grandson of Rev. James McGregor, first minister in Londonderry. After completing his collegiate course at Dartmouth, 1799, he devoted himself for some time to teaching school. He was three times married, but left no children.

His ordination sermon was preached by Rev. Dr. Morrison of Londonderry, from 1st Timothy, 6: 20; with whom also he studied divinity. In the early part of his ministry he was absent from his people, some months, on a missionary tour in the northern part of the State. The following anecdote is related of him during this tour. In the wild and thinly settled country near the White Mountains, he arrived, on a summer evening, after a toilsome day's journey over a mountainous road, at a rude cabin in the bosom of a dark forest, and was so fatigued that he immediately retired to bed, knowing nothing of the inmates of the house. After a season of sleep, he was aroused by footsteps in the house, and by an undertone conversation between persons in an adjoining room. He listened, caught here and there a word and began to suspect that he had fallen into bad hands. Putting himself in the best attitude of defence in his power, he lay awake the rest of the night. Morning dawned and found him safe. On rising, he soon discovered that he was with a very poor but pious family, and that the undertone talk and the footsteps, which had excited his suspicions, arose from their joy at seeing a missionary, and from the preparations they had made in the night to give him in the morning the best reception their poverty would admit.

Mr. McGregore made himself very useful after his dismissal, as an instructor of youth. He encouraged many to get an education, who owe to his benevolent interest in their welfare much of their subsequent success in life. He was a man of fine social qualities, and often made himself very entertaining, by his powers of conversation. In 1831, he removed to Falmouth, Me., where he engaged in promoting the interests of learning and religion, and where he died very suddenly, Oct. 18, 1845, aged 74.

July 5, 1826, Rev. Thomas Savage was installed pastor of the church and congregation by the Londonderry Presbytery. Rev. Dr. Whiton of Antrim preached from Luke 9: 60—"But go thou and preach the kingdom of God."—He had been ordained to the work of the ministry, without pastoral charge, by the Presbytery of Mississippi, August, 1822, and preached two years at Baton Rouge, La. He was born in Boston, Sept. 2, 1793. He completed his collegiate course at Harvard, in 1813, and having pursued the study of theology for some time at Cambridge, he finished his preparation under the care of the Mississippi Presbytery, 1822. He has been twice married and has five children.

This church has had various seasons of refreshing, in which additions have been made to it. The year 1831 was

memorable for revivals throughout the land. This church partook largely of the influence, and in September of that year, ninety one united with the church at one communion. In subsequent periods, there have been seasons of religious interest, by which the church has been strengthened and enlarged. During the last thirty years there have been added by letter and profession three hundred and fifty members. Some have gone from this church to do good in various sections of the country and the world. In the work of foreign missions, in the ministry at home, and in the western fields; among the Indians of our country, and among the sable children of Africa, laborers have gone forth, who, we trust, will meet their reward in heaven. Of male members of the church, eight have been ministers of the gospel, and of female members, twelve have married clergymen, of whom three have been on foreign missions.

With regard to the religious character of its people, it may be said that, from the first, they have been distinguished for their attachment to religious institutions. The first settlers were under the necessity, for some time, of attending public worship at Londonderry. They performed the journey on foot, and generally carried one or two children a distance of twelve miles. The following circumstance has been handed down, illustrative of the general regard for the sanctuary. Rev. Mr. Houston had a neighbor with whom he was not always on the best terms. One Saturday they met and had some sharp, unneighborly talk together about their fences and cattle. Some townsmen were present and heard their altercation. On the next day (Sabbath) Mr. R., the neighbor, was punctually at meeting. Some of the persons who had witnessed the contest on the day before, looked astonished and said, "Mr. R.—we thought you would not be at meeting to-day to hear your neighbor Houston preach, after having such a quarrel with him." Said Mr. R., "I'd have ye to know, if I did quarrel with my neighbor Houston yesterday, I did not quarrel with the gospel."

Various causes have operated of late, to diminish the church in number, such as emigration to the west—removal to manufacturing towns—deaths, and the absence of any special religious interest; but there is a general state of harmony, and on the whole, encouraging prospects for the future. The present number of the church is one hundred and fifty, seven having been added the past year. Population in 1820, 1375; in 1850, 1906.

## BENNINGTON.

Rev. J. WHITON, D.D.

Incorporated Dec. 15, 1842, it had a population of 153 in 1820, and 541 in 1850. In 1839 on the sixth day of July, there was a church organized. Until 1841 the church was supplied by Rev. Ebenezer Coleman. Rev. Albert Manson was ordained pastor of the church Nov. 3d, 1841. He was a native of St. Armands, Canada East. He was a lawyer before entering the ministry. He graduated at Gilmanton Theo. Seminary. His labors were blessed to the building up of the church which increased to nearly seventy members under his ministry. He was dismissed at his own request in May 1850, was pastor a few years at Rochester, Vt., but has since removed to Iowa.

Rev. C. N. Ransom followed in the work of the ministry, and continued until the spring of 1853, when he removed to Westbrook, Maine, where he was employed in the ministerial work. From the time of his departure, Rev. John M. Whiton, D.D. has ministered to the church, which now numbers forty members. And happy is the church that loves and sustains the teachings of a minister of Christ who has the garnered fund of nearly half a century of experience in dealing with the souls of men, and who must esteem himself, every Sabbath, uttering his dying counsels in relation to the way of life eternal. May Simeon's vision be the joy of this aged father in our Zion, ere he departs from mortal scenes.

## BROOKLINE.\*

The Congregational church in Brookline was organized Dec. 10, 1795, composed of fifteen members. The first pastor of the church was Rev. Lemuel Wadsworth, who was ordained Oct. 11, 1797. Prior to this date there had been occasional preaching in the place, small sums having been raised by the town from time to time for that purpose. The early settlers of the town being few in numbers and limited in means, and unable to support the gospel stately among themselves, were some of them at least possessed of moral worth, and were in the habit of going a distance from five to ten miles regularly to the neighboring towns of Hollis and

\* Sketch by Rev. D. Goodwin, late pastor.



Pepperell to worship God on the Sabbath. A principal part of the original settlers were the Scotch Irish, who here, as elsewhere, proved valuable members of society and of the church. Arrangements were made as early as the year 1787 to build a Meeting-house, yet owing to their scanty means it was not completed till about the time of Mr. Wadsworth's settlement.

The conditions of his settlement were, that he was to receive £150 as a *settlement* to be paid in three annual instalments, £60 as an annual salary for three years, and £70 after that time. Mr. Wadsworth was born at Stoughton, Ms., March 9th, 1769; graduated at Brown college in Providence, 1793. He secured and maintained the confidence of his people, and remained in office till Nov. 25th, 1817, when he was removed by death, aged forty eight. During his ministry *nineteen* were admitted to the church, and seventy four persons, all infants save three, were baptized. After his death the church was destitute of a pastor for more than nine years, during which time a certain Dr. Warren was employed to supply the pulpit. He remained two years, preaching and practicing medicine. He produced much excitement, and numbers were received into the church without examination and without covenant, which, with the disorderly conduct of the man, made the church much trouble, when by the advice of neighboring pastors, the church adopted the measure, in 1821, of a renewal of covenant, no longer recognizing as members those who refused to subscribe the covenant.

The second pastor of the church was Rev. Jacob Holt, a native of Andover, Ms., born 1780, graduated at Dartmouth 1803, who was ordained Jan. 31, 1827, and resigned in 1831. After leaving this place, he resided in Ipswich, where he died two or three years since. Not long after Mr. Holt's labors closed, a series of meetings was held in this place by the neighboring pastors, and, as the happy results, thirty four were received into the church the next year (1832.)

After some temporary supplies, Rev. Henry E. Eastman was invited to preach as a candidate, and was ordained Dec. 9th, 1835, and remained about two years. He recently died at the West in the employ of the American Home Missionary Society. Before Mr. Eastman left, a majority in the town, being opposed to orthodox principles, took the Meeting-house away from the church and society, and employed a Christian preacher to supply the pulpit by the year with the intention that he would exchange with Unitarians and Universalists. The next season the church and society held their meetings at three school houses in rotation, supplied

by Rev. E. Hill of Mason ; and with commendable zeal and promptness the same season built them a new Meeting-house, which was dedicated by appropriate services, Feb. 27, 1839, and on the same day Rev. Daniel Goodwin, having received a call and settlement, was ordained. Mr. Goodwin, a native of Londonderry, was born Jan. 25th, 1809, graduated at Dartmouth 1835, and at Andover 1838. Since his ordination forty eight persons have been added to the church, 27 by profession, and 21 by letter. Fifty six have received the ordinance of baptism, sixteen adults and forty infants. Mr. Goodwin was dismissed in 1855. It is impossible to tell how many have been connected with this church. The records are very imperfect. The present number is seventy five. The church has for quite a number of years been aided, by the N. H. M. S., and weekly prayer meetings and the monthly concert are sustained. A small Christian church was formed here in 1837 or 1838, which for a year or two had constant preaching. That, having become nearly extinct was succeeded by a Methodist, organized in 1852 ; since which time they have had preaching in the old Meeting-house. They have some fifteen members. We have one young man in college studying for the ministry. *Years distinguished by revivals, 1851, and 1842.*

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## DEERING.

REV. JAMES W. PERKINS.

Deering is a post-township in Hillsborough county. The first permanent settlement was made in 1765, and it was incorporated in 1772, receiving its name from Gov. John Wentworth in honor of his wife, whose name before marriage was Frances *Deering*. Its population at the last census was 890. The character of the *first* settlers of this town had been formed under the influence of gospel institutions, as they were held and sustained in Londonderry, Chester and Amherst. They were therefore favorably disposed to a regular orthodox ministry. But as the settlement of the town advanced, other and opposing elements began to operate.— Hence but little money was raised annually for many years for ministerial labors ; and four or six Sabbaths preaching were all that were enjoyed yearly for some fourteen years from the first settlement of the town ; and these few religious services were held in private houses and barns. In 1779, the town passed a vote “ to settle a minister at a con-

venient season." But no minister was presented with a call to settle among them for ten years subsequent to this vote. And the first movement on record in respect to building a house of worship was not made until 1780, fifteen years after the first settlement of the town. Nothing decisive, however, was done in the matter until 1786, when the town voted to build a house 55 feet long, 45 feet wide, two stories high, with a convenient porch at each end. But the frame of this proposed house was not erected for nearly two years, and two years more elapsed before the pews were built and the house put in a suitable condition for religious meetings.

The first church in town was organized in 1789, by Rev. Solomon Moore of New Boston and Rev. Jonathan Barns of Hillsborough, and adopted the Congregational form of government. It was constituted of nine persons, all males, five by letters from other churches and four by profession. In the same month in which the church was formed, the town voted to extend a call to Rev. Mr. Gillet "to settle with them in the capacity of a gospel minister;" proposing to give him £ 90 as a settlement, and to pay him an annual salary of £ 65. Whether the church as such united in this call is not known. Mr. Gillet, however, did not accept of the call, and the church and town were nearly two years without a minister. The form of church government was then changed to Presbyterian; and the same year the town voted to give the Rev. Daniel Merrill a call; but there being but a majority of two, the call was either not presented, or if presented, answered in the negative. The church did not acquiesce in this call. Mr. Merrill was employed to preach for a time, and either during his labors or shortly after they ceased, there was *unusual attention* to religion, inasmuch as fifty persons in the course of twelve or eighteen months united with the church, most of whom were heads of families. They were examined and propounded previous to their admission. After five years experience under the Presbyterian form of government, the church resumed the original Congregational form. This was done because it appeared to the church, "that it would be the means of promoting peace and harmony in town." Shortly after, in 1798, the church extended a call to the Rev. Christopher Page to settle among them, granting "him the liberty to baptize on the half way covenant, so called. In this call the town united, and voted Mr. Page a salary of £ 70 and 25 cords of wood, or £ 80 exclusive of wood, at his option. Mr. Page supplied the pulpit for a time, but did not accept the call. The year after Mr. Page left, the town voted to assess \$ 100 "to hire

preaching," and the year following \$ 150 for the same purpose. Whether this money was expended for preaching or not, does not appear from the church or town records. After Mr. Page left, till 1800, the town did not enjoy the blessing of a preached gospel for a large proportion of the time. In this year Mr. David Long received a call to settle, and did not accept, but preached for a few months. In 1801, the Rev. Mr. Sleigh was invited by the town to become their minister; but the church was opposed to his settlement, believing him to be "unsound in his doctrinal views, and without those natural and acquired abilities which were requisite to accomplish him for the work of the gospel ministry." But the majority of the town were determined on effecting his settlement; accordingly through the agency of certain ministers, another church was formed, and Mr. Sleigh was installed. He was dismissed at his own request in 1807, and the church over which he was installed soon became *extinct*. The old orthodox church, during this time, had occasional preaching and the administration of the Lord's supper, and some additions were made to it. From this period up to 1819, when the "Toleration Act" was passed by the Legislature, the town raised small sums of money yearly to "hire preaching." During the same time, the church and that portion of the people sympathizing with them, enjoyed preaching a part of the time, and the Lord's Supper was administered once or twice each year. Of those who labored here, was Rev. James Richards, afterwards a Foreign missionary. Rev. Jabez Fisher then supplied their pulpit some four or five years, and a revival of religion to some extent was enjoyed. At one time, fifteen were admitted to the church by profession. From the close of Mr. Fisher's labors there were only irregular and interrupted supplies up to 1829.

In 1829, the Rev. Eber Child was installed pastor of this church, and a new and convenient house of worship was built. At his own request Mr. Child was dismissed Feb. 27, 1834. During his ministry there was some special interest on the subject of religion, and twelve persons were added to the church. In the autumn of 1835 the Rev. Peter Holt commenced his labors here, and closed them in 1840.— There were some added to the church by profession under his ministry. In 1843 the Rev. William Richardson was installed. He was dismissed in 1847 at his own request, made in consequence of an affection of his eyes. Some conversions and additions were made to the church during his ministry. The Rev. Edmund Burt then labored here as

stated supply about two years. The three following years the Rev. William Gale acted as stated supply. During his ministry and in a measure by his perseverance, an Academy was established, which has already been highly beneficial to the young.

The Rev. James W. Perkins is the present acting pastor. His ministry here commenced June 1854. The records of the church in its early days are very imperfect, but it is known that in those days, particularly, infant baptism was practiced almost without exception. But two candidates for the ministry have been furnished from this church. Rev. Thomas A. Merrill, D.D. late of Middlebury, Vt., an eminent and godly man, was one of the baptized children of this church. The whole number of members of the church from its organization is 179. Present number 36. Salary of the pastor is \$400. Less than one half of the population is embraced within the limits of this parish; and the average attendance at their house of worship is only about 100. Several things have operated greatly to the disadvantage of this church. The most powerful of these have been, the absence of a permanent ministry, the early influence of leading men who were opposed to the orthodox system of religion, and the geography of the town,—the central portion, where the house of worship has from the first been located, being separated by formidable hills from many of the inhabitants, who have been better convened at houses of worship in adjoining towns. Judging from church and town records, there is more readiness to contribute to the support of the gospel now, than forty years ago, and much less open wickedness. The temperance reformation has already done much to promote the morality and temporal interests of the town.

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## FRANCESTOWN.

Rev. LATHROP TAYLOR.

Many of the first inhabitants of this town were church members when they immigrated, but had no church organization. The settlement of the town commenced in 1761, by persons from Londonderry, and from Dedham, Ms. and its vicinity; the former were Presbyterians, the latter were Congregationalists; the former were Scotch Irish, the latter were English. In 1783 the number of inhabitants was 500; in 1790 it arose to 980. The town was named in honor of the wife of Governor Wentworth. Jan. 27th, 1773, that portion

of the first inhabitants known as *the English Society*, were organized into a Congregational church by Rev. Samuel Cotton of Litchfield, and the Rev. Daniel Wilkins of Amherst. They were declared by them to be a regular church of Christ, and the covenant which they adopted was signed by twelve men. At the same time six women were received into full communion, constituting a church of eighteen members. The church adopted no Confession of Faith until the year 1811. At the same time there existed in town the Presbyterian Scotch Society. When it was organized is not known.

Seventeen years elapsed before the settlement of a pastor. The town, however, employed ministers at different times to preach during a part of each year. July 2d, 1772, in less than one month after the act of town incorporation was passed, the town voted £51 lawful money for preaching, and to pay the cost of incorporation. A committee was chosen to carry this vote into effect, and a private house agreed upon as the place for holding meetings for the first three months. At the same meetings, the town appointed a committee "to center the town and to pitch upon a place for a Meeting-house as near the center as the grounds will admit of." The following month the town contracted for building a Meeting-house. The next year, Aug. 5th, 1773, the town voted to give Rev. Wm. Balch a call to settle in the ministry, according to Presbyterian rules. He declined this call, but preaching was still enjoyed. The project of building a Meeting-house was annually considered, but the house was not erected till 1775, and was not covered until 1778, nor finished until 1787. This enterprise was retarded by the demands laid upon the people by the war of the Revolution. In 1779 Rev. Mr. Estabrooks was employed to preach. The next year he was invited to settle. A ministerial lot was purchased, and other provision made for his temporal support; but he refused settlement. Efforts were subsequently made to settle Rev. Robert Annan, and Rev. Nathaniel Howe, but they were not successful. Jan. 11th, 1790, the town gave Mr. Moses Bradford a call to settle either as a Presbyterian or Congregational minister as he might prefer. To this there was but one dissenting vote. He accepted the call. He was a Congregationalist in heart and in theory; he was therefore settled according to Congregational usage, Sept. 8th, 1790.

Before his settlement certain matters were taken up and acted upon, at the instance of Mr. Bradford, preparatory to his usefulness in the church and among the people. The church voted to receive any of the present half way covenant

members who desired it into full communion, and henceforth to abolish that mode of admitting members. The church also voted to receive all those Presbyterians into full communion who had coöperated in calling Mr. Bradford, and all those who were in full communion with their own church, on condition of their submission to the church covenant and discipline, and that the ordinances should be administered stately according to the directory of the Presbyterian Confession of Faith. The Presbyterians voted to come into the church on these terms ; and thus all the professors of religion in town were united in the same Congregational church. Rev. Ebenezer Bradford, father of the pastor elect, of Old Rowley, Ms., preached the sermon from Rev. 2: 10. During the seventeen years previous to the settlement of a minister, eighty four persons had been added to the church. Mr. Bradford had the whole town for his parish, numbering 980 souls. No other denomination was in the field ; none entered it during his ministry. He was a thorough Calvinist in his theology. All his religious opinions and principles of action were the result of patient and thorough investigation, and he maintained them with masterly arguments. He was a lucid and instructive preacher in public and in the families of his charge ; and he carried with him in his views the mass of the people. Under his ministry there were frequent seasons of special interest ; and some of them were of great power. He continued the pastor of the church thirty seven years. During his pastorate three hundred and thirty seven persons were admitted to church membership, an average of nine each year ; seventy nine were received in 1812, and in the following year twenty eight. Before his settlement the ordinance of baptism had been administered to two hundred and seventy one infants. In his ministry he baptized nine hundred and fifty children. The very able and scriptural Confession of Faith maintained by the church, also important rules and regulations for governing the church and preserving sound doctrine, were prepared and adopted under his care and were mainly his own composition. His ministry was eminently a happy and prosperous one until near its close. His intellectual faculties began to decay earlier in life than is common to most men. Difficulties arose that disturbed his peace, and he was urged to retire from his office. March 31st, 1826, sixty persons having formed themselves into a " Calvinistic Congregational society," protested against being taxed for his support. His ministry terminated Jan. 1st, 1827. The town paid him \$1000 to relinquish his claims on it for support. He remained in Francestown a

few years, occasionally preaching to destitute churches. He then removed to Sunderland, Ms., where he died.

Nov. 7th, 1827, Mr. Austin Richards, of Plainfield, Ms., was ordained and settled as pastor of the church. His settlement was effected by the Congregational church and society, the town no longer bearing the responsibility of the support of the gospel. The ordination sermon was preached by Rev. Nathan Lord, D.D., then of Amherst. Mr. Richards remained here nine years, and the church enjoyed great prosperity and heartily coöperated with other Christians in promoting the various objects of religious benevolence. Oct. 20th, 1831, the following resolution was unanimously adopted by the church: "Resolved that no person shall hereafter be permitted to become a member of this church, without having first agreed to abstain from the use of distilled spirits except as a medicine, and to use all suitable means to discourage the use of it in others." This resolution, it is believed, defines the position of most of the churches in the State at the present time. Some of the most powerful revivals of religion the church has ever enjoyed occurred during this ministry. Sore trials at length befel Mr. Richards by reason of difficulties that arose in the church. He was influenced by these, as well as by a call from Olive St. church, Nashua, to ask a dismissal, which took place March 10th, 1836. During his ministry three hundred and twenty persons united with the church, and all but twenty seven of these by profession. In 1828 the number that professed religion was one hundred and twenty two; in 1831, sixty two; and in 1832, forty three persons. During these nine years two hundred and fifty three children were baptized.

Oct. 12th, 1836, Rev. Nathaniel S. Folsom was installed pastor. He was dismissed at his own request, Aug. 21st, 1838. He was soon settled in Providence, R. I., where his stay was short. He afterwards became a Unitarian. During his ministry twenty two persons united with the church, eighteen by profession. Thirty nine children received baptism.

Rev. James R. Davenport was installed pastor here May 15th, 1839. The sermon was preached by Rev. Silas Aikin, D.D., then of Boston. He was dismissed by his own request Aug. 18th, 1842, after a pastorate of about three years. During this period fifty seven persons united with the church, thirty two by profession. He baptized forty children. After his dismissal he became an Episcopal minister.

Aug. 16th, 1843, Rev. Jonathan McGee was installed here. The sermon on the occasion was preached by Rev. A. Blan-



chard of Lowell. After a pastorate of about seven years, on account of some dissatisfaction, he was dismissed Nov. 5th, 1850, by his own request, and in accordance with a condition of settlement—six months notice by the party wishing the connection to be dissolved. During his ministry forty four persons were admitted to the church, twenty four by profession, and sixty three children were baptized during this time and the year previous.

Nov. 19th, 1851, the present pastor, Rev. L. Taylor, just dismissed from the Congregational church in Springfield, Vt., was installed. Sermon by Rev. A. Richards of Nashua. He has been pastor four years. During this time forty eight persons have become connected with the church; thirty six children have received baptism. During these four years about \$2,000 have been contributed to the various benevolent objects. There is but one religious denomination in the town, now numbering about eleven hundred inhabitants. There is and ever has been a good state of morals in the town and remarkable freedom from vice and crime.

An academy of high standing has been in operation for more than fifty years, and has aided in giving to the church and community generally an intelligent and refined character.

The church from the beginning has held fast the form of sound doctrine as contained in the "Assembly's Catechism," and never has been agitated by schismatic influences, nor vexed by new theories of religion. A thorough and reformatory discipline has always been maintained. Vital godliness has at times been low, but there has been generally a good degree of the spirit and power of religion in the church. A prayer meeting has been sustained for a very long series of years, Wednesday afternoon, and has often been attended by hundreds at a time. The church enlisted in the Sabbath School enterprise in the earliest history of that institution.

The first Meeting-house that was built was torn down and another built in its place in the year 1801. In 1834 that house was turned around, enlarged and beautified at an expense of \$4,000. The house has ever been consecrated to an orthodox religion. The society purchased it of the town and for many years has had the entire control of it.

The whole number of persons admitted to the church is 926 during the eighty one years of its existence. About 755 of these have joined by profession; 416 or more of these persons have died. Only two survive who were members of the church when Mr. Bradford, the first minister, was settled; 188 have been dismissed and 12 have been excommunicated;

1642 children have received baptism. Under the means of grace here enjoyed seven ministers have been raised up, and all but two were members of this church, viz.: Moses Wilson, Ebenezer Everett, Samuel Bradford, Moses Bradford, Ebenezer Bradford, Benjamin Burge, Trask Woodbury. There have also been seven ministers' wives trained up here. At present there are 100 persons in town who do not attend public worship. The average attendance upon the Sabbath worship is about 500. About 300 persons are connected with the Sabbath School. The whole number of church members is 310.

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### GOFFSTOWN.\*

Rev. E. H. RICHARDSON.

A church was early planted here, and has partaken of the characteristics of the people. A large part of the town was originally covered with valuable timber. Here, in the Piscataqua and Merrimack rivers, were, anciently, some of the best fishing grounds in the State, and a favorite resort of a principal tribe of Indians in this region. Lumbering and fishing, therefore, were the main business of the early inhabitants. The use of intoxicating drinks was common. Intelligence, industry and good order, were not prominent characteristics of the place. The first settlement of the town dates back as far as 1741 or '42. It was incorporated in 1761. The first tax was assessed upon fifty three persons. Small appropriations for preaching were usually made annually.

But there were two religious interests among the people. A portion, mostly in the south part of the town were of the Londonderry stock, and favored Presbyterianism; another larger portion were Congregationalists. A house of worship was erected in 1768, and from year to year something was done towards its completion. The year following, "the pew ground," as it was called, upon which each might construct his own pew, was sold at public auction. The avails were appropriated to finishing the body of the house. In 1769 the town extended a call to Rev. Joseph Currier to settle with them in the gospel ministry. This call he declined. It was renewed, however, and he was ordained Oct. 30, 1771. Emerson of Hollis, True of Hampstead, Merrill of Plaistow, were in the ordaining council. Hence we date the organiza-

\* Sketch by Rev. J. Willey, former pastor.

tion of the Congregational church. Against his settlement thirty seven men remonstrated, declaring themselves to be Presbyterians and determined not to pay towards his support. Of his ministry we have no records. He was dismissed August 29, 1774, by mutual consent, without a council. The cause assigned in the records of the town, was intemperance. From this time the town was without a minister seven years. Money was frequently raised for preaching, and divided between the two societies. In 1781 the Congregational and Presbyterian societies were distinctly incorporated—the latter consisting of fifty six members.

The Congregational society this year extended a call to Rev. Cornelius Waters and he became their pastor. They offered him a settlement of £100 and a salary of £70 per annum, for the first five years; afterwards he was to receive £80 per year. With the ministry of Mr. Waters, were associated good men in maintaining the order of God's house. But difficulties increased until in the early part of 1795 the pastoral relation was dissolved. During his ministry fifty seven were received to the church, thirty three of whom had taken "the half way" covenant upon them.

The Presbyterian church, during this time, had more or less preaching each year in private houses and in barns, but never had a house of worship nor a settled minister. In the autumn of 1801 Rev. David L. Morrill was invited to settle in the ministry in the place. Both societies united in his support, and the church assumed the name of the Congregational Presbyterian church. He was ordained March 3, 1802. He was to receive \$300 settlement and \$300 salary. In 1806 the Presbyterians withdrew, and the Congregationalists assumed the support of the ministry. Mr. Morrill's active services as pastor terminated by mutual consent in 1809 on account of ill health. He, however, continued his relation to the church and acted as their moderator until 1811, when he was formally dismissed and recommended to the fellowship of the churches. The number admitted to the church during Mr. Morrill's ministry was thirty two. The preaching of the gospel was enjoyed by this people more or less each year, while they were without a pastor, for more than ten years. Mr. Morrill often officiated in services of this kind and was an instrument of good to the church for many years. At different times he was employed in various civil affairs, as Representative of the town, Senator in Congress, and Governor of the State. In 1816 a society was organized for the support of the institutions of religion in the town, called the Religious Union Society. A new and spacious

house of worship was erected in the west village, and from this time the meetings were held two-thirds of the time in the new house, and one-third in the old house in the center of the town. In the winters of 1818-19 a religious interest was awakened in the minds of a large number of persons in connection with the preaching of Rev. Abel Manning, and in the course of the following year sixty five persons were added to this then feeble church. It was the first extensive revival ever enjoyed in the place. It is in the memories of those now living that there were a few women then living, whose persevering prayers, in the midst of great obstacles, were answered in this revival of religion. It is said that "they prayed it into existence."

Rev. Benjamin H. Pitman was settled as pastor of the church in 1820, for the term of five years. During this period there were received to the church by letter and otherwise, twenty three persons. In 1820 a Baptist church was formed in this town which has been sustained with a good degree of interest. There has been a succession of pastors who have labored with much success. In 1822 the Religious Union Society in this place received, by the will of the late Thomas W. Thompson, about 170 acres of land, the avails of which were to be for the support of a Congregational minister.

Rev. Henry Wood was settled in the ministry in May 1826, and a religious interest was soon manifest among the people and continued many months. Large additions were made to the church. In 1831 a revival of religion was again experienced by this church. Near the close of this year, Mr. Wood, at his own request, was dismissed. During his ministry of a little more than five years, there were added to the church one hundred fifty two members. Rev. Daniel Stowell immediately succeeded to the ministry of the place, receiving ordination by the same council which dismissed Mr. Wood. During his ministry of five years, sixty eight members were received to the church.

In the autumn of 1837, Rev. Isaac Willey was installed pastor of the church. In consequence of the increase of population in the west part of the town, and the inconvenience of sustaining meetings in two places, the majority of the people decided on sustaining worship in one place—the west village. But a minority, to the number of sixty four members of the church, living in the center, and in the east part of the town, petitioned to be dismissed for the purpose of forming a new church and of sustaining worship in the center of the town. The church voted its readiness to grant the

above petition. But after erecting a new house in the center of the town and making other efforts, it was judged advisable, both by the petitioners and by the church, that they should continue united and worship as in former years in the two parts of the town.

In this church there was one of the first decisions in regard to the criminality of retailing intoxicating drinks, in the case of one of its deacons who, by the advice of a council, was excluded for this offence.

In the beginning of 1841 a woman, in the character of a preacher, came into the place and held meetings almost daily. Her hearers increased until the large church, holding nearly 1000 persons, was filled. She professed no connection with any existing church, and was sustained for a time by persons who had been excluded from the Congregational and Baptist churches. It is a fact worth recording, that in the following spring more than one half of the voters in town, and nearly all those who had never been willing to support any other preacher, came into her support. A number of persons who had made a profession of piety *hastily*, were drawn off from each of the churches. The excitement occasioned by her preaching, after a few months declined, and no considerable good has been discovered as the result of her labors. After a time she encouraged the few followers who adhered to her to become organized into a Methodist church. This was the origin of the church of that order in town. In 1845 a new house of worship was erected, so located as best to accommodate the members of the Congregational society—an event most important for its interests. For about thirty years the members of this society had suffered the inconvenience and embarrassment of two places of worship, three miles apart.

In the following year the dwelling house of the pastor of this church, and all that was connected with it, was burned to the ground, and he and his family, ten in number, were, in a single hour in the dead of night, left without shelter, food, and almost without clothing. To the honor of the gospel which he was proclaiming in difficult circumstances, he was able to record in the religious paper of the State, a few months after, that by the liberality of the ministers of the State and other Christian friends, his loss was in value made up to him.

The pastorate of Mr. Willey was somewhat longer than that of any of his predecessors, and was attended with nothing less of trial and of difficulty. For ten years previous to his settlement the church had enjoyed an unusual degree of

prosperity—not less than 220 persons had within this time been received to its communion, and not always with the care and discrimination which age and experience would have dictated. The influence of the rapid growth of the neighboring cities of Nashua and Manchester was felt, in drawing away the population of the town and oftentimes the better portions of it. At the commencement of Mr. Willey's labors the church consisted of something more than 250 members. In the course of the fifteen years and a little more of his ministry, about 80 died, as many more were dismissed, 20 left in an informal manner, and 15 were excluded. In this time 52 were added to the church,—leaving at the close of his ministry 107 members.

Rev. Elias H. Richardson was settled as pastor of this church and people in 1854 and with better prospects of usefulness and of support than most of his predecessors. May the chapter next to be written in the history of this church, be a record of its prosperity and of the displays of the grace of God among this people.

It must be admitted that the institutions of religion have received but a feeble support in this town. This was not for want of ability. And while concentrated effort has been hindered by the fact that there have been three villages in town; yet, want of love for gospel truth has been the main reason for this feeble support. Habitual attendants on public worship in town have probably never equaled one half of the population, and usually, not one-third. In the frequent removals of ministers, which have occurred here, (none ever having died in the place,) the cause has usually been the want of an adequate support. In this place as in many others in our State, in times past, the people, after having been destitute of the ministry for a time, and having felt their wants in this respect, have roused themselves and raised a salary upon paper. Then they have held out great encouragement of usefulness and support to a young minister. He has come among them with high hopes. But after a time one and another has become dissatisfied with his ministry, and before he is aware he finds himself, as to a support, resting upon a sandy foundation. This result must be regarded, sometimes, as incidental to the voluntary system of supporting the gospel practiced among us, (and we would have no other,) but the habits of the people differ widely in different places. A young man seeking permanency in the ministry, will do well to look to this point. And the people will do well to remember that in cherishing their pastors they benefit themselves.

Comparatively few have been ready to aid liberally in the support of religious institutions here, but they have been the means of good to the place, which cannot now be told, but for which, posterity will remember them with gratitude.

The history of this church and society from the beginning, shows that the main source of their difficulties has been the use of intoxicating drinks. Few places have suffered more in this respect. But for the past twenty five years the church has been a barrier to the progress of this evil. She has not been loved by those who have been engaged in the traffic of the article or in the habitual use of it. In one instance, there is reason to believe, her house of worship was set on fire by one who desired to fatten upon the spoils of the people and whose iniquitous work she exposed. In the midst of all these opposing influences this church, though generally feeble, has hitherto lived, and for many years past has been making advances. God has not forsaken her.—Many have here been trained for heaven. There their praises will be to Him who has “wrought all their works in them.”

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## GREENFIELD.

The town of Greenfield was incorporated in 1791. The early inhabitants of the town were disposed in the outset to avail themselves of the privileges of the institutions of religion, and those of them who were members of churches in the places whence they removed, in the same year the town was incorporated, entered into solemn covenant with each other for that object. In 1792, Sept. 7th, nineteen individuals, members of churches abroad, with eight others residents in the place, on profession of their faith, were by an ecclesiastical council called for the purpose, organized into a Congregational church. Thus early embodied in a church, their object was to secure to themselves and those connected with them the privileges of the gospel ministry, and for several years they had the services of one or more to labor with them in that capacity. May 6th, 1799, the church extended a call to Mr. Timothy Clark to settle with them in the gospel ministry, the society concurring with the action of the church. Mr. Clark having given an affirmative answer to the call, was, on Jan. 1, 1800, by an ecclesiastical council regularly constituted, by ordination, pastor of the church. Mr. Clark's ministry continued till May 1811, when he was regularly dismissed from his pastoral charge. On the

4th of Nov. 1811, the church invited Mr. John Walker to become their pastor, and requested the town to concur in their doings. He was ordained Feb. 5, 1812, and was regularly dismissed in July 1822. During the first year of his ministry there was an interesting work of grace. An opposition at length arose against him, with which a large minority were so much grieved that they went to the Presbyterian church in Peterborough, and were constituted a branch of that church. Mr. Walker now preaches in Vermont. He is still vigorous and active, although past 71 years of age.

Rev. Francis Danforth was ordained here June 11, 1823, and remained nearly eight years,—was dismissed in April 1831.

#### EVANGELICAL CHURCH.

REV. JONATHAN MCGEE.

Jan. 8, 1834, the Greenfield branch of the Peterborough church, which had only enjoyed occasional preaching, and the Congregational church, united in a mixed form of government under the title *Evangelical Church*. Into this church entered the whole of the Presbyterians and nearly all the Congregationalists. In July 1834, this church extended a call to Mr. Ezra Jones, then a member of Andover theological seminary, and a graduate of Middlebury college, and by an ecclesiastical council he was set apart to the work of the Christian ministry with this people, on the 18th of September. May 22, 1838, he was regularly dismissed. Rev. David Page Smith commenced his labors as stated supply with this church Oct. 1, 1839, and served them in that capacity until April 1845, when the church invited him to become their pastor. He was installed May 8, 1845. He continued his labors with the church until his Master called him away by death, Oct. 1, 1850,—having served the church as a minister of the gospel just eleven years. For three months succeeding the decease of Mr. Smith, his vacant pulpit was supplied by the ministers of the Association to which he belonged.

Rev. Jonathan McGee commenced labor with this church as stated supply Jan. 1, 1851, and has served the church in that capacity to the present time.

At different times during the preceding ministries, there have been seasons of great religious interest, when, through the riches of divine grace, souls have been brought into the kingdom of the Redeemer, by which the church has been refreshed and invigorated. Their results and extent cannot



be fully known. This church has no parsonage and no funds for the support of the gospel. About a hundred dollars is the amount given annually for benevolent purposes. A large proportion of the population connected with the Evangelical Society attend public worship on the Sabbath. The society embraces less than half of the population of the town.— Present number of members of the church 134. The ordinance of infant baptism is observed and appreciated as a divine ordinance. For many years past, great harmony has existed between the members of the church and in the society connected with them. The monthly and Sabbath School concerts have been regularly observed.

#### FIRST CONGREGATIONAL CHURCH.

Rev. J. LeBosquet.

The movement, which is detailed in the preceding article, left but a small remnant of the old church. This remnant was re-organized, Nov. 19th, 1839, having the same creed and covenant which had been adopted by the church in the days of the fathers, with the addition of the temperance pledge. In the re-organization, the late Rev. Isaac Robinson, D.D., of Stoddard, and Rev. Humphrey Moore, D.D., were prominent actors. The day following the re-organization of the church, Nov. 20th, 1839, Rev. Bancroft Fowler was installed as its pastor. Subsequently, John Savage (now deceased) and Oliver Holt were chosen deacons. Oliver Holt, Abraham Whittemore and William Savage 2d, hold the same office at the present time.

It is but just to put upon record the fact that, soon after the settlement of Rev. Mr. Fowler, a long series of dissensions, which had produced a most unhappy influence in the place, came to an end. A minute account of these dissensions would make a *volume*; and it would be as uninteresting as unprofitable, while it is a matter of thankfulness that a good degree of peace and harmony now exists in the town. Rev. Mr. Fowler was dismissed April 22d, 1845. After his dismissal, the pulpit was supplied for a year by Rev. Amzi Jones. Subsequently, Rev. Noah Emerson was employed as stated supply, whose labors with this church commenced in the autumn of 1846, and closed in April, 1849. From this last date till the present time, Rev. John LeBosquet has been the acting pastor of this church.

The Congregational church has for its place of worship, "the Old Meeting-house." This edifice (the one which had previously been occupied having been found inconveniently

small) was erected in 1795. It is of ample dimensions. In July, 1852, after having been fitted up in a style both elegant and commodious, the upper part was re-dedicated to the worship of the Father, Son, and Holy Ghost. In the autumn of 1849 a revival of religion was enjoyed in this place, during which about fifty souls were hopefully converted; twenty eight of whom became connected with this church. The present number of members is 103. Whole number from re-organization, 135. Infant baptisms since the same period, 36.

The congregation averages about 150; and there are 300 who may be considered as belonging to this parish, and who attend public worship when it is practicable. The population of the town is 716, and it has not increased for many years; and the number who attend public worship is about the same as it was forty years ago; and it is believed that the moral condition of the place is as good as at any former period. Connected with this church, is a Sabbath school averaging one hundred members. A weekly prayer meeting and the monthly concert of prayer are sustained with some interest. The contributions to benevolent objects amount to about one hundred dollars annually. Three men from this place have been furnished to the gospel ministry—two of them being from this church; one member of this church is now preparing for the sacred office. One lady from this place has been for several years a useful member of the Sandwich Islands mission. This society has a convenient parsonage. The salary of the present minister is four hundred dollars. The Evangelical and Congregational are the only religious societies in town.

Without funds for the support of the gospel, and weakened by frequent dismissions to churches in all parts of the country, this church is struggling forward, animated by the hope of having some small share in the labors and victories of the Redeemer's kingdom.

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## HANCOCK.

Rev. ASAHEL BIGELOW.

This town was first settled in 1765; it was incorporated in 1779. June 19, 1788, members of various churches, residing in the town, met to consider the expediency of being organized as a church, and agreed to take measures for that purpose. In pursuance of this agreement a council

was convened on the 28th day of August, 1788, and proceeded to constitute a church consisting of ten male and seven female members. Thirty one persons united with the church, after its organization, before the settlement of a pastor.

October 5, 1790, the church invited Mr. Reed Paige to become their pastor. Mr. Paige signified his acceptance of this invitation, and was ordained Sept. 20, 1791. Rev. Mr. Paige died July 22, 1816, in the 51st year of his age, having been pastor of the church twenty four years and ten months. He was thoroughly evangelical in sentiment, and an able preacher. During his ministry 148 persons were added to the church. The most received in any one year was 21 in 1816, the year of his death. There were 281 children baptized, and eight adults. "He was justly esteemed a learned, pious, able and faithful minister; a good citizen, an honest and upright man; a firm patriot, and zealous and able advocate of his country's rights, which very much endeared him to the people of his charge, who frequently elected him to represent the town in the State legislature, of which he was a member at the time of his death." Love of country in a minister was at that day no reproach. After the death of Rev. Mr. Paige the church remained without a pastor six years and five months. During this time sixty five children were baptized, and eight adults, and 31 persons were added to the church.

Nov. 4, 1822 Mr. Archibald Burgess was invited to become pastor of the church, and was ordained Dec. 25, 1822. Mr. Burgess retained the pastoral office until Dec. 18, 1849, at which time he was dismissed at his own request "on account of physical inability to discharge his ministerial duties." He died Feb. 7, 1850, at the age of 60 years, having been pastor of the church twenty seven years. He was sound in sentiment and was a faithful and successful preacher. Under his ministry the church enjoyed several seasons of refreshing, the most important of which occurred in 1831 and in 1838. As fruits of the former upwards of 100 persons were received into the church, and 46 as fruits of the latter. During the ministry of Rev. Mr. Burgess 314 persons were added to the church, and 310 children and 29 adults were baptized.

March 19, 1850, three months after the dismissal of Rev. Mr. Burgess, the present pastor of the church, Rev. Asahel Bigelow, was invited to settle with the church and people, and was installed May 15, 1850. Since that time 46 persons have been received into the church, and thirteen children and eight adults have been baptized. The year 1854 was

marked by gentle effusions of the Holy Spirit, in consequence of which twenty five were added to the church. The whole number of persons that have belonged to the church, from its commencement, is 587. Mrs. Susannah Gates, one of the original members of the church, survives, but the rest are fallen asleep. The whole number of children baptized is 604, and the whole number of adults is 45. The whole number of persons now belonging to the church is 202. It pays a salary of \$500. Three individuals from this church have entered the ministry, viz. Daniel Brown, Samuel W. Clark, and Daniel Goodhue. The church has taken an interest in the various benevolent enterprises of the day, and it is believed has been among the foremost in sustaining them by pecuniary contributions.

This church, from its beginning, has stood firm as an evangelical church, and, to promote its prosperity, has seldom resorted to other than the ordinary means of grace. Nor has it been given to change in regard to the ministry, having had but three pastors since its organization, two of whom sleep among those to whom they ministered while living, and the third yet remains.

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## HILLSBOROUGH.

The following facts are mainly drawn from Smith's "Annals of Hillsborough." The first settlement here was commenced in 1741, by a company of men from the vicinity of Boston. Soon after furnishing themselves with log cabins, the settlers proceeded to erect a framed Meeting-house and parsonage. In 1744 the war between England and France broke out, and Hillsborough, being then a frontier settlement, was much exposed to the attacks of the Indians. The inhabitants therefore thought it advisable to leave this place, and seek safety elsewhere. During this absence their dwellings and Meeting-house were destroyed. This was in 1746. A second settlement was commenced in 1762. The settlers were of the Puritan faith, and Congregational order. The Rev. Messrs. Houston of Bedford and Colton of Litchfield, often visited and preached among them, and, on Oct. 12, 1769, organized a church. In 1772 the town was incorporated. For fifteen years, after the second settlement, public worship during summer was held in a barn, and in winter in a dwelling house. Col. Hill gave ten acres in the center of the town for public purposes. He also gave for the first

settled minister, a lot of between two and three hundred acres. In 1772, the church and town extended a call to Mr. Jonathan Barnes, to settle with them as their minister. Mr. Barnes was ordained in a barn, Nov. 25th, 1772. He continued his pastoral relation until Oct. 19th, 1803. In the preceding summer, he was struck by lightning from his horse, which produced a paralysis from which he never recovered. He died Aug. 3d, 1805, aged 56. He was a man of respectable talents. His influence was good in maintaining order and peace in town. His religious sentiments were considered Arminian, yet he was of a catholic spirit, kind and conciliating. About two years after the death of Mr. Barnes, the pulpit was vacant, and several candidates were employed.

In June, 1805, the town concurred with the church in inviting Mr. Stephen Chapin to settle with them, offering him a salary of \$400, and four Sabbaths for himself. He accepted the call, and was ordained June 18th, 1805. Dr. Emmons of Franklin, Ms., with whom Mr. Chapin studied theology, preached the ordination sermon, from Acts 20: 21. Through Mr. Chapin's agency the church underwent an important change as to doctrine and practice,—the half way covenant was abandoned, and vital and experimental religion was insisted on as essential to church membership. His plain, direct, and faithful preaching awakened so much opposition that he was dismissed May 10th, 1808. [See Mont Vernon.] His ministry, though short and troubled, formed a decided crisis for evangelical piety in this town. Its influence is still felt. During his ministry 38 were added to the church.

After an interval of about three years, the church invited Mr. Seth Chapin to become their pastor. In this invitation the town concurred, and he was ordained Jan. 1st, 1812. His ministry was not distinguished by any thing noticeable. He became embarrassed with debts, and was dismissed June 26th, 1816. After Mr. Chapin's removal the pulpit was vacant for several years. Several ministers supplied, among whom was Rev. Jonathan McGee.

Rev. John Lawton commenced preaching here in 1820, and was installed Nov. 9th, 1821. He continued his ministry here until April 22d, 1834, when he was dismissed at his own request. Until the settlement of Mr. Lawton, the town had always concurred with the church, had voted the salary, and raised it by tax. The town now declined to vote a salary, and the ministry has ever since been sustained by voluntary subscription. During Mr. Lawton's ministry several revivals were enjoyed,—the most considerable was in 1827.

While he was pastor 152 were added to the church. Immediately after Mr. Lawton's dismissal Milton Ward was employed to preach, and on July 23d, 1834, he was ordained as pastor. In about a year, his views of church government were changed, he became an Episcopalian, was dismissed Nov. 10th, 1835. After Mr. Ward left, Rev. Seth Farnsworth supplied the desk about a year, and was installed Nov. 23d, 1836. His ministry was eminently successful and happy, though short. On March 26th, 1837, he died very suddenly of a lung fever. While he ministered here, a Meeting-house was erected at the Bridge village, the most important section of the town, with the understanding that he was to preach alternately in each place. The church and congregation felt his loss exceedingly, and he is still remembered with great affection. His death was eminently happy. "O my God," said he in his dying moments, "how sweet, how sweet are the employments of heaven." After an interval of apparent unconsciousness, he lifted up his eyes and said, "O my friends, I thought I was in glory, I have just come from the world of bliss. What happiness, what unspeakable happiness to sing with angels." With many such expressions on his lips, he passed over Jordan. In the following July Rev. Samuel G. Tenney commenced preaching, and was installed July 4th, 1838.

We have now reached a period when the church was divided into two, and shall finish the sketch of them under their present names.

[ Sketch thus far by Rev. J. Cummings.]

#### HILLSBOROUGH CENTER.

Rev. S. H. PARTRIDGE.

Mr. Tenney was dismissed in 1839, when the other church was formed, with a view of being its pastor, as it arose in the village where he resided. Rev. E. Cleaveland, Rev. B. M. Bailey and Rev. Henry White, each supplied the old church, or church at the Center, a short time in 1839. Feb. 1840, Rev. G. W. Adams entered this field and was installed Oct. 21st, 1840. He was dismissed Jan. 17th, 1844. Rev. S. H. Tolman and Rev. Mr. Jones supplied the people a part of the year 1844.

Rev. Elihu T. Rowe was ordained pastor of the church, May 29, 1845, with prospects of great usefulness, but his health failed. He was dismissed Nov. 30, 1847. He is now a popular teacher in the Academy at Meriden. Rev. Robert Page supplied the desk from Aug. 1847 till May 1851. Mr. C. C. Durgin, licentiate, preached to the church from

May 1851 to May 1852. Rev. Mr. Jones, a returned missionary, supplied a few weeks in the summer of 1852. Rev. H. O. Howland and Rev. James W. Perkins, each supplied the people for a time.

Rev. Samuel H. Partridge commenced his labors with the church, Sept. 26, 1852, was ordained pastor May 10, 1853, and is the present pastor of the church. A parsonage was commenced here in the early part of 1843, and completed in 1845 at an expense of \$980. It is a comfortable and convenient house, owned by individuals in shares of \$25 each.

Such was the religious interest in the place, during Rev. Stephen Chapin's ministry from 1805 to 1808, that 38 were added to the church during that period, many of them by profession. During Rev. John Lawton's ministry several seasons of religious interest were enjoyed which brought considerable numbers into the church. In 1827-8 a very powerful revival of religion was enjoyed; 1830, 1838 and 1841 were also seasons of revival. Since that time there have been occasional conversions and additions to the church, but no extensive interest.

The number of persons baptized cannot now be ascertained; but, with very few exceptions, the members of the church have dedicated their children to God in baptism, and still continue to adhere firmly to the principles of Congregationalism in this matter. The present number of church going people in the parish, which includes not far from one-third of the territory of the town, is about 200. From 100 to 150 are present in the sanctuary on the Sabbath. The highest number of members in the church, since 1839, was after the revival in 1841, when there were 106 members. Death and removal, with few additions, have diminished the number to 70.

The following is a copy of a statement made to the town by Mr. Barnes, respecting his salary:—"In the year 1772 your Pastor settled with you in this town in the work of the ministry—when the town promised to give him £30 by way of settlement and £30 salary annually for the first four years and £35 for the next four years, and so increasing, that when there should be 110 families it should be £66 13s and 4d—in the year 1775 the war commenced and Paper money was emitted, which soon began to depreciate and the depreciation was so rapid that in May 1777, your Pastor gave the whole of his salary for one sucking Calf—the next year he gave the whole for a small store pig in the month of September,—the next year viz: 1779 the number of families had increased so as to bring his salary to £50. at the close

of that year, having no glass in the meeting house your pastor offered the town one year's salary provided the town would glaze the said house, which was complied with so far as to glaze it in part—by this time more than three 4ths sum of his settlement was gone—before the close of another year paper money was quite dead, Silver was circulating instead thereof at such a rate as to take 100 Dollars to purchase a yok of oxen. there has not been six years in the whole time since the contract was made that your Pastor has realised an adequate value agreeable to the contract. your Pastor has never asked for any consideration, being willing to try to scrabble along with the people while they were in low circumstances.” The town indemnified him for his loss.

Two aged men, members of the church, state that in youth they were urged to unite with the church, when they had no evidence themselves of having been regenerated, and that, in discussing the question they argued against it and the pastor for it. Facts of this kind which have not yet entirely faded from the memory of the living, go far to show that Arminianism was to be found here, in the earlier part of the church's history, blended with and finally superseded by the theology of the orthodox Congregational churches of New England. Two only of the pastors of this church have lived and died with their people. The grave of Rev. Jonathan Barnes is directly beneath the place which he occupied in life—the desk of the first Meeting-house built in this town, which was completed in 1779, and was taken down previous to his death. Rev. John Lawton also was buried among his people, and not only his grave but his influence is to be found here to this day.

#### HILLSBOROUGH BRIDGE.

Rev. JACOB CUMMINGS.

On May 29, 1839, a separate church was formed at the Bridge village, of those who could be better convened there. The separation was in good fellowship and faith. The number forming the new church was about seventy, while more than one hundred were left with the old church. Mr. Tenney was not installed over the new church, though he continued to preach to it until the spring of 1843, when he removed to Wardsboro', Vt. In July of that year, Rev. Jacob Cummings began to preach, and was installed Nov. 15, 1843, and yet remains with them. Through failures in business, deaths and removals, the church has diminished to sixty five, though frequent additions have been made. The congre-



gation also has decreased in number and pecuniary ability. There are a few Baptists and Methodists in town. There are some deists and atheists of the Abner Kneeland stamp, and a few followers of Theodore Parker. With regard to attendance at meetings; though we now have four or five meetings every Sabbath, yet probably not so many are now found in public worship as used to attend forty years ago, when they had but one place of meeting. Of the 1800 inhabitants, probably not more than 600 are found at religious meetings on the Sabbath, except on some very special occasion. Infant baptism is very generally practiced by the Congregational church.

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## HOLLIS.

Rev. P. B. DAY.

The first settlement in the town of Hollis, then a part of Dunstable, and supposed to be in Massachusetts, was made in the fall of 1730 by Peter Powers. In 1739 the settlers, to the number of 20, petitioned the General Court of Massachusetts to be made a parish, or precinct. A grant was obtained bearing date Dec. 28, 1739, under the name of the "West Precinct of Dunstable." The first Meeting-house was erected in 1741, near the site of the present house of worship; and five years after, April 20, 1746, the town was incorporated by the General Court of New Hampshire, it having been previously settled that the "West Precinct of Dunstable" was within the boundary of this State.

No records exist to show when the church was organized, though it is supposed that it must have been sometime previous to the settlement of the first minister, Rev. Daniel Emerson, which took place April 20, 1743. Two years after his settlement, there were eleven male members. Mr. Emerson was born in Reading, Ms. May 20, 1716, and was graduated at Harvard 1739. He retained the sole pastorate of the church till Nov. 27, 1793, a period of more than fifty years, and was senior pastor till the time of his death Sept. 30, 1801. He died at the age of 85, having sustained the pastoral relation fifty eight years. He was a popular and successful preacher, and much esteemed by his people. For a short time during the French war, he was Chaplain at Crown Point. No record is found of the number of persons admitted to the church during his ministry, but, it was stated to the pastor of the church in 1838 by one of the oldest church

members in town, that there was a general revival in 1766—one of lesser magnitude in 1772—a general one in 1781, and many conversions during the years 1788 and 1789. At the time when a colleague was ordained, there were 200 members in the church, and not far from 1500 inhabitants in town.

Rev. Eli Smith, who was born in Belchertown, Ms. Sept. 17, 1759, and graduated at Brown university 1792, was ordained as junior pastor with Mr. Emerson, Nov. 27, 1793. Mr. Smith was a man of strong natural talents, a firm and energetic defender of the truth, and a successful pastor. During his pastorate of a little more than thirty seven years, between 400 and 500 persons were admitted to the church. In a little more than six years 100 members made a profession of their faith. But the great revival of his ministry was in the years 1801 and 1802. At that time 142 united with the church; and 30 more became hopefully pious, most of whom subsequently made a profession. In 1811 there was another revival, and 30 or 40 were added to the church; in 1817 there was still another, and about 50 were made subjects of renewing grace. Mr. Smith was dismissed in Feb. 1831, and died at Hollis, May 12, 1847.

Rev. David Perry was installed pastor of the church, Feb. 23, 1831. Several revivals occurred under his ministration, and, as the result of eleven years labor, not far from 150 were admitted to the church by letter and profession. He was dismissed at his own request June 13, 1842.

Aug. 30, 1843, Mr. James Aikin was ordained pastor, which office he retained about five years, and was dismissed, after admitting about 60 to the church, July 3d, 1848. March 21, 1849, Mr. Matthew D. Gordon was ordained pastor, and dismissed on account of ill health June 7, 1852; 11 persons were admitted to the church during his ministry. He died at Hoosic Falls, N. Y. Aug. 21, 1853.

July 7, 1852, Rev. P. B. Day was installed pastor, and still holds the office; 57 have united with the church under his ministration. The present number in the church is about 180, 20 less than it contained in 1793, at the time Mr. Emerson ceased to be the sole pastor of the church. It is to be considered, however, that the number of inhabitants in town has diminished since that time from 1500 to 1292; a Baptist society has also been formed, and a portion of those who profess religion now are connected with the church in South Merrimack, so that, a greater proportion of the inhabitants than formerly are professors of religion. The salaries of three pastors previous to the last, have been \$600—that of the present pastor is \$700.

The contributions of the church and society to benevolent objects have varied during the last few years from \$500 to \$800. Legacies of several thousands of dollars have been left by members of the church, to the different benevolent associations. The church and society are aided in supporting the gospel by the Philanthropic Society. This association commenced operations in 1801. The design of its founders was to create a fund by small contributions, the avails of which would eventually materially aid if not entirely support the gospel. The funds amounted in Jan. 1855 to \$4,943. The charter allows the society to appropriate 12-13ths of its income. About \$250 is now appropriated to support the gospel. The society has had three houses of worship on nearly the same site. The first was built in 1746, the second in 1804, and the third in 1849. There have been 41 educated for the gospel ministry since the settlement of the town, and 15 for each of the other professions,—law and medicine, beside some who were liberally educated that have engaged in other employments, making in all not far from 75 who were educated for professional life.

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## HUDSON.

Rev. D. L. FRENCH.

The first church in Hudson, (then Nottingham West,) was organized Nov. 30, 1737. It was a Congregational church. On the same day the Rev. Nathaniel Merrill was ordained pastor. It appears from the town records, that from about the year 1746 until Mr. Merrill's death in 1796, difficulties existed between him and his people, and at times, great alienation of feeling existed among the members of the church. On July 11, 1774, Mr. Merrill's civil contract with the town was dissolved. There had been many efforts made to prevail upon Mr. Merrill to ask a dismission, but all failed until the above mentioned date. At a legal town meeting held on the 4th of July 1778, "It was then put to vote to see if the town would choose a committee of two men to settle with Mr. Merrill, or to stand his suit at court against the town. Voted in the affirmative." The following is from the pen of the Rev. Mr. Merrill: "I the subscriber for and in consideration of £ 60 lawful money to me in hand paid, or secured to be paid, do, therefore, acquit and discharge the inhabitants of the town of Nottingham West, from all demands I now have, or may have hereafter upon

them as a town by virtue of any former agreement or agreements, vote or votes made or voted between them and me as their minister, as witness my hand." A kindly spirit seems to have existed toward Mr. Merrill after his dismissal; for from 1774 to 1796, the town frequently voted to raise sums of money for his support and "he was to preach it out."—It is supposed that a Presbyterian church was formed in 1771, and had preaching more or less for a few years.

December 13th, 1790, the town voted "to raise £ 10 to hire preaching, and to employ the Rev. Mr. Parrish if he can be had." April 11, 1791, the town voted to give to the Rev. Ariel Parrish a call to settle in the ministry, and to raise for his support £ 80, and give him as settlement money £ 100. His call was negatived, for, December 20th, 1791, the town voted to give to the Rev. Matthew Scribner another call to settle in the ministry, agreeably to the Westminster confession of faith. This call was not accepted. In June 1792, an article to this effect was acted upon in town meeting: "To see which constitution of church government, and mode of administration of gospel ordinances the town will vote to receive, whether the Presbyterian constitution agreeable to the Westminster confession of faith, or agreeable to the Congregational plan of church government, and mode of gospel ordinances." On the above article the town voted, but it was a tie vote. At the same meeting the town voted to raise £ 15 to hire a candidate for settlement in the ministry. The Rev. Mr. Thompson was employed to preach a part of the time in the years 1793 and 1794. In December 1795, the town agreed to give Jabez L. Fisher a call to settle in the ministry—the number so voting being called for, it was ascertained that 47 had voted to give him a call. On the same day a remonstrance was filed in against giving Mr. Fisher a call. We take an extract from it: "We do detest against paying any part of his settlement or salary, or any money that is voted to support that order,—as we profess to be of a different persuasion,—and pray that this detest may be entered on the town book of records in said town."—Signed by 53 names. After the town voted to accept Mr. Fisher's answer, Jan. 11, 1796, to settle in the town, another protest was filed in, similar to the one above, and signed by fifteen legal voters. He was ordained Feb. 25, 1796, and dismissed in May 1801. From this time for ten or fifteen years, the town raised money more or less for the support of the gospel, excusing Baptists from the tax. In 1816, the members of the Presbyterian and Congregational churches agreed to unite and organize themselves into a Presbyterian

church, to be put under the care of the Londonderry Presbytery. In 1818, the town voted to raise 250 dollars, exclusive of the Baptists, to be laid out in Presbyterian preaching.

September 5, 1825, the church gave to Rev. William K. Talbot a call to settle in the ministry, and he was settled and remained about four years. For the last 25 years previous to this, and from 1829 to 1841, the church and town were without a settled minister. September 9, 1841, the church gave up the Presbyterian organization and organized as a Congregational church. In May 1824, they gave a call to Rev. William Page to settle with them in the ministry.—He was installed August 19, 1844, and dismissed June 28th, 1852.

The Rev. D. L. French commenced preaching as stated supply the first Sabbath in November 1852,—and is still laboring with the church in the gospel ministry.

There was no special revivals under Mr. Merrill's ministry, but some were added to the church by letter, and some by profession. The principal difficulties which existed in the latter part of his ministry, arose from disagreement between the Presbyterian and Congregational views of church polity. He was considered a good man, although not a great preacher. He died the same year that Mr. Fisher was settled.—Mr. Fisher's ministry was not blessed with special revivals. From Mr. Fisher's ministry to the settlement of Mr. Talbot, there was a great deal of division in town, arising from the Baptist and also the Presbyterian and Congregational views. Some years previous to Mr. Talbot's ministry, the two churches had united under the Presbyterian form of government. So that the state of things in town seemed more settled, and there was a good deal of revival interest the four years that he was here. A portion of the church were very strongly attached to him, and were unwilling he should leave. There was a good deal of excitement under his preaching and probably many false hopes indulged. He was in some respects a peculiar man. From his ministry to Mr. Page's there was some division. Prior to Mr. Page's ministry, the church agreed to give up the Presbyterian platform, and become Congregational. Mr. Page's ministry was blessed with very pleasant revivals. From his dismissal until the present, there seems to have been a gradual increase of strength, and of numbers who attend public worship.

## LITCHFIELD.

PRES. CHURCH.—REV. EBENEZER NEWHALL.

This town lies on the east side of the Merrimack river, and opposite to the town of Merrimack. It was incorporated in 1749. Rev. S. T. Allen's Address states that the "early settlers, on what is now called Merrimack and Litchfield, acted under a common organization, from 1734 to 1746, a period of about twelve years." Their town and church officers were chosen, part from one side, and part from the other side of the river. In the court records, it was known as the township of Naticook; in their town records, it was called Litchfield. The early inhabitants were very desirous of establishing public worship, and the gospel ministry. Mr. Josiah Brown, and Mr. Isaac Merrill, successively, received a call to settle in the ministry, neither of whom became their pastor. A committee of two, one from each side of the river, was sent to Newbury, "to treat with Mr. John Tufts, about having his son, Joshua, to preach in Litchfield." Such was the deference paid to parents.

Rev. Joshua Tufts graduated at Harvard university, in 1736; was ordained as pastor in Litchfield, in 1741. He left in 1744. Under the ministry of Mr. Tufts, and that of his successor, there must have been a church; but the records of it we have not found. Some time between this period and 1770, no church existed in Merrimack, and they constituted a part of Litchfield church and congregation. And in these sections, it is stated, there was a mutual and commendable interest to provide for public worship, and the sustaining of a preached gospel. The second settled pastor, of whom we have an account, was Rev. Samuel Cotton of Newton, ordained Jan., 1765,—dismissed in 1781 or 1784, and died in Claremont, in 1819. From traditionary statements, it appears that the character of Mr. Cotton was somewhat eccentric.

In the reciprocal attitude of Litchfield and Merrimack, it occurred that there was no church in Litchfield for some length of time previous to the year 1809. In that year, (1809,) a Presbyterian church was organized in Litchfield, and Clifton Claggett, Esq. became clerk. He was afterwards known as Judge of Probate. On the records appears a call to Mr. Nathaniel Kennedy, and his answer to the Presbyterian church of Litchfield, to become their pastor. A letter of petition to Rev. William Morrison of Londonderry, to call a meeting of the Presbytery, on April 12,

1809, at the house of Clifton Claggett, Esq., to ordain Mr. Nathaniel Kennedy, is on record. Mr. Kennedy was the third pastor—and he continued pastor of the Presbyterian church in Litchfield till April 1812, at which time he was dismissed. The Meeting-house was the property of the town. He was ordained Oct. 25, 1815. In Feb. 1818, we find a record of his death, at the age of 30 years. His praise is still heard among the good people. When Hon. Clifton Claggett resigned the clerkship in the Session of Elders, Dea. Joseph Barnes was appointed to succeed him, and Rev. E. Pillsbury's death is recorded by him. We next find Dea. Thomas Bixby clerk of the Session, and in Oct. 1826, the meeting was held at the house of the pastor, Rev. John Shearer,—the fifth pastor in Litchfield. In 1838, we find the name of Joseph Chase, as clerk of the church and the Session. He was one of the elders of the church. In March and April, 1809, Joseph Barnes, Clifton Claggett, Esq., Thomas Bixby, John Underwood, Matthew Parker, were elected Elders of this church. In Oct. 1817, William Read was ordained Elder. In Nov. 1827, John Parker and Joseph Chase, jr. were, by Rev. E. L. Parker, ordained Elders in this church. It is observable, that there were admissions to the church, of several at a time, soon after its formation. During the summer of 1809, 12 were received; in the autumn of 1810, the church had an accession of 6; in 1827, 14. Up to 1842, 6 persons were excommunicated. The returns of the church in 1827, show its resident members to have been 39. In July, 1842, pursuant to previous notice, the Elders of the Presbyterian church in Litchfield held a meeting and considered the state of the church. And, in view of "the difficulties, trials, and perplexities, with which they had to contend," concluded to disband, and unite with the churches in Merrimack, Nashua, Hudson, and Londonderry; and when occasion should occur for establishing orthodox worship in Litchfield, "the members should return and lend their aid." During the vacancies in the pastorate, and the sad reverses in this society, not many of the names of the stated supplies can be obtained; nor did all the incumbents well "fulfil the ministry they had received."

In July, 1844, the Londonderry Presbytery, at the call of the moderator, met at Litchfield and dedicated a new house of worship, on which occasion Rev. Mr. Wood preached the sermon. The Presbytery at the same meeting, re-organized and constituted a Presbyterian church. Rev. Mr. Bradford preached the sermon. Jan. 5, 1845, the church met and

elected their Elders. Rev. Mr. Brainerd presided, as moderator. John Parker, Moses Chase, and Andrew Lydston, were elected Elders. The constitutional questions were proposed, and Moses Chase and Andrew Lydston were ordained to the eldership, by "the laying on of hands" and prayer. Mr. Parker had been before ordained. Dea. Moses Chase was chosen clerk of Session.

In Oct. 1845, Mr. William H. Porter received an invitation from the church, (Rev. Mr. Brainerd acting as moderator,) to become their pastor. He was ordained according to usage, by Londonderry Presbytery, and was dismissed in 1848. Previous to Mr. Porter's settlement, Rev. Messrs. Wood and Miltimore preached here as stated supplies. The church had successively the labors and ministrations of several supplies—Mr. Fuller, Mr. Page, Mr. Blanchard, Mr. Tuttle, and others. The latter part of 1852, or first of 1853, the Session and church invited Rev. S. N. Howel to become their pastor. He supplied them some months, but did not accede to their request.

In June, 1854, Rev. Ebenezer Newhall received a call from the congregation, in concurrence with the session and the church, to become their pastor. The call was accepted. The Session, in August, designated a day for installation—Sept. 27th. On that day the Londonderry Presbytery, at the call of the moderator, met and performed the services of installation. Rev. Benjamin R. Allen preached the sermon. The present pastor is the *seventh*. The Rev. Benjamin Chase, now residing in Natches, had his birth and his early training here.

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## LYNDEBOROUGH.

Rev. E. B. CLAGGETT.

The unsuccessful attempt to make the conquest of Canada, by some of the English Colonies in 1690, had an important connection with the character and history of the people in Lyndeborough. Forty six years after this event, "the Great and General Court of Massachusetts Bay" gave to Capt. Samuel King and 59 others, who were engaged in that perilous attempt, a township of land, as a reward for their courage and sufferings. The township selected for this purpose was situated in the province of New Hampshire. It received, first, the name of Salem Canada, afterwards, that of Lyndeborough. Capt. King and his company belonged



to Salem and its vicinity, and a considerable portion of the first settlers of that township came from that part of Massachusetts. They brought with them in 1739 and onward, the Bible and Catechism, with somewhat of the puritan character and puritan sentiments. At an early period they had a framed Meeting-house and public worship; but owing probably to the tardy settlement of the place, a church was not organized until 1757. Prior to its formation, it was "voted," at a meeting of the people, "to keep a day of fasting and prayer for the blessing of Almighty God in choosing a minister, and settling church order. Voted also, to send for Rev. Daniel Wilkins, of Souhegan West, Rev. Daniel Emerson of Hollis, and Rev. Joseph Emerson of Pepperill, to carry on the worship of said day of fasting, and give their advice in the weighty affair of settling a minister."

On the 5th of December, 1757, a church consisting of eight men was organized, and on the 7th of the same month Rev. John Rand, who had received a unanimous call, was ordained its pastor, by a council of four ministers and five delegates. We cannot ascertain the exact amount of his salary, but the records show that he was to receive a specified quantity of wood, with a certain allowance from the proprietors of the township, while the Society "voted to give him one shilling for each soul in town, and to increase the number of shillings according to the increase of the number of souls." He also had liberty to preach six Sabbaths a year, for his own pecuniary benefit, to the destitute in other towns. Soon after the ordination of their pastor, they began, for the better accommodation of the people, to build another Meeting-house, on what was called Rocky Hill. This was not long used, however, for public worship, for in 1772, a large and substantial church edifice was completed, which was occupied for the period of sixty five years, when the present commodious house was erected by individual enterprise, and made the property, not of the town, as was the case with the preceding ones, but, of the Congregational society. The pastorate of Mr. Rand was a brief one for those days. Early in the spring of 1761, it appears that difficulty existed (the origin and nature of which are not recorded) which led to the calling of a council, and on the 8th of April the ensuing year, his pastoral relation was dissolved, four years and four months from the date of his ordination. For about five years from this event, the pulpit was supplied by several different clergymen. In the meantime the proprietors of the township who lived in Massachusetts, desirous of encouraging the settlement of "a *learned, orthodox* minister" in

Lyndeborough, "voted to pay to the order of the town, for such minister, the sum of £33 6s 8d annually for the space of five years;" and at the same time they made a "grant of two hundred acres of land to such person, his heirs and assigns forever."

In 1767 the people extended a unanimous call to the Rev. Sewall Goodridge to settle among them, the town voting him "a settlement" of £50 sterling, with an annual salary of £40 until there should be *seventy* families in town, then £45 until there should be *one hundred* families, after which he should receive £50 annually. Mr. Goodridge accepted this call on the condition that he should have the privilege of selecting the two hundred acres which the proprietors have granted, and receive from them an addition to his "settlement" of about 128 dollars. The proprietors complying with his proposal, he was ordained Sept. 7th, 1768. Mr. Goodridge married his wife in Danvers. His bringing her to town was an interesting event among his people, many of whom went out to meet them. They came in a two wheeled chaise, a vehicle that had scarcely been seen in any of our towns at that early period. Mr. Jacob Wellman was decidedly of the opinion that they would not be able to come through with the carriage, or at least that the lady would not have courage to ride in it. Accordingly he saddled and *pillioned* his horse, thinking he might have the honor of bringing the bride *himself*. But it was finally concluded that the minister and his wife should both keep their seats, while six strong men followed behind to keep the chaise *right side up*.

Mr. Goodridge is believed to have preached sound doctrine, and the early part of his ministry seems to have been highly blest. Many were added to the church—not less than twenty four the second year after his ordination. But for several years towards the close of his life, he was greatly disabled by physical infirmities. He continued, however, the pastor of this church till his connection with it was dissolved by death, March 14th, 1809. He departed this life in the sixty sixth year of his age, and in the forty first of his ministry among this people. His death occurred town meeting day, and the following record is both interesting and commendable: "The melancholy news of the death of our pastor, the Rev. Sewall Goodridge, being announced by Dea. Peter Clark,—voted, unanimously, to assist the bereaved family at the funeral, and in burying our pastor. Voted to choose a committee of seven, and instruct them to bury the Rev. Mr. Goodridge in a respectful and *ministerial* manner,—to request all the min-

isters of this vicinity to attend, make provision for their entertainment, and pay all funeral charges." It may be interesting also to state, in this connection, that in time of the war of the American Revolution, the town held a meeting, at which they voted, in consideration of the *high prices* and *increased expense of living*, to add to the salary of Rev. Mr. Goodridge. He was, by the way, eminently a liberty loving man, and his feelings were warmly enlisted in the cause of the colonies.

During a little more than two years from the death of Mr. Goodridge, the church was without a pastor. Several ministers supplied the pulpit at different times, to some of whom invitations to settle were extended. A call was given to Rev. J. Crosby, now a Unitarian clergyman. The appointed day of his ordination came; a large number of people from this and the neighboring towns assembled, and waited for public services to commence. But during the examination of the candidate, a remonstrance signed by three prominent members of the church, expressing their fears of unsoundness in his theology, induced the council to refuse him ordination. Thus the town was saved from the leaven of Unitarian theology, and the way kept open for a prophet to "come in the fulness of the blessing of the gospel of Christ."

Not long after this, Rev. Nathaniel Merrill received a unanimous call, and was constituted pastor of this church, Oct. 30, 1811. At the time of his ordination, the number belonging to the church was 108. During the first twelve years of his pastorate, 179 more were added. But at no period, since the organization of the church, have the riches of divine grace been so signally manifested as in the year 1826. For a considerable season, previous to this, the church was in deep declension and the slumber of false security seems to have settled upon all the people. The services of the Sabbath were but thinly attended, and prayer meetings were in a great measure neglected. The few who mourned over the desolations of Zion and prayed for the salvation of the lost, seemed about to give up in utter discouragement. To them it was a dark and solemn day. But they resolved to appoint one more prayer meeting, and make renewed exertions to secure a larger attendance. Their cry was heard, and their efforts blest. The meetings were increased, and it was manifest that the Spirit of God was present. Soon the place of assembling became too strait. A great awakening began. The work so increased, that, to use the language of Mr. Merrill, "there were very few families in which there were not some who seemed to be either deeply impressed, or

to be rejoicing in hope of salvation. The Spirit of the Lord seemed to come down like a mighty wind, prostrating sinners and bringing them submissively to Christ. In this work, God was in a striking manner pleased to honor his own institutions. Though some were brought in who were open despisers of divine truth, of Christians, and of the holy Sabbath, yet nearly all who were hopeful subjects of converting power had been accustomed to attend on the means of grace. Those parts of the town where the people uniformly attended religious worship were the parts most signally blest, while, in the neighborhoods where the families generally absented themselves from the house of God, there were only a very few hopeful conversions—a solemn fact speaking volumes on the importance of giving constant attention to the means of grace.” As the fruits of this revival 107 soon made a profession of faith in Christ. During the remaining nine years of Rev. Mr. Merrill’s pastorate, 105 more were added to the church. His ministry was one of great success and blessed results. But, considerable difficulty arising in respect to the “ministerial fund,” which was eventually diverted from its proper use, and the town ceasing, from sectarian feelings, from indifference or opposition to evangelical truth, to afford him an adequate support, the good man began to be disheartened, and thinking his usefulness among this people less than it might be elsewhere, he was, at his own request, on the 28th of July, 1835, in the 24th year of his pastorate, honorably dismissed, for the purpose of entering another field of labor.

In October following, a call was extended to Rev. Jacob White, who was ordained and installed the pastor of this church, Jan. 13, 1836. In regard to his ministry here, Mr. White himself speaks in terms of commendable modesty, just one year prior to his dismissal: “Since my settlement, no special divine influence has attended my feeble efforts. Eleven only have united with the church, while double this number have been removed from it by death and other causes. Though many in town uniformly absent themselves from the public worship of God, still it is said the number that meets with us on the Sabbath is larger than it was some years ago.” It was during his ministry that the present house of worship was erected, and an excellent parsonage house was built. Difficulty at length arose between Mr. White and a portion of his people, which led to the calling of a council. Although the council found nothing in their investigation of the case “to impair their confidence in Mr. White as a Christian, and faithful minister of

the gospel of Christ," yet such was the state of feeling among the people, and such the pastor's views in respect to his comfort and usefulness, it was deemed best to dissolve his relation to the church and society, the same to take effect June 30, 1840, making the period of his pastorate about four years and a half. It required some time, after the dismissal of Mr. White, for the agitation to subside, and the people to become calm. After a few months the services of Rev. W. Richardson were secured, who acted as stated supply for nearly two years. His course is thought to have been judicious, and his influence salutary.

Rev. Ivory Kimball was at length invited to settle, and, having signified his acceptance, was installed Dec. 28, 1842. For several months after his installation, Mr. Kimball labored with great earnestness and zeal. His labors were attended with some special religious interest, and a few hopeful conversions. During his pastorate fourteen were added to the church, eight by profession. During the latter part of his ministry here he was greatly afflicted with ill health, which at length rendered his dismissal necessary. This took place at his own request, Feb. 24, 1846. He removed to Maine, where he died about three years ago greatly lamented. He was a good man, a faithful and earnest preacher.

Sept. 30, 1846, Mr. E. B. Claggett, a graduate of Andover theological seminary, was ordained and constituted the pastor of this people, with whom he has labored in the gospel ministry nine years. Within this period the society has paid its debts to the amount of several hundred dollars, a church bell has been procured, and the minister's salary increased. There have been hopeful conversions, but more removals than additions to the church. Such is the history of the orthodox Congregational church organized in Lyndeborough ninety eight years ago. From that day to the present, as many as 805 have united with it, exclusive of some whose names may have been lost in consequence of a chasm of several years in the records prior to 1809. Of this number about 100 are still members of the church, while many that have been dismissed are scattered abroad. Ten from this church have been licensed to preach the gospel. There is no record of infant baptisms for ten years after the organization of the church, and none for more than twenty years prior to 1809. The whole number recorded is 868. Probably not less than a thousand have received the rite. In regard to the state of morality and religion forty years ago as compared with the present, there is reason to believe that

there has been decided improvement in this parish, which embraces over two thirds of the population of the town. Besides occasional legacies, we contribute about two hundred dollars a year for benevolent objects.

A Calvinist Baptist church was organized in South Lyndeborough, Dec. 10, 1829. It contained 22 members, most of whom were gathered from adjacent towns. Though its success has been limited, and its discouragements many, yet it still lives, and its prospects appear to brighten under the ministry of Rev. E. J. Emery. The whole number of members from first to last is 102. And the church is reported as having sent out three ministers.

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## MANCHESTER.

FIRST CONG. CHURCH.—REV. C. W. WALLACE.

A Presbyterian church was organized in Manchester, on the 21st of May, 1828. The means of grace enjoyed by this church were very limited. There was no house of worship of which it had the exclusive control. It never was blessed with the labors of a settled pastor. Rev. Wm. K. Talbot supplied the pulpit for a few months after the organization of the church. In 1833 Mr. Benjamin F. Foster was ordained as an evangelist, and divided his labors for some time between this church and the church at Amoskeag. For a number of years, however, this church was almost entirely destitute of the stated means of grace.

A Congregational church was organized in Amoskeag village, Dec. 2, 1828. This church was situated on the opposite side of the Merrimack river, and about three miles distant from the Presbyterian church before mentioned. Its condition was very similar to that church, although it enjoyed to a greater extent the stated preaching of the gospel. But like the other, it never had a settled pastor or a house it could control. Among those who supplied this church with preaching, was Rev. B. F. Foster, before mentioned, Rev. Mr. Noble, Rev. Mr. French, afterwards missionary at Siam, Rev. Mr. Stone, and Mr. C. W. Wallace. The last named commenced his labors with this church on the last Sabbath in April 1839. About the same time this church commenced holding meetings at the new village of Manchester. This was done with the advice and concurrence of the members of the Presbyterian church, as well as other friends of Christ in the neighborhood. This was the first regular

Sabbath service which was commenced and sustained in what is now the heart of the city of Manchester. During the summer of 1839, it became apparent that the interests of religion would be advanced by a union of the Presbyterian church at Manchester center and the Congregational church at Amoskeag village, and to have the same, when united, located at the new village of Manchester. This union was effected Aug. 15, 1839, and the church thus formed became what is now *The First Congregational Church* in the city of Manchester. Previous to this union, Moses Noyes was the deacon of the Presbyterian church, and Daniel Farmer of the Congregational church, and by agreement of parties they retained the same office in the new church. The articles of faith and covenant, and the name of the Amoskeag church, were accepted. The articles are strongly Calvinistic in doctrine. At the time of the union the church consisted of 28 members. Since that time 424 have been added—298 by letter and 126 by profession of faith—making 452. Of these four have been excluded—39 have deceased—128 have been dismissed to other churches, and 273 is the number of the present membership.

Soon after the organization of the church in its present form, Nahum Baldwin and Hiram Brown were chosen deacons, and at a later period, 1848, Henry Lancaster and Holbrook Chandler were appointed to the same office. All these brethren still survive, and have ever been united with the pastor in maintaining the order, discipline, harmony and spirituality of the church, and have thereby added much to his usefulness as a minister of Christ. Seasons of religious interest have been enjoyed. In 1842, 26 were received on profession of faith; in 1850, 17; and in 1852, 12. No year has passed without some additions to the church by profession. And not a few have been converted, who have united with other churches as they returned to their homes in other parts of the State. General peace and harmony have prevailed among the members of this church. They have been united in doctrine, in labors to promote spirituality, and in regard to the moral questions of the day. In respect to all these subjects, they have been found walking, in a good degree, in the fear of God and in the comfort of the Holy Ghost. The contributions of this church for charitable purposes, during some years past, have been between \$700 and \$1000.

In April, 1838, a religious society was formed at Amoskeag. It was known by the name of *The First Congregational Society* in Amoskeag village. The spirit and design

of this society may be seen from the following extract from the Preamble: "The object of this association is to support and enjoy more effectually the institutions of our holy religion. Our belief is in the reality of a Divine Revelation, our desire is to know its truths—zealously to maintain these is our fixed purpose. We unite in the fear of God. For success our hope is in the riches of his mercy. Praying for divine assistance, for purity of intention, mutual affection, a love for the truth and a holy concern for our best interests, we unite for the furtherance of our object." At the organization of the society, Daniel Farmer was chosen president, and Geo. W. Kimball secretary. The name of the society has since been changed to *The Congregational Society in Manchester*. Among the first things attempted by this society was the erection of a house of worship. Various plans were proposed and different sites were mentioned. Finally, in the spring of 1839, the society commenced building their present house of worship. It was completed the following autumn, and dedicated in November of the same year. The house is built of wood—64 feet wide by 81 long, without galleries or a tower, and at an expense including land of about \$5500, though the land, valued at about \$500, was given by the "Amoskeag Land and Water Power Company." The house contained 122 pews and would accommodate about 650 persons. At a subsequent period this house was enlarged. It is now 100 feet long and 64 wide—contains 164 pews and will accommodate 900 persons. The expense of the enlargement was about \$3000. The society also own a vestry which cost about \$1500. They have an organ in their house of worship which cost about \$1500. Other additions and improvements have been made, which, together with the increased value of property in this city, would make the whole amount of the property of the society at the present time, about \$14,000 or \$15,000, on which there is a debt of \$6000. All the expenses of the support of the institutions of religion are sustained by a tax on the pews, which are owned by the society. For the year 1854 the amount collected was \$2674.63. This society has always made a liberal provision for the support of the gospel, as well as having allowed their pastor seasons of rest, and supplying the pulpit during his absence.

Mr. C. W. Wallace, then a licentiate of the Londonderry Presbytery, commenced his labors in connection with the first Congregational church and society on the last Sabbath in April, 1839. He did not commence preaching as a candidate for settlement. He continued, however, to supply the



pulpit until Nov. of the same year, when he received a call to settle as the pastor of the church and society. The call was accepted, and on the 8th of Jan. 1840, he was ordained. Of the council convened on this occasion, Rev. C. P. Bradford was chosen moderator, Rev. J. Clement scribe, and Rev. E. L. Parker assistant scribe. Thirteen churches were invited to be represented on the council, each having a pastor. Of these, only Rev. Thomas Savage of Bedford retains the position then occupied, while the moderator, the assistant scribe, Rev. Dr. Burnham of Pembroke who offered the introductory prayer, and Rev. U. C. Burnap of Lowell who preached the sermon, have been called to their rest and reward. The pastor of this church was the first minister ever ordained and installed in the town, and his settlement occurred ninety years after the town was incorporated.

Some facts connected with the early history of this town may be worthy of a permanent record. Soon after the incorporation of the town, efforts were made to support the gospel. In 1753 a call was extended to Rev. Mr. McDowell to settle in the ministry. He declined. Twenty years after, a call was presented to Rev. George Gilmore. He likewise declined, and the town continued to employ some clergyman to preach a few Sabbaths each year. But it does not appear that any minister was ever settled in this town or became a permanent resident of it, until a very recent period. In the latter part of the last century, a house of worship was erected but never entirely finished. It was occupied only a portion of the time. As a striking collateral fact, and an evidence that the gospel promotes education, it is worthy of notice, that, it was not until very near the close of the last century that public schools were established in this town.—As one of the results of this absence of the gospel and public schools, for nearly a century after the settlement of the town, neither lawyer, doctor, or minister, were found among its permanent inhabitants. And so far as known no man born in town during that period, devoted his life to the pursuit of either of those professions. In this respect however, there is now a very decided improvement. The Presbyterian church was the first church organized in town. Soon after, a Methodist church was formed which still continues. The whole number of religious societies of all denominations within the city is thirteen, viz : three Congregational, two Episcopal Methodist, one Wesleyan Methodist, two Baptist, one Free Will Baptist, one Episcopal, one Papal church, one Unitarian, one Universalist.

## MANCHESTER.

FRANKLIN ST. CHURCH.—REV. S. C. BARTLETT.

This, the second Congregational church, was formed in 1844, by colonization from the First church. The crowded state of that congregation, and the prospect of a rapid influx of population into the city, had led many individuals, including the pastor of the First church, seriously to consider the expediency of organizing a second church and society. The first public movement was made on the 27th of April.—After the adjournment of the annual meeting of the First Congregational society, held on that day, another meeting was organized by the persons present, and a resolution was introduced, affirming the expediency of immediate measures for the formation of a second church and society. The Resolution was discussed and laid upon the table; and a committee, consisting of Rev. C. W. Wallace, Asa O. Colby, Abram Brigham, Andrew Moody and W. G. Means, (all professors of religion,) was appointed to make further inquiries. After one week, the committee reported strongly in favor of the project; and the Resolution of the previous meeting was adopted. On the 7th of May, at a meeting publicly called for the purpose, a constitution for a second Congregational society was presented, discussed, adopted, and signed by sixteen individuals. Josiah Crosby, M.D., was chosen President, and Abram Brigham, Clerk and Treasurer. Legal notice of the existence of the Society was given in the Manchester Memorial on the 23d of May, signed by twenty six individuals. The society immediately hired the town hall as a place of worship, at a rent of \$150 a year, and commenced public services on the first Sabbath of June.

A committee had been appointed on the 20th of May, to confer with the First church on the expediency of forming a new church. The result was, that an ecclesiastical council of ministers and delegates from nine neighboring churches—Rev. A. Burnham, moderator, and Rev. P. B. Day, scribe,—assembled on the 27th of June 1844, at the house of Rev. C. W. Wallace; and on the same day organized the second Congregational, now named *The Franklin Street Church*. It was composed of twenty members; eight of them from the First church, and the remainder, members of various churches, who had been waiting for this movement. David Brigham was the first deacon chosen, and Thomas Carleton the second.

The first pastor was Henry M. Dexter, then recently from

Andover theological seminary, who received a unanimous call, and was ordained Nov. 6, 1844. Sermon by Rev. E. N. Kirk of Boston. Salary, \$ 800 the first year, \$ 900 the second, \$ 1000 afterwards. After a faithful ministry, Mr. Dexter was dismissed March 14, 1849, to the very deep regret of the church and people. He was succeeded by Rev. Henry S. Clarke, installed September 26th of the same year; sermon by Rev. Walter Clarke of Hartford, Conn. On account of his health, Mr. Clarke, after an acceptable ministry, was dismissed July 1, 1852.

The present incumbent, Rev. Samuel C. Bartlett, was installed Nov. 3, 1852; sermon by Rev. N. Lord, D.D. The salary was, in March 1854, by spontaneous and unanimous vote of the society raised to \$ 1200.

From the formation of the church the number of members received by profession is 105, and by letter, 262. Present number of members 246. No powerful revivals have been enjoyed. The means of grace, however, have been accompanied by occasional influences of the Divine Spirit. In the year 1850, 25 individuals were received to the church by profession. During the year ending July 3, 1854, 21 were added in like manner, nearly all being members of the Sabbath School.

The history of this church and society has been marked by much wisdom and efficiency, and entire harmony of action. The enterprise was commenced among a population then so changing, that of the first 60 members of the church, only 20 remain at the end of ten years. They experienced very serious embarrassments in securing a place of worship.— They were called to part with two successful pastors in the first eight years. But every movement from the beginning has been maturely considered and firmly made. The enterprise was commenced with the full and hearty concurrence of the First church. Stable men took charge of it. The means of support were ascertained before a preacher was engaged. A church edifice was not erected till it could be done so as to meet the permanent wants of the congregation. However reluctant to part with their pastors, the people have done it in kindness, and united perfectly upon their successors. The pastoral office has been left vacant the shortest practicable time; and the endeavor has been made to introduce into the pulpit only those candidates, in regard to whom there was supposed to be some reasonable prospect of mutual satisfaction. The society has thus maintained a high degree of outward prosperity, and has attained the stability of older congregations.

The first place of worship was the Town hall. In ten weeks the hall was burnt ; and the congregation temporarily occupied a small chapel now standing on Central street ; then Patten's hall ; and subsequently the new City hall. The project of erecting a house of worship, which was contemplated from the beginning, began to be seriously agitated in 1846. Subscriptions to the amount of \$2900 were raised to commence the effort. A lot of land on Franklin street was given to the society, by the liberality of the Amoskeag Manufacturing Company. A plan was prepared by a committee, in consultation with Mr. Bond, an architect of Boston.—The house was commenced early in 1847, and dedicated December 22nd of the same year. Sermon by the pastor, Rev. H. M. Dexter. It is a neat edifice of brick, measuring ninety feet by seventy, with an audience room capable of seating 1050 persons. The basement contains a large lecture room, a smaller one, and a third room fitted up for committee meetings, sewing circles and similar purposes. The house and fixtures cost about \$12,000 ; besides the organ, built by Simmons of Boston, at a cost of \$1900 more.

The church observes the Monthly Concert and the Sabbath School Concert of prayer on the first two Sabbaths of each month, and meetings for prayer and Christian conference on the remaining Sabbath evenings. There is a weekly lecture or a conference meeting on Thursday evening, at which time all ordinary church business is transacted. Candidates for admission to the church are examined by the standing committee. Members received from other churches by letter, publicly assent to the covenant. The Sabbath School is continued through the year ; and teachers' meetings are regularly held. There is a Maternal Association, the children being present at the quarterly meetings ; and a Ladies' Sewing Circle once a fortnight, accompanied during the winter by a social gathering in the evening.

Money is raised for the support of the gospel by rent of the pews. Collections are taken in church for benevolent objects, regularly once in two months ; also at the Monthly concert and Sabbath School concert ; and money is raised for Foreign Missions and for the City Mission by subscription. The amount thus collected in 1854 was \$870. Other considerable sums solicited among the society by agents for causes not on the regular list, are not included.

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## MANCHESTER.

CHRISTIAN MISSION CHURCH.—REV. T. P. SAWIN.

In the spring of 1847, Rev. J. L. Seymour was employed by the friends of religion to act as city missionary in this place. A hall was rented, in which he opened a Sabbath School and conducted religious service. The idea of instituting a *Free Chapel* was suggested and favorably regarded.—To this object the “Amoskeag Manufacturing and Water Power Company,” gave a lot of land considered worth \$1000, and by the contribution of individuals and also of the Congregational and Presbyterian churches of the State, the building was completed in the fall of 1850, at an expense of about \$3000, capable of seating 400 people.

The “Manchester City Missionary Society” was legally organized April 24, 1850, and hold the property by a tenure requiring “that no rent or tax shall be assessed on any slip or seat in said house of public worship, and that it forever be kept open and free for the poor in the city of Manchester.”

The society employs a clerical missionary and meets its annual expenses; 1st, by the income of \$1000, bequeathed for the purpose by the late Thomas D. Merrill of Concord; 2d, by the appropriation of \$150 by the State Missionary Society; 3d, by donations or contributions from the two Congregational churches in the city and in the chapel. During the erection of the chapel no missionary was employed, and Rev. Mr. Seymour having been called to another field of labor, Rev. T. P. Sawin, then of Harwich, Ms., was invited, who commenced his duties April, 1851. After a few months, it was thought desirable, especially by those who labored in the Mission Sabbath School and attended the chapel service, that a church be organized into which might be gathered the results of missionary labor. This was effected by an ecclesiastical council, Dec. 30, 1852, under its present name; 17 members were then united in covenant, to which 10 were added within two months. The whole number that have united is 44; deducting the dismissals and deaths, the present number is 36. The number of adult baptisms, nine; infants, five. The church was organized with the distinct understanding, that whenever its own interests, the success of the mission, or the cause of religion requires, it may leave the chapel and provide for itself elsewhere. The church in its present connection with the mission elects the missionary for its pastor, and in all respects

is Congregational. It is fully believed that no missionary field in New Hampshire more richly repays the benefactions required to sustain it.

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## MASON.

Most of the early settlers of this town were poor, but industrious men. A good number were professors of religion; but none of them of more than common education for that day. Instead of forming their settlement in a compact neighborhood, they were so widely scattered as to render it almost impracticable, for a time, for them to have schools for their children.

Many of the original proprietors manifested regard for religious institutions, and a willingness to aid the settlers in their feeble state to maintain public religious worship. And these men, brought up in the early habits of New England, and taught to regard the Sabbath as an holy day, did not feel themselves relieved from unpleasant restraint when located in the wilderness, where they had no place to meet for religious worship on the Lord's day. Poor as they were they willingly contributed of their scanty substance to obtain preaching part of the time. Nor were they satisfied with occasional preaching, or for a part of the year. They early sought to have a minister settled among them; and actually gave a call to two gentlemen to become their minister, before they had formed into a church state, and, considering their circumstances, made them fair offers. Their regard for religion was equally shown in preparing a house for religious meetings. Within three or four years from the date of the charter the proprietors, with the inhabitants, erected a Meeting-house. True, it was small, and never was thoroughly finished; yet, compared with the ability of the people, equal to some elegant houses of the present day. This house stood, and was used for public meetings, nearly forty years.

The town was incorporated in the year 1768, and then called Mason. Four years from this date a church was gathered in the place. At this time an ecclesiastical council was convened for the purpose of embodying a church, and ordaining their pastor elect, Mr. Jonathan Searle. In the covenant transaction between themselves and God, the church was called a Calvinistic church, and in their articles of faith, they say, "We cordially adhere to the principles of

religion (at least to the substance of them) contained in the Shorter Catechism of the Assembly of Divines." The whole number of brethren who subscribed the covenant was 12—and after being declared "a distinct church regularly and scripturally embodied," they by vote admitted the sisters, nine in number, as members. Soon after the ordination of Rev. Mr. Searle, unhappy difficulties arose between the pastor and the flock, which issued in his dismissal in about nine years after his settlement. At this time or soon after, Mr. Searle ceased from preaching, but, being constituted a civil magistrate, he officiated in this capacity, and lived in the town to an advanced age. During the ministry of Mr. Searle only 23 were added to the church; 14 by profession, and nine by letter; and 11 were admitted to own the covenant, as it was called, according to the practice of most churches in New England at that day. Between this period and the year 1790 the church record shows the admission of only one member. True, several members of other churches had located in the town, but did not remove their relation to this mourning church for several years. What a long death-like sleep! Yet in the latter part of this sad night, it pleased God to cause some mercy drops to fall, though this church as a visible body was not then increased. About the year 1785, God in mercy visited this section of country, and caused a great revival of religion in his people, and of his work in converting sinners, particularly in New Ipswich, under the ministry of the venerable Farrar. From this place the work extended to some other towns and churches; and this part of the vineyard was not wholly passed by, although it was in a deplorable state. Some few Christians in Mason were awakened, and began to apply themselves to their long neglected duty; and many of the people, especially of the young, flocked to the solemn meetings in New Ipswich, and were filled with wonder. Soon some were convicted of sin, and became anxious for their souls' salvation, and after a time rejoiced in hope of pardoning mercy. But such was the state of the church in Mason, destitute of a minister, broken, dispirited, that the converts sought to unite with the church of New Ipswich; to which they had become tenderly attached by that acquaintance with the members which had been brought about by their intercourse, and by that mutual love which new born souls who have mourned and wept, and prayed and rejoiced together, must feel. Their request was granted on condition that they remove their relation whenever the church in Mason should become settled.

It may be considered as a happy effect of this revival, that the church and congregation in Mason were moved to seek the immediate settlement of a gospel minister. Rev. Ebenezer Hill became their pastor Nov. 3, 1790. About this time, the members of other churches resident in the town, as well as those who united with the church in New Ipswich, removed their relation, and the church in Mason then consisted of 36 members, and in 1845 it numbered about 260 resident members. The years 1801-2 were indeed years of the right hand of God. After a long season in which few were persuaded to embrace the Savior, and Christians were in a deep sleep, it pleased a gracious God to awaken his people, and, at length, to grant such a refreshing rain upon this thirsty part of his heritage as had never before been enjoyed in this place. The number gathered into the church as the fruit of this revival, was 54 members. Some also were added to the Baptist church. It did then seem as if there would not be such a lowering down from this happy state as is like dark night after a bright and glorious day.—Such mournful changes have been witnessed here. But God is rich in grace although his people are unfaithful. In the year 1812, another, though shorter season of gracious visitation, was granted, when 25 were added to the number of visible believers. This, like a *short* wintry day, was succeeded by a long night; and only now and then one joined the visible people of God, until the year 1826. This was a year more distinguished than any other had been in the annals of this church. God wrought gloriously—every part of the town was graciously visited, and it was so manifestly the work of God that for a time all opposition seemed to be put down. The fruit of this revival was 62 added this year, and 19 the next, making 81, besides about 40 who united with the Baptists. In the year 1831, 21 were added, and in the years 1834-5 were added 32.

In the year 1836, Nov. 23, Rev. Andrew Reed was installed colleague pastor of the church and was dismissed from his pastoral relation and recommended to the churches, Dec. 11, 1839. During his ministry, the addition to the church was 23 by letter and profession.

Oct. 20, 1841, Rev. Joseph Bancroft Hill was installed colleague pastor with his father, and in this year 91 were admitted to the church—58 in one day. He was dismissed April 22, 1847. Thus we are permitted to record the rich grace of a sovereign God to this church. And the means God has blest have been, principally, preaching the plain doctrine of the Bible on the Sabbath; preaching frequently



lectures in different sections of the town ; visiting the members of the church ; conference meetings ; prayer meetings, and personal conversation. And in a special manner God has blest the Sabbath School. Most of the youth who attend the school are hopefully pious. To His rich grace be all the glory. [The history thus far was prepared by Rev. E. Hill ten years ago.]

In 1847 a second church was formed, in Mason Village, to which many members took letters of dismission and recommendation. This left the first church weak, involved in perplexity, doubt and fears ; but the praying ones laid hold on the promises, hoped in God and went forward. For two years they were regularly supplied by Rev. Mr. Harrington late of Lunenburg, Ms.

The present pastor, Rev. J. L. Armes, was installed over this church Oct. 30, 1850. There have been in all about 500 added to the church since its formation. The present number is 106. There is connected with the house of worship a good and substantial parsonage, recently built, and owned by the pastor and a few other individuals. The house which is now used as a house of worship has been built eighteen or twenty years, and is the third erected since the settlement of the town 106 years ago.

Father Hill, as he was familiarly called, remained pastor and associate pastor to the time of his decease, being 64 years, 7 months and 17 days ; for 46 years he was sole pastor, and the church prospered under his care. The simple narrative he has given is his own best eulogium.

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## MASON VILLAGE.

Rev. E. M. KELLOGG.

Pursuant to letters missive from a committee appointed for the purpose, an ecclesiastical council convened in Mason Village June 3, 1847, to consider the propriety of organizing a Congregational church in that place. The council was organized by choosing Rev. E. W. Bullard moderator, and Rev. C. Whiting scribe. Eight persons—four male and four female—presented letters from the churches to which they respectively belonged, and were organized into a church called the “Second Congregational Church of Mason.” The church adopted the Articles of Faith and Covenant of the First Church. On the 20th of June 1847, 58 persons were received into the church by letter, from the first Congregational church in Mason.

March 20th, 1849, the church gave a unanimous call to Mr. William Olmsted to become their pastor; who, on the 11th of April following, was ordained to the work of the gospel ministry and installed pastor of the church by an ecclesiastical council, of which Rev. W. Follet was moderator, and Rev. C. Whiting scribe. During the winter previous to the ordination there was a season of religious interest, which continued somewhat into the following summer, and numbers were hopefully converted to Christ. At each of the four communion seasons during that year subsequent to the settlement of the pastor, there were some additions to the church,—in all, by profession 33; by letter 13; total 46. The first church edifice built for the Congregational church in Mason Village was of wood above the basement, 70 feet by 43 on the ground, containing 64 slips—about 400 sittings—and was erected by individuals. It was dedicated to the triune God on Sabbath the 16th of Dec. 1849; sermon by the pastor from Acts 28:15. The pastor of the church, Rev. William Olmsted, died in Colchester, Conn., the place of his birth, on the 6th of June 1851, aged 30 years. His labors were owned and blessed of the Great Head of the church—37 persons having united with the church by profession during his brief ministry.

On the 20th of May 1852, Rev. E. M. Kellogg, having received a unanimous call, was installed pastor of the church by an ecclesiastical council, called for the purpose, of which Rev. Samuel Lee was moderator. Under the present ministry, there have been 17 additions to the church. There have been 162 members from the beginning—the present number is 114. Ministerial support, \$600.

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### MERRIMACK.

The first house built in this town was occupied by John Cromwell from England. He traded extensively with the Indians, using his foot as a weight in the scale in purchasing their furs. They discovered his deception and formed a design to destroy him. This was known by him in time to bury his dishonest gains and escape. The Indians came; their victim was beyond their reach, but they enjoyed the lesser gratification of their revenge in burning his dwelling. These events were long previous to the settlement of the place in 1733,—Cromwell's house was standing in 1679. It was incorporated April 2d, 1746. Population in 1775, 606;

in 1850, 1250. The Congregational church was formed September 5, 1771.

Rev. Jacob Burnap, D.D., was ordained pastor of this church Oct. 14, 1772. Born in Reading, Ms., he was a graduate of Harvard in 1770. He continued in the ministry here until his death, Dec. 26, 1821, at the age of seventy three—a pastorate of forty nine years and two months. Dr. Burnap was a scholar. He was a man of quiet, honest life, and of serious manners. He could happily adapt his public exercises to emergent occasions. He admitted to the church 194 members.

Rev. Stephen Morse, a graduate of Dartmouth in 1821, was settled here July 6, 1825, and closed his work in just three years. He studied theology with Rev. Mr. Perry of Bradford, Ms. He was re-settled in Troy, went thence to New York and subsequently to Vermont.

Rev. Stephen T. Allen, a son of Amherst college in 1833, was settled here May 3, 1839. Under his ministry the church and congregation were strengthened. He reported 72 members to the General Association this year, and this is the first time the church is found in the minutes of that body. He remained about ten years, during which time 75 persons were added to the church, which, after allowing for removals, left 106 members when he was dismissed.

Rev. E. G. Little was settled here Sept. 5, 1850. His ministry was a fruitful one. Ninety seven additions were made to the church, which would have carried it up to almost double the number that came under his charge at his settlement, but death and removals had carried away forty three, so that, at the close of his work during the past year, there were 160 members.

The church is now without a pastor, although able to give a salary of \$500. When such churches remain long unsupplied we must conclude that the people are not prepared to welcome and prize our Lord's gift of a pastor, or that ministers are not easily to be obtained. May one, whose coming shall be as of "a cloud full of rain" over the earth, soon stand among them.

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## MERRIMACK SOUTH.

Rev. D. SAWYER.

This church is located in the south west corner of Merrimack; was formed of persons living in the south part of the

town, in Hollis, Amherst, Milford and Nashua, and is known by the name of Union Evangelical Church of Merrimack. This church was organized Oct. 21st, 1829. It originated from the establishment of a prayer meeting at a school house within the limits of this parish, which was for some time under the direction of only two pious men. The first meeting of this kind that had ever been held there, was in the evening of the first Sabbath in Jan. 1828. During that year, two persons were hopefully converted.

In the autumn of the same year, Rev. Samuel H. Tolman labored among the people, under the appointment of the N. H. Missionary Society. Efforts were immediately made to build a house of worship. The frame was raised on the 16th of May 1829, and on the 7th of Oct. the same year, the house was dedicated. The church, at its organization, embraced eighteen members, six of whom were men. Rev. Samuel H. Tolman was the first pastor, installed Jan. 5th, 1831. Dismissed in 1836. During Rev. Mr. Tolman's labors there were two interesting seasons of refreshing from the presence of the Lord, which resulted in a precious ingathering of souls. At the dismissal of their pastor the church numbered over 80 membrrs. After this, for seven years and a half, they were destitute of a settled pastor. During this period eight ministers were employed for a longer or shorter period,—Rev. L. Colburn three months; Rev. Eli Smith, nine months; Rev. H. Moore, three years; Rev. Mr. Lock, a Methodist clergyman residing in the place, nine months; Theodore Wells a licentiate, Rev. Mr. Holt, Rev. James Miltimore and Rev. B. Ela, each a short time. During this period the church diminished nearly one half.

On the 6th of March 1844, Rev. John Shepard was installed pastor of the church. After three years of painful anxieties, the pastoral relation was dissolved. At the time of Rev. Mr. Shepard's instalment, there were only 46 members, resident and such absent members as were expecting to return. During Mr. Shepard's ministry, the work of discipline was carried on and several members were excommunicated. At the close of his labors, which took place in Jan. 1847, there had been no increase of members above the excommunications.

On the first Sabbath in April 1848, Rev. Samuel H. Tolman was again employed as stated supply. From this time, the church began to recover from the unhappy condition into which it had fallen. Mr. Tolman labored five years, closing his labors April 1st, 1853. During this period, eleven

were added to the church,—seven by letter, and four by profession. In this were included the acting pastor, and three members of his family.

Rev. Daniel Sawyer commenced his labors here on the last Sabbath in May, 1853, and is the acting pastor. The church is now in a more harmonious state. During the autumn of 1853, and the winter of 1854, considerable interest was manifested in a remote neighborhood, bordering upon Nashua. During the year 1854, eleven members were added to the church. Present number of communicants 44. This church has no parsonage; no funds. Amount of annual contributions not known previous to 1853,—since that time, a year and a half, \$40,94. Average attendance on public worship, for the year and a half past, has been about 80. The whole number of members from the formation of the church, 121—number of infant baptisms 42. One member of this church has entered the ministry. There have been three revivals, two considerably extensive. The present activity of the church is commendable. This is an important field of labor, being located in a central point between Nashua, Hollis, Milford, Amherst and the north church in Merrimack, between five and six miles from each. There is no other society within the limits of this parish. Much labor is required here for the suppression of intemperance, Sabbath breaking, and their attendant vices. The church has been in existence twenty five years. It has received missionary aid, varying from \$50 to \$100 annually.

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### MILFORD.\*

REV. E. N. HIDDEN.

The Congregational church in Milford was organized Nov. 19, 1788. It consisted of nineteen members. It was usual at that time to admit persons into the church by half way covenant, so called, only for the purpose of consecrating their children by baptism. From 1788 to 1802, a period of about fourteen years, there were none admitted into the church except a few by letters from other churches. During this period the church employed between sixty and seventy candidates to preach to them. Several of them they invited to the pastoral office.

In March, 1802, they gave a call to Humphrey Moore to become their pastor. In August following he gave his

\* Sketch by Rev. Dr. Moore and the pastor.

answer in the affirmative. On the 13th of the next October he was ordained. He continued to be their pastor till the beginning of the year 1836, a period of one third of a century. At the close of his pastorate the church consisted of two hundred and twenty five members. During his ministry, three hundred and thirty five were admitted into the church. *Cause of dismissal*: the church and the society wanted a better minister. *One consequence*: they have ordained four good ministers within nineteen years.

In 1803, the year after Mr. Moore's ordination, 39 persons were added to the church; in 1828, 63; in 1831, 37; in 1835, 39 were admitted to the church. Only six young men belonging to the town are known to have become ministers of the gospel.

Rev. J. W. Salter was installed pastor April 27, 1836. He was dismissed Oct. 24, 1838. The chief cause of his being dismissed so soon was the want of union of feeling and effort among the people for his support. He removed to Connecticut, where he still resides, preaching occasionally, but not a settled pastor.

Abner B. Warner was ordained pastor Feb. 6, 1839, and dismissed on account of ill health Oct. 27, 1846. He was afterwards settled in Medford, Ms., where he died, May 1852.

Rev. Lycurgus P. Kimball was installed pastor May 19, 1847, and was dismissed on account of ill health Aug. 7, 1849. He afterwards removed to the west, and died in Bushville, Ill., Jan. 29, 1851.

Rev. E. N. Hidden was installed Nov. 21, 1849, and is the present pastor. The number of members is now 304. There has been no general revival for many years, but a goodly number have been added to the church within a few years—some by profession—but mostly by letter. It is worthy of note that the first pastor, Rev. H. Moore, D.D. is still living, vigorous and active in body and mind, though in the 78th year of his age. Possessed of an ample fortune, the fruit of his own industry—he is a great help both to his pastor and the parish.

In the early settlements in the State, it was common, in laying out of towns, or after they were laid out, to appropriate a tract of land for encouraging the settlement of a minister, and for his support afterwards. Many years ago, parsonages were in common use for the support and comfort of ministers. But these present facilities had no tendency to produce industry and economy. But the natural consequence was, many ministers' widows were truly objects of charity, having no home or provision for their support.

Many years ago ministers were settled for life; and they generally held their office for that period. If they were disabled by age, or any other cause, it was common to settle a pension on them. But in our revolutionary war, a suspicion of toryism in a minister was a sufficient cause for his removal from office. If, in those days, it was heard that a minister was dismissed, it was a matter of course that he had been guilty of some gross misdemeanor. Seventy years ago, a minister's salary in a common country town was £100 annually. Fifty years ago, it was \$400 and a settlement of \$600. In those times towns were required by law to support the ministry by general taxation. But no one was required to pay taxes for the support of a minister, whose denomination was different from his own. Only six young men, belonging to Milford, are remembered, who have become ministers of the gospel. Three-fourths of a century ago, when ministers were the only publicly educated men in their towns, and their heads were crowned with magnificent wigs, they were venerated as a superior order of beings. Within half a century a candidate, going to the place of his ordination, was preceded by a large procession, led by a band of martial music, in military style, till he and they arrived at the Meeting-house.

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## MONT VERNON.

Rev. CHARLES D. HERBERT.

This place is delightfully situated upon an eminence, which commands a view of towns and villages in the Merrimack and Souhegan vallies. When the setting sun bursts from the clouds in summer upon the vast expanse south and east, villages in Massachusetts appear; and from the spire of the church or the cupola of Appleton academy, you may perceive with the aid of a glass the snow-white sail upon the distant ocean. The verdure of the farms which cluster around this eminence naturally suggested its name.

The pioneers, worthy, hardy, and many of them religious men, began the settlement of the place about the year 1765. The majority of them were from Beverly and Tewksbury, Ms. Mr. James Woodbury was the first settler upon the hill, who put up his log cabin a little south of the place where the church now stands; and soon after erected the first framed house. Being embraced within the limits of Amherst, the people went there for public worship. It was

then a long and circuitous road ; but the fathers and mothers were of puritan stock, and cheerfully walked from the extremes six or seven miles to the village below. In the winter it was common for whole families to ride down to church upon their ox sleds ; and it is remarkable with what regularity they contrived to be present in the rude, cold sanctuary. In the summer, they would occasionally have preaching during the week in the barns of these remote districts. The pioneers early looked forward to the time when this section should become a separate parish. Active measures to effect this were taken upon the settlement of Rev. J. Barnard over the church in Amherst, which occurred March 3, 1780. The people of this part of the town insisted upon having a more decidedly pious and orthodox ministry, and proceeded to supply themselves. In September following, a council was called which organized here what was called the second church in Amherst. No records of these transactions are to be found, or of the church for the first thirteen years. We are told by the most aged men, that the first deacons were Messrs. Howard, Ward, and Oliver Carlton.— It is evident that the original members were remarkable for their sound orthodoxy and the quiet fervor of their piety.

During the autumn after the organization of the church, Rev. Mr. Coggin from Chelmsford, Ms., preached to a large congregation in Major Cole's barn, upon the importance of immediately erecting a house of worship. This, in the poverty of those revolutionary times, was no small undertaking ; but the result was, that, on the following April, each farm in the community sent in its free will offering of timber for the frame and covering of the present house of God. It is related that the heaviest timbers were drawn upon the snow-crust, without obstruction from walls and fences even at the last of the month.

In June 1781, fifty four individuals were constituted by the General Court the second parish of Amherst. The names found in the act of incorporation, are interesting as being the progenitors of the present active residents of at least the third generation. They were not the rude outlaws that often congregate upon the frontier ; but the hardy, noble, pious men who felt that they were laying the foundations of future society. About this time, Lieut. James Woodbury presented the society the lot of land where the Meeting-house stands, and also another for the burying ground. So urgent was the demand for the house that as soon as the frame was covered, and before the floor timbers were laid, it was occupied for worship without any formal



dedication. They finished the house gradually, as they were able. During the first winter they worshiped there, sitting upon rough benches, with an open, single floor, and most of the windows loosely boarded up. To this place they came, women walking even from the Chestnut hills, five miles distant, with nothing to warm them but the glad tidings of salvation, which they could scarcely hear for the raging of the winds without. The old fashioned square pews were constructed as families felt able, the "pew ground," merely, being deeded by the parish. While there was for a time much space thus left for benches, both below and in the gallery, they had the ground of four or six of the best pews, in front of the pulpit, elevated and permanently reserved for free seats. The new church and parish had several candidates, to more than one of whom they gave a call; but we cannot speak definitely, for want of records.

Rev. John Bruce, the first pastor—whose name is cherished with so much affection by the aged of the place—commenced his labors in the summer or fall of 1784, and near the close of that year received a call to settle. His having scarcely completed his theological studies, and having had an invitation to be the pastor at Mason, will doubtless account for the fact that he was not ordained here until Nov. 3, of the following year. He was born at Marlborough, Ms., in 1757, and entered Dartmouth college at the age of twenty, where, by his studious habits, his mild, serious and dutiful behavior, he obtained from his instructors the title of "the good Mr. Bruce." This lovely character he sustained during the twenty five years that he resided in this place. He died suddenly, of apoplexy, March 12, 1809, on the morning of the Sabbath; and, when his flock assembled to hear him speak of heaven, they were told that his spirit had gone to that home to receive, at the hand of his Redeemer, the crown of his rejoicing.

Mr. Bruce was eminently a successful minister. The exact number added to the church during his pastorate cannot be ascertained; for, of the first ten years and the last eight, there are no church records. During the seven years from 1794 to 1801, it appears that eighty three members were added by letter and by profession. The year 1799 was rendered memorable by rich displays of grace, and, within about a year, fifty were added by profession. Recent investigations have brought to light, in the hand writing of Mr. Bruce, what is undoubtedly a list of the members of the church living immediately prior to this accession, when it seems that there were 110 connected with it. This revival was the first.

known in this section, and it awakened much interest far and wide. Many years afterwards, Rev. Mr. Bradford of Francestown remarked, that, when he was informed that numbers in Mont Vernon were converted unto Christ, he was so much affected that he shut himself up for the day and wept and prayed. The showers of grace which watered this church under the faithful and unostentatious ministrations of its first pastor, prepared the way for many succeeding triumphs of mercy.

Rev. Stephen Chapin, having been dismissed from the pastorate of a neighboring town, on account of his deep and discriminating orthodoxy and his bold, unadorned, uncompromising style of preaching, immediately received a call from this church. This was done after observing a day of fasting and prayer for the guidance and the blessing of the Great Head of the church, Rev. Messrs. Moses Bradford and Eli Smith being present by invitation. As might have been expected from a ministry thus introduced, great good resulted. A new impulse was given to discipline, wanderers were reclaimed, and those residing in town who ordinarily communed with the church were required to unite or give their reasons annually. During a pastorate of nine years, 115 were added to the church. Rev. Dr. Harris of Dunbarton, in the installation sermon, (which was published,) proclaimed that God had "much people in this city;" and it was even so. In 1817, God honored his truth in the conversion of large numbers; 51 on one occasion taking the vows of God upon them.

But the day of separation hastened on and from a quarter least suspected. A child being presented for baptism, Mr. Chapin refused to administer the rite, announcing a change in his views respecting the mode and subjects of baptism. So completely were the hearts of all united in him that it was supposed that the flock would follow the shepherd. He had an opportunity of presenting his views publicly at a meeting appointed for the purpose, when it was expected that the subject should be freely discussed by the brethren. They took the precaution to invite Rev. Mr. Moore of Milford to aid in the discussion, who managed affairs with his accustomed skill. Members of the church stood their ground in argument and proved themselves too well indoctrinated to be swerved from the faith of the saints. Great as was their love to their pastor, *their affection to the covenant with Abraham and to their children was greater*; and it is remarkable that not a single individual of the church renounced infant baptism. This incident doubtless led Mr.

Moore to write and publish a work on this subject. A council being called, Nov. 18, 1818, the pastoral relation was dissolved. Mr. Chapin was treated with great tenderness and affection by his ministerial brethren. Though he might refuse to hold fellowship with them on earth they anticipated an unrestricted communion in Heaven. Mr. Chapin was a graduate of Harvard, a pupil of Dr. Emmons; he received the degree of D.D. and died while president of Columbia college, Washington, D. C.

After an interval of a little more than a year, a call was given to Rev. E. Cheever, a native of Reading, Vt.,—a graduate of Bowdoin college—and he was ordained Dec. 8, 1819. He continued pastor until April 8, 1823, there being added to the church in the mean time 22 members. It is evident that the course of his predecessor in reference to infant baptism had not impaired the confidence of the church in the validity of the ordinance, as we find that 39 children were baptized in less than three years. In the spring of 1820 the first Sabbath School was organized here. It was held in the school house, and composed only of children, a majority of whom in their riper years still love to meet for the study of the sacred oracles.

Rev. Nathaniel Kingsbury commenced his public labors here two weeks after the dismissal of his predecessor. He was ordained Nov. 8, 1823, and, after a prosperous ministry, was dismissed April 6, 1836. Those were revival days; and during this pastorate 154 were received to the church. Two periods of peculiar interest occurred; the former in 1828, when 34 were added; the latter in 1831, when nearly 60 united by profession. The ministers were accustomed at that time to aid each other in protracted meetings. They were evidently seasons of thrilling interest and great power; and those who were converted at these times evince more than ordinary activity at the present day. Never, before or since, has the church been so active in promoting the salvation of souls and growth in grace. Prayer meetings held at sunrise were sustained for months, and the converts, young and old, were accustomed to go into the remote districts to aid in social meetings, even during the most busy season of the year. It is often remarked that the Lord of the spiritual harvests ordered the showers and the sunshine of the year 1831 so as, in the highest degree, to favor the temporal harvests of those who labored hard in his vineyard. These scenes still live in the vivid recollections of many, who long for their recurrence, and still believe that churches are revived and blessed according to the efforts used to promote the salvation of souls.

The temperance movement began early during Mr. Kingsbury's ministry. The youth of the present day, where for years no liquors have been publicly sold, cannot even imagine the condition of this small community with eight tavern licences given during one year. In some of these places they sold a hogshead per week. It was no easy matter to control public opinion. The church seemed on the point of being rent asunder, and the minister of being driven from his post. Professors would angrily leave the sanctuary, if the subject was alluded to; but the truth finally triumphed, and intemperance was excommunicated from the community as well as the church. The following anecdote may illustrate the times: When the new road was building south of the church, Mr. Kingsbury, passing that way, overtook one of his *deacons* with two pails full of mixed liquor, (grog) who advised his pastor to go on the old road, for the workmen were all so drunk that he would be insulted.

During this period a stove was procured for the church. The fathers and mothers had, until now, sat patiently through the Sabbath services, in the most inclement weather; but, though there were ample provisions for ventilation through the rattling windows, and the winds seemed never to forget their right to visit the sanctuary of the mountain top, some few regarded it *too oppressive an innovation* to be borne; and reflected severely upon those who could once worship all day sheltered merely by the rough, open boards. It may be recorded here that in 1837 the church was removed to the more sheltered side of the street, remodeled, and furnished with a bell and organ; and that in 1855, with all needed repairs, it was supplied with furnaces.

Rev. Edwin Jennison, introduced by his predecessor, was installed on the day the former was dismissed, and remained until Aug. 19, 1841, during which time 23 were added to the church. The people regarded their pastor as unsurpassed by any minister in the county as a sermonizer; but he visited little. During this period the discussion of slavery began to agitate the church. His health failing, he asked a dismission and took a voyage to Europe, and on his return settled in Ashburnham, Ms.

Rev. B. Smith was installed here Aug. 19, 1841, and continued about nine years; during which time 32 were added to the church. Some important cases of discipline were finally settled during this pastorate; and the church, taking decidedly anti-slavery ground, voted to exclude slaveholders from the pulpit and the Lord's table.

Rev. Charles D. Herbert, the present pastor, commenced

his labors July 5, 1850, and was installed Nov. 6. The minds of Christians having been much diverted, the men of the world began to claim more control over the church than its enlightened conscience could concede. Those who loved the truth and opposed folly and dissipation, rallied to their post; and for this the pastor and Christians were treated with contumely and reproach, especially by transient residents. The watchword of opposers was "Down with the church," and though they loudly boasted that they could destroy it in three months, and for a time exerted all their powers in confident expectation of success, an appeal to the all-conquering sword of the Spirit and to the Captain of the Christian's salvation prevailed. The inexperienced, who had been led by strangers in the way of infidelity, irreligion, folly and hostility, began to behold their conduct in the light of eternity; they trembled and fled to Christ for refuge, and soon were found building up what they had proposed to overthrow. Christians thus being driven together by a pressure from without, their hearts were all melted into one by the Spirit of the living God. Since 1851 there have been occasional conversions and additions. In 1852 quite a number in the academy attained the Christian's hope. There have been 55 added to the church thus far during this pastorate, and yet, such are the constant emigrations to the manufacturing towns that, the church numbers but 163, the average age of whom is about 56.

By the records of the church, which are deficient, in all, nineteen years, we find the names of 484 members recorded; add to these, those of 99 who are known to have belonged to this church and we have 583. Doubtless not less than 650 have been connected with it. The records show, that this church has ever loved the ordinance of infant baptism and availed itself of it in proportion to its spiritual prosperity. The number, exclusive of those baptized during the nineteen years not reported, is 454. This church has sent out eight ministers of the gospel—two of them, Joshua Howard and Daniel Weston must have gone forth at a very early day. The names of the others are Solomon Kittredge, Charles B. Kittredge, I. W. Perkins, Darwin Adams, H. A. Kendall, and J. C. Bryant. There has been but one society in this town. In early days we believe that the attendance was general; a few on the south and east have worshiped at Milford and Amherst. Now, of 800 inhabitants, it is believed that about 300 utterly neglect public worship.

Benevolence. Though there are no wealthy men in the community, donations have been liberal for the various

societies, as follows: 1851, \$292,46; 1852, \$268,54; 1853, \$265,69; 1854, \$340,66; 1855, \$392,52. In these years collections have been made without the intervention of agents.

The history of this church shows the advantage of a sound ministry in laying the foundations of society; the value of revivals of religion; the power of religion to elevate the masses; and the necessity of a church organization in saving souls.

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## NASHUA.

FIRST CONG. CHURCH.—REV. G. B. JEWETT.

The first Congregational church in Dunstable was organized in 1685—the fifth in the order of time in this State—and consisted of seven men. The first pastor, Rev. Thomas Weld, is supposed to have been ordained the same year.—His ministry with them continued until 1702, in which year it is thought that he fell a victim to Indian barbarity. The Rev. Nathaniel Prentice was the second pastor, who, as nearly as can be ascertained, took charge of the church in 1718, and retained the charge until his decease in 1737. His successor was Rev. Josiah Swan, whose ministry began Dec. 27, 1738, and ended, by his dismissal, in 1746. In the summer of 1747, the church and town united in extending a call to the Rev. Samuel Bird, who, probably, entered upon the duties of the pastoral office the same year. Being what was then termed a *new-light*, his settlement resulted in a division of the church and the formation of a new church, made up of members of the original church, for the accommodation of which a new house of worship was erected.—Mr. Bird was dismissed in 1751. In 1759, by the advice and assistance of an ecclesiastical council called for the purpose, the difficulties between the two churches were adjusted and a re-union effected. During the next seven years, the church made three unsuccessful attempts to secure a pastor. The Rev. Joseph Kidder, who was the fifth pastor, was ordained in 1767 and dismissed in 1796. He died Sept. 6th, 1818, aged 77. The sixth settled pastor was the Rev. Ebenezer B. Sperry, whose ministry commenced in 1813, and ended in his dismissal in 1818 or '19. It thus appears, that up to this last date—a period of one hundred and thirty three years since the organization of the church—it had been destitute of a settled pastor fifty one years. After

another period of destitution of seven years continuance, the Rev. Handel G. Nott was ordained pastor of the church, Nov. 9, 1826. His dismissal took place in October 1834.

From 1685 to 1813 no particular record of the doings or history of the church was kept. Consequently, there are no means of determining either the increase or diminution of its members. From 1813 to 1826, the time when Rev. Mr. Nott assumed the pastoral charge, there were added to the church by letter and profession, fifty members. During the ministry of Mr. Nott, though it continued less than eight years, the additions amounted to *three hundred and fifty five*. In 1830, *seventy two* were added, which year is mentioned on the record as "a year of the Lord's special mercy to the church." During the revival which signalized that year, the pastor was assisted in his labors by the Rev. Z. Bates, whose ministrations seemed to be greatly blessed, in the spiritual growth of God's people and in the conversion of sinners.

In 1834, the Rev. Mr. Nott having announced to his people a change in his views on the subject of infant baptism—such that he could no longer administer the ordinance—a division of the church ensued, the pastoral relation was dissolved, and a majority of the original church who still adhered to that divinely instituted and scriptural ordinance, withdrew from the society and established worship by themselves.

The eighth pastor of the church was the Rev. Jonathan McGee, who was installed Jan. 1, 1835. At his request, he was dismissed June 8, 1842. During the seven and a half years of his connection with the church, two hundred and seventy one were added to its number, 85 by profession and 186 by letter. One hundred and thirty three were dismissed and recommended to other churches. Early in the year 1842 the church enjoyed a season of revival which began under the following interesting circumstances:—There was in the Sabbath School a class of young ladies consisting of thirty three members, seventeen of whom gave no evidence of regeneration. Not one from this large class had become hopefully pious during the year which had just closed. This fact weighed so heavily on the mind of the teacher, that he requested the pious members of the class to set apart a particular portion of each day to pray for the conversion of their impenitent classmates, selecting some one for whom they would offer special prayer. On the morning after the Sabbath on which this request was made, the teacher was sent for to visit the young lady who had been the first object of this special prayer. Finding her under deep conviction of

sin, he spent some time with her in prayer and religious conversation. Immediately after he had left her, she found peace in believing; and forthwith hastened to the house of her teacher, to tell him what God had done for her soul. During that week four others became the hopeful subjects of renewing grace; and in a few weeks only one of the seventeen remained without hope. The work spread from class to class until the whole school seemed to be baptized with the Holy Spirit; and His saving influences were granted to some also of the members of the congregation not connected with the school.

The ninth pastor of the church was the Rev. Matthew Hale Smith, who was ordained Oct. 19, 1842. At the time of his settlement, the church was encumbered with a debt of nearly \$2000. Thinking this to be a serious hindrance to their spiritual as well as temporal prosperity, he earnestly recommended to them an immediate liquidation of the debt by individual subscription, to which suggestion they promptly responded and relieved themselves at once from this heavy burden. The sacrifice some were obliged to make to do this was more than made up to them in spiritual blessings; for the church very soon after was permitted to enjoy a special effusion of the Spirit. During Mr. Smith's ministry of two years and ten months, 117 were added to the church, 82 by profession and 35 by letter. Thirty four were dismissed. On account of ill health, Mr. Smith asked to be released from his labors; and, accordingly, was dismissed Aug. 20, 1845.

He was succeeded by Rev. Samuel Lamson, who was installed April 8, 1846. After a settlement of two years, Mr. Lamson was compelled by ill health to ask a dismission, which the church very reluctantly granted, April 7, 1848. During his ministry, ten were added to the church by profession, and nineteen by letter. Fourteen were dismissed.

Rev. Daniel March was installed over the church, Jan. 3, 1849. He continued their pastor six years, during which time his labors were incessant and were blessed by the Great Head of the church to the salvation of many souls. Mr. March was dismissed Jan. 9, 1855. During his ministry, 134 were added to the church; eighty one by profession, and fifty three by letter. Seventy were dismissed. From 1835 to 1855 the whole number admitted to the church was 551; 258 by profession, and 293 by letter. In the same time 251 were dismissed. The present pastor, Rev. George B. Jewett, was ordained over the church May 24, 1855. This society pays a salary of \$1500, and has contributed about \$650 the past year to benevolent objects.



## NASHUA.

OLIVE ST. CHURCH.—REV. AUSTIN RICHARDS.

The Olive St. Church represents a divided half of the old Congregational church of Dunstable. In the year 1834 a separation in that church was occasioned by a change of views on the part of its pastor, H. G. Nott, on the subject of infant baptism. He first merely rejected infant baptism as a scriptural, divinely appointed ordinance, but still regarded sprinkling as valid, and the preferable mode of baptism and adhered to open communion. When Mr. Nott made known his views to the church, July, 1834, and declined administering the ordinance of baptism to the children of believers, extensive dissatisfaction was created in the church, and a mutual council was called for advice. The result of that council was a unanimous expression of opinion that it was inexpedient for the pastor to retain his connection with the church, and he was, therefore, dismissed by a council called for that purpose Oct. 7th, 1834.

After his dismissal the religious society employed Mr. Nott to supply their pulpit, whereupon the church by a majority of one or two members, including its officers, voted to withdraw from its usual place of meeting on the Sabbath, and hold worship in another place. A large majority of the society, and nearly an equal division of the church, remained at their accustomed place of worship. In this division the line of separation was not drawn precisely between those who adhered to, and those who renounced infant baptism. As might have been expected, various causes aside from doctrinal views—such as strong attachment to their pastor, and to the house of worship which had been procured of an other denomination in troublous times, by much self-denying exertion and liberality—constrained many to remain where they were. The portion of the church that remained claimed to be the church, but, an ecclesiastical council having decided that the seceding members constituted the church, those who remained were duly organized Oct. 26th, 1835, and were recognized by an ecclesiastical council called for that purpose as a pedo-baptist church. It then consisted of 141 members. Mr. Nott continued to officiate as the pastor and minister after his dismissal about one year. He ultimately joined the Baptist church.

The church then invited Rev. Austin Richards, pastor of the church in Francestown, to become their pastor, and he was installed over them April 6th, 1836. The pastors of

both churches labored side by side in perfect harmony, and the partial alienation and discord that had so unhappily rent the body of the church gradually gave place to a spirit of mutual forbearance, and fraternal affection. They have for years lived together in delightful harmony. And however we may regret the causes which led to the division, yet the time, no doubt, had fully come when the Head of the church foresaw—what its members did not—that another Christian church was needed; and, probably, in no way could a more equal and desirable division have been made and more have been secured to the orthodox Congregational interests of the church, than by the very causes which operated to effect the separation at the time and in the manner in which it was made. To the organization of a second church thus early in the history of this village as a manufacturing and rapidly increasing population is, no doubt, to be attributed the greater predominance of the pedo-baptist, Congregational element, and the greater number of orthodox churches in proportion to the population of the city, than is found in most other cities.

In 1837, one year after the installation of the present pastor, there was a revival which resulted in the admission of 65 members to the church. From this period until 1841, though there was no general revival, there were several seasons of much more than usual religious interest, and during this term of four years, 55 were added by profession. In 1841–2, the church was greatly blessed by another revival and, as the fruit of it, 115 united with the church. Among these were some of the most efficient and enterprising of our citizens—those who are now, some of them, among the most reliable and useful members of this church, and others went out to form the nucleus of a third church, and are among the most active and effective in sustaining its interests. Of all who joined the church at this time few, very few, are known to have forfeited their Christian character. From the year 1842 until 1851 there was no general revival, though there were several seasons when the special presence and power of the Spirit were manifest, in waking a portion of the church to greatly increased prayerfulness and Christian activity, and in some hopeful conversions. At one of these seasons 17 were added to the church, at another 15.

In 1846 the house of worship having been for several years insufficient for the accommodation of multitudes who made application for seats, a vote, nearly or quite unanimous, was passed both by the church and society that it was expedient to form a third church. About 60 members of the church

and an equal proportion of the congregation went out to constitute the new colony, carrying with them a pledge of the sympathy and cöoperation of the church.

In 1851-2, there was an extensive and memorable work of grace,—as the result of which 101 united with the church—80 at one communion—50 of whom received the ordinance of baptism. The work in the Sabbath School is thus noticed in the Minutes of the General Association for 1852; “*They have made a great discovery*; infinitely more important than all that comes from the Patent Office at Washington. “For thirty-five years,” says a venerable and esteemed teacher, “for thirty-five years have I been engaged as a Sunday School teacher; but I have just found that I never knew any thing about Sunday School teaching till this winter. I had supposed, for thirty-five years, that when the lessons were well recited, and a few earnest and serious remarks were made, our work was done. But this winter has shown us that it was not yet begun!—and that all the lessons of Geography, Chronology, and Biography were all as nothing. *This winter, we sought the salvation of the soul.* The beginning, middle and end of our teaching has been to pluck perishing souls from everlasting burnings. No teacher ever thought of resting a moment, till this was realized. Thus whole classes, one after another, were converted to God.”

“The work commenced in the class of a teacher, whose liability to instant death from chronic disease admonished him continually that he might be on the last hour of his probation. So he labored, and so he prayed. Soon all his class felt it, and conversions became frequent, so as to attract the attention of other teachers. “This,” said the devoted teacher, “This is the way, in all this glorious work, that God has wrought in us and by us; in connection with the most marked adaptation of every sermon by our pastor to the peculiar state of mind and the varying wants of the congregation, through every stage of the revival: showing that his heart was in full sympathy with the work of God, watching for souls as they that must give account, that they may do it with joy and not with grief.” Rarely has there been a more instructive illustration of the great Christian axiom, that *just in proportion to the wisdom and faithfulness and perseverance employed in the application of truth for the conversion of men, will the blessing be found.* Why may we not all appropriate the benefit of this great discovery in Sunday School teaching, and though late, begin our lives anew.” The whole number admitted to the church by profession since its organization and the installation of its

present pastor, is 338. The whole number received both by letter and profession, 642.

## NASHUA.\*

PEARL ST. CHURCH.—REV. E. E. ADAMS.

For several years prior to 1845, the accommodations of Rev. Mr. Richards' house of worship were insufficient for all who were desirous of attending upon his preaching; but until spring of 1846 the way did not seem fully prepared for the establishment of another religious society. At this time measures were taken which resulted, Sept. 3d, in the organization of the Third Congregational Church, now Pearl Street Church, with 66 members, 55 of whom were from the "Olive Street Church." David Baldwin and Josiah Kittredge were subsequently elected deacons.

For more than a year, and until their house of worship was completed, the church held their meetings on the Sabbath, in the Town hall, and their prayer meetings, generally, in the vestry of the Olive Street Church. During a period of more than nine months, while the church was waiting for her pastor, one member was removed by death, and 18—two by profession and 16 by letter—were added. The number of the church at this time was 83.

Rev. Leonard Swain, the first pastor, was ordained June 24, 1847, and after a very faithful and successful ministry, he was called to the Central Congregational Church in Providence, R. I. and was dismissed April 5, 1852 for that important field of labor. During his ministry were frequent hopeful conversions, and the winter before its close, the church was blessed with a more special revival of religion, the fruits of which were gathered subsequent to his dismissal. The removals for this period, were five by death and 42 by letter; admissions by profession, 47; by letter, 83. From April 5, 1852 to Aug. 31, 1853, while the church was without a pastor, the removals by death were five, and 19 by letter. The additions were, by profession, 33, and by letter, 13. The present pastor, Rev. Ezra E. Adams, late from Havre, France, was installed Aug. 31, 1853, and during this last period of 26 months have been occasional hopeful conversions, and at the present time are some indications for good. The additions to the church have been by profession, seven; by letter, 22. Removals have been by letter, 42,

\*Sketch by Dea. Josiah Kittredge.

and by death, 11. Among the latter was Dea. David Baldwin, to fill whose office Redford W. Lane was subsequently elected. The church now numbers 182 members—223 having been added to the church since its organization less than ten years ago. There have been 34 infant baptisms.—The amount contributed for the various benevolent objects will not vary much from \$1000, annually,—some years more. One member of this church has finished his theological course at Andover, and has been preaching in Illinois for more than a year,—one now in college has the ministry in view. The pastor receives \$1300.

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## NEW BOSTON.

### PRESBYTERIAN CHURCH.

Settlements began to be made here in 1733. A grant was given of it to some men of Boston in 1736. New Hampshire incorporated it in 1763. These dates illustrate the fact that the *settlement*, *grant*, and *incorporation* of towns often occurred at different periods of time, and, this fact being overlooked, many have mistaken the date of one of these events for that of another. Much confusion has hence arisen. The residence of the grantees—Boston—suggested its name, New Boston.

Dr. Whiton says that no record of the time of the formation of the church exists, but Farmer gives 1768 as the period. Dr. Whiton allows this to be the probable date.—Rev. Solomon Moore, born in Newtown, Limavady, Ireland, educated at Glasgow, was settled here Sept. 6, 1768. He is represented as a man of estimable qualities and a good preacher. He was suspected of opposing the American Revolution. Some earnest whigs among his people, for a time, would not hear him preach. He was arrested, charged with opposition to the cause of freedom, carried to Exeter the temporary capital of the State, and, it is thought, suffered a brief imprisonment. He subsequently professed allegiance to the State and had a comfortable ministry until his decease May 3, 1803, at the age of 67. He was a Calvinist, but not of the "strictest" school.

Rev. Ephraim P. Bradford was born in Milford, in 1776, a son of Harvard in 1803, and was ordained, Feb. 26, 1806, pastor of this church. His pastorate extended to his death Dec. 15, 1845, at 69 years of age. During his ministry of thirty nine years and ten months he saw the great goodness

of the Lord. He was a finished scholar, gave much time to the study of the original Scriptures. About 1816 he was appointed by the Legislature one of three men to investigate the affairs of Dartmouth college, and *his* was one of the names at one time before the public to fill the vacant chair of the presidency of that institution.

Seasons of revival were enjoyed during his ministry. In 1814 an unusual attention to serious things was witnessed here. Many of the youth were affected. It seemed to be connected with a grievous sickness which preceded it. In 1830, 155 members were reported. In 1832 another season of the manifestation of the grace of God occurred, and 75 were admitted to the joys and toils of the church of Christ. And again in 1836 the heavenly sanctuary shed its influence upon this favored people and 60 were added to the visible kingdom of our Lord.

Mr. Bradford was a man whose character cannot be properly noticed here. Rev. J. G. Davis who was present at his funeral writes of him and of that scene:—"During the last five years of his life, no dissentient voice had been uttered in all the deliberations and votes of his society. Yet there were times in his ministry when the question of removal was urged upon his attention as a matter of duty. In a time of deep embarrassment, when asked 'why he did not go,' he replied, 'nothing but a remembrance of my final account keeps me at New Boston.' In the season of his severest privations he was not without the sympathy of many, while, at a later period, his people abounded in the riches of their liberality. Spirituality of mind marked the latter portion of his life. 'I wonder' said he, at one time, 'that Christians do not speak more frequently of their prospects and future home.' 'Precious heaven,' he exclaimed, to a friend a few days before his decease.

Twenty two ministers of the gospel, of different names, but common faith, gathered about the remains of the eldest of their number. Disease had touched him lightly, and the stroke of the great leveller was scarcely visible. A smile rested on his noble and expressive features, and he lay like a strong man stretched in sleep. The calm benignity of his nature seemed triumphant even in death. We moved to the house of God, a building erected under his own supervision in the prime of his ministry. On the table at which he had so often ministered in the choicest symbols of religion, lay the father, the friend, and the pastor of that people. The choir sung a hymn whose burden was of *rest*. The eldest of the surviving ministers led in prayer.

‘Unless I greatly err,’ said the preacher, Rev. Dr. Whiston, ‘the judgment of this assembly will sustain the remark, that in going through all the circles of society in our county, probably no death could have occurred, that would have called forth a larger public tribute of regrets and tears.’—The judgment of the assembly did sustain the remark. The whole congregation wept.

He was interred in the old burial ground on the hill-side, near the site of the former Meeting-house, at a point which overlooks the rest of the yard. The spot was well chosen, as if that he who had led them in life, should rest nearer the heavens, and be their leader at the resurrection.”

His successor, Rev. E. M. Kellogg, was installed in 1846 and dismissed by the Presbytery in 1852, and is now pastor at Mason Village. Some members were annually added during his ministry.

The present members of the church number 165. They are abundantly able to sustain a pastor, and will doubtless evince that ability; although it would not be remarkable, if, with such an eminent instance of ministerial excellence as Mr. Bradford presented for so many years to their view, in full remembrance, they should find a spirit of forbearance and a charitable judgment needful, both in the selection and permanent support of the man whom the Holy Ghost may make their next “overseer.”

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## NEW IPSWICH.

Rev. SAMUEL LEE.

New Ipswich was originally settled by men who feared God and recognized their obligations to sustain the institutions of religion. The original grant by which they became proprietors of the soil makes a reservation of a certain piece of land for the support, in part, of the Christian ministry. This grant is dated April 17, 1750. At the first legal meeting of the proprietors held the 20th of June following, it was “voted to choose a committee to provide a proper person to preach in said town.” A similar vote was passed the year following, and also the subject of building a Meeting-house discussed. In 1752 it was “voted to have constant preaching in said town for the future, and to build a Meeting-house.” This house was not completed till the year 1754. Nov. 26, 1754, it was “voted to come into some method to settle a minister in this place;” also, “to set apart the first

Wednesday in January next for a day of fasting and prayer to God for his directing of us in the choice of a minister." Feb. 4th, 1755, "voted that Mr. Peter Powers be our gospel minister." A committee was chosen to confer with Mr. Powers and report at an adjourned meeting. At this meeting, April 29th, it was "voted not to comply with Mr. Powers' principles concerning baptism, that he would not admit any to baptism without they came to full communion." Mr. Deliverance Smith was afterward invited to become their pastor, and declined.

Nov. 26, 1759, Mr. Stephen Farrar received a call which he accepted, but was not ordained till the following year. Oct. 21, 1760, a council was convened for the twofold purpose of organizing a church, and of ordaining Mr. Farrar as its pastor. The church was organized that day, and Mr. Farrar ordained the day following.

The ministry of Mr. Farrar is probably the most important particular in the history of New Ipswich, and contributed, præeminently, to render the place what it has been and now is—a place distinguished for its steadfast adherence to the religion of the Puritans. Mr. Farrar's ministry was *able*. Although not a man of extensive reading, he was an independent and correct thinker. His ministry was *evangelical*. At a period when so many in the sacred office in New England were evidently unconverted, and as a consequence Arminian, Mr. Farrar steadfastly adhered to "the faith once delivered to the saints." His ministry was *faithful*. He feared God and Him only; and according to the standard of that day, discharged with fearlessness, yet with affection, the duties of a pastor and of a minister of the Lord Jesus Christ. His ministry was *long*. Settled at the early age of 21 years, he continued to labor, with that affection which commences in "first love" and matures and strengthens, though its ardor may abate, with advancing years, up to the hour *literally*, (for he died in a fit,) of his death. This occurred in his 70th year. He died June 23, 1809.

There seems to have been but one general revival during the ministry of Mr. Farrar. That was such as to merit particular notice. The writer has taken much pains to gather the facts from living witnesses who were the subjects of the work. This revival commenced in the autumn of 1785, and continued through the winter and into the summer following. Of the feelings that preceded the revival, on the part of Christians, little can be learned, as no one who was then such is now among this people. It seems there was less of expectation of a revival than Christians now have



learned to entertain; though there was much tenderness and concern for the souls of men. It should also be remembered that this was a period of great darkness and declension in the New England churches; being about forty years after the revivals in the day of Edwards, and seven years previous to the revivals which commenced in Connecticut under Griffin in 1792; and that, to the re-action of the excesses of the revivals of 1740 in some respects so glorious, were now added the baleful influences of the Revolution, and of the French infidelity that came to us with the aid so essential to our armies from that nation. The Christians of that day knew not what a revival was. When it occurred, it was a thing entirely novel. The following incident witnessed by the person who related it, though himself at the time an unconverted man, is full of meaning in this connection: About a year before the revival, Mr. Farrar was at the house of his father, who was a member of the church, and conversing with him on the state of religion at the time. In the course of the conversation Mr. Farrar remarked, "*I have now been more than twenty years in my ministry here, and know not that I have done any good,*" and burst into tears and wept freely. This is significant of what were the feelings of at least the minister, and probably of some others of the church for a period previous to the outpouring of the Spirit upon the people.

As stated above, the revival began in the fall. The sudden death of a young lady had great effect upon the public mind. In the latter part of December the solemnity had become very deep and general. On Sabbath preceding the first Wednesday in January, 1786, Mr. Farrar preached from Isa. 32: 2—"A man shall be a hiding place from the wind, and a covert from the tempest,"—with great effect. On the following Wednesday occurred a Quarterly Church Fast, which the church, it seems, had been accustomed to observe, not as the means especially of preparing the way for a revival, but for the general purpose of promoting their sanctification. This meeting was attended by unwonted numbers, not only of the church, but of others. Upon this assembly the Spirit came down in Pentecostal power. All were subdued. After the meeting was closed, the people did not disperse for nearly an hour, but staid, anxious to converse on the subject of their own personal religion. The report of what transpired at this meeting, as made by those who were present, had a thrilling effect upon the people generally. Such scenes were unknown in that day. None living had witnessed the like. Hence the novelty of the facts, as well

as their intrinsic importance, deepened the interest of the occasion.

From this time through the winter, the work was "with power." The excitement was very great. The winter was severe and the snow deep, but it did not cool the burning zeal. Successive meetings were often held during the whole day, and by adjournment from one place to another. At these conference meetings individuals would sometimes arise, and in their distress exclaim, "What *can* I do to be saved?" So anxious were people to attend meetings that the sick were carried and laid on beds. Mr. Farrar attended these meetings as far as possible, and preached *without notes*—preached in tears, literally, and his auditors sobbing around him. In some cases, when private dwellings could not accommodate the many who attended, he would resort to the barn; and with his auditors around him on the floor, and above him on the scaffold, dispense to them the word of life. So great was the demand for ministerial labor that clergymen from the neighboring churches came to the aid of the overburdened pastor. The members of the church also were abundant in labors. They made it their great business to converse with the impenitent to convert them to Christ. Young converts at once put on the harness as if enlisted in the *service* of Christ.

The time during which persons were under conviction in this revival is thought to have been about three weeks. The subjects of the work were of all ages, from children of four, seven, and twelve years, up to extreme old age. And, if we may judge from such of them as have been living within the last twenty years, the conversions must have been genuine, and the consecration to Christ full and practical. So far as known, a solitary individual alone remains, a monument of the grace of this memorable period. As the fruits of this revival, there were added to the church during the year 1786, 88 members, and in the year following, 10, by which the church was more than doubled, there being but 91 members before.

This work of grace was followed by revivals in neighboring places, especially in Temple and Ashby. On election day in 1786, the young people of New Ipswich went to Ashby to hold a religious meeting with the young people of that place. The minister of Ashby was present, as also Mr. Farrar, but the exercises were conducted, chiefly, by the young converts from New Ipswich. They told what God had done for their souls, and exhorted their young friends to repent.

There was no other revival during the ministry of Mr.

Farrar though it continued more than twenty years. From a document in the handwriting of Mr. Farrar, with the caption "Persons who have owned the Covenant," it appears that the "half-way covenant," so called, was observed by the church from 1762 to 1771, at least.

Rev. Richard Hall succeeded Mr. Farrar. He was ordained March 12, 1812. After receiving his call, he could not immediately be ordained. The pulpit meanwhile was occupied by Rev. John Burbanks, under whose labors a revival commenced, so that when Mr. Hall entered upon his professional duties, he found himself amid the responsibilities and encouragements of a powerful work of the Spirit. As the fruits of this revival, 140 united with the church in the years 1811, '12 and '13. Another revival occurred in 1821, in which year and the following, 73 were added to the church—a harvest gathered at great expense to the pastor. He fell a victim to excessive labors. He bled at the lungs, and, after two years of suffering, died July 13, 1824, aged 40.—Mr. Hall was born in Mansfield, Conn., was educated at Middlebury, Vt., and at the theological seminary Andover, Ms. His ministry was successful, and he enjoyed in a high degree the confidence, and the love of his church. As a pastor, he was affectionate and affable. As a preacher, fearless and faithful, his manner partaking largely of the severe. He was an intelligent, and self-vindicating disciple of the "exercise" school of his day.

Rev. Isaac R. Barbour was next pastor of the church; ordained March 8, 1826, and dismissed in September of the same year.

Rev. Charles Walker was ordained Feb. 28, 1827—dismissed Aug. 26, 1835. The ministry of Mr. Walker covered a period in the history of the American churches of great interest. It was preëminently the period of revivals. In the blessings that were poured upon our land the church in New Ipswich shared largely. In the years 1831–2 large additions were made to the church. Appended to the list of church members Mr. Walker left the following: "The church in 1827 numbers 173 members. From my settlement Feb. 1827, to Feb. 1835—eight years—there were added 173 by profession, 131 of whom were baptized in their infancy; 43 by letter. About 50 removals and deaths." But these blessings came not unmingled. A melancholy feature in the history of this period is the record of its, literally, ceaseless troubles. During the ministry of Mr. Walker of but eight and a half years, there were held 106 meetings of the church for business; many of them, it is said, beginning in the

afternoon, continued till late in the evening; two ecclesiastical references; two mutual councils, and one *ex parte* council—all having reference to the difficulties of the church.

Mr. Walker was succeeded in the pastoral office by the present incumbent, Rev. Samuel Lee, who was pastor of the Evangelical church in Sherburne, Ms., when called by the church in New Ipswich. He was installed pastor of the church May 5th, 1836. The day in which to write the history of his pastorate is yet future; 299 have united with the church since his connection with it. It may, perhaps, be proper to remark that the spirit of trouble which manifested itself in Mr. Walker's day was not dismissed with him, but continued to exhibit its power under his successor, till, in 1852 a second church, constituted under the law of elective affinity, was organized. Since this time the First church has known much of "the peace of God;" has remodeled its Meeting-house, and is in external prosperity. "Hitherto hath the Lord helped us."

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## NEW IPSWICH.

### SECOND CONGREGATIONAL CHURCH.

The second Congregational church in New Ipswich was organized Oct. 9, 1851, with 57 members—21 males, 36 females. Most of these were dismissed from the first church at their own request, for the specified purpose of being organized into another church. It was believed that the best interests of religion among this people required this organization. After worshipping a few months in a hall, the society purchased a church edifice and re-fitted it in a convenient form. A Sabbath School was immediately organized with some 85 or 90 members. Donations in Bibles, Testaments, and Sabbath School books, were received from various individuals from abroad. A reed organ, clock, and other church furniture, were also presented to the society.

A pastor, Rev. J. Ballard, was installed July 14, 1852, and dismissed in 1855. Since the organization of the church, 25 have been added to their number, making a total of 82 members; the additions being, eleven by profession, and fourteen by letter. The society have raised and appropriated for purposes of religious worship, about \$4400. The last year, they contributed \$114 to charitable objects abroad. The average attendance on public worship is supposed to be about 150.

## PELHAM.\*

Rev. CHARLES ROCKWELL.

The town of Pelham was incorporated July 5, 1746.— Previous to this time, the east part of the town had been under the jurisdiction of Dracut, and the west part under that of Dunstable, so that when the town was incorporated there were quite a number of families in the town, and so the subject of building a Meeting-house and of procuring a minister received a more prompt and early attention than it might otherwise have done. The same year in which the town was incorporated, the people voted to build a Meeting-house and to expend £60 for preaching, and it was sustained most of the time till a minister was settled in the place.

At a town meeting June 3, 1751, Rev. James Hobbs was chosen "their gospel minister." They gave him £70 old tenor as a settlement, and £40 old tenor as an annual salary; and at another meeting, soon after, they gave him £100 in addition to his settlement, and £100 in five annual instalments, in addition to his salary; and also 25 cords of fire wood annually. The church in Pelham was formed, (consisting of ten men,) and Mr. Hobbs was ordained its first pastor Nov. 13, 1751. He was Arminian in sentiment; and the covenant that was, at that time, adopted by the church was in accordance with those sentiments. Mr. Hobbs died June 20, 1765. Thirty seven persons came into the church in his time.

The town next invited Amos Moody to become their minister; and they proposed to give him £70 sterling money as a settlement, and £55 as an annual salary. He was ordained Nov. 20, 1755. His sentiments were similar to those of his predecessor. During the ministry of Mr. Hobbs, and for twelve or fifteen years under Mr. Moody the people were harmonious, and were in the confidence of their ministers, but in 1780 to 1792, in which year Mr. Moody was dismissed, much evidence exists that he had lost the confidence of the people, as a minister. The opposition to him was so great that a new parish was formed, and when, in 1791 or '92 the new parish was about to form a church and settle a minister, it was thought by many of the leading men of both parishes that an effort should be made to unite the town again, and the result of that effort was, that if Mr. Moody would withdraw, and leave the town to choose a new minister, the existing difficulties might all be settled.

\* Facts by Mr. A. Gage.

Accordingly he was dismissed Oct. 24, 1792. He had admitted 61 members to the church. The seceding parish then united with the old parish, but it was about six years before a minister was settled in the place. During those six years 25 candidates had been employed, to two or three of whom invitations to settle had been presented, but were not accepted for want of unanimity or harmony among the people. Twenty members were received, while they were without a pastor.

A town meeting, Aug. 27, 1798, unanimously invited to the oversight of the church Mr. John Hubbard Church, and promised him \$500 as a settlement, and \$333,33 as an annual salary. He was ordained Oct. 31, 1798. The covenant adopted at the formation of the church was modified and made more Calvinistic near the close of Mr. Moody's labors. No confession of faith had been adopted until the day before the ordination of Dr. Church. Then, at a church meeting held for the purpose, he presented a confession of faith, and also a covenant which were adopted by the church, which were entirely orthodox in sentiment, and which, with some little revision, remain in use at the present time. Dr. Church remained pastor until Sept. 30, 1835, in which time he received into the church 191 members. In his letter of resignation he says, "For a considerable time past, I have been desirous that my place should be filled with a more active and useful servant of Christ. I am much gratified with the present prospect of its being done." The church and society had a short time previously voted, unanimously, a call to Mr. John Keep to become their pastor, and voted him \$550 as an annual salary and the privilege of being absent four Sabbaths in each year. He accepted the call and was ordained Sept. 30, 1835. In the summer of 1841 Mr. Keep's health failed him so much, that he felt it to be his duty to ask a dismissal. He was dismissed Oct. 13, 1841, having admitted 40 persons to membership in the church.— In the summer of 1842, Rev. Jacob Chapman was called to the work of the ministry here, but he did not settle because there was a want of unanimity in the votes of the church and society.

In Jan. 1843 a unanimous call was given to Rev. Cyrus W. Allen. He was installed Feb. 1, 1843. He continued to be the pastor until May 1847, when, at an ecclesiastical council convened to take into consideration the expediency of dissolving the pastoral relation, Mr. Allen stated, "that he deemed it necessary to his comfort and usefulness that he should remove from his present field of labor." He was

accordingly dismissed May 12, 1847. Sixteen were added to the church during this ministry. Rev. Eden B. Foster was next engaged for one year. He commenced his labors the second Sabbath in June 1847. Before the year expired, the church and society voted, nearly unanimously, to give him a call for settlement, voting him \$600, afterwards increased to \$700 as an annual salary. He was installed June 21, 1848. In November or December of 1852 he received a call from the John Street church in Lowell, Ms. He was dismissed Jan. 18, 1853, having received eight persons to the church, and one was received after he left. No pastor was obtained until the summer of 1854, when a unanimous invitation was presented to Rev. Charles Rockwell, with a stipulated annual salary of \$700. He was installed Aug. 30, 1854. All the funds belonging to the society for the support of the gospel are about \$1000 in railroad stock bequeathed the society by Mr. James Cutter, who deceased in 1853. There have been 384 members from the beginning. Of infant baptisms there are on record 744. Four young men from this church have pursued a course of study, and have been ministers of the gospel. The people of this town are not so much a "church going people," as formerly. It was once very common to see one-half of the entire population at meeting, especially through the summer season.— But at the present time the average number who attend public worship would fall rather below one-fourth of the population. No powerful revivals of religion have been enjoyed in this place as in many places. Yet the Spirit of the Lord has manifested itself in several instances in an especial manner, in awakening and converting sinners. Dr. Church's labors in the first year of his ministry, were the means of the conversion of 27 who professed their faith in Christ. Then again in 1813 and '16 there were evident tokens of the Spirit's presence, and quite a number were renewed in heart. From midsummer 1827 to midsummer 1828, nearly 40 were added to the church as the fruits of a revival enjoyed at that time. And again in the latter part of 1831 a "protracted meeting" was held and resulted, as was hoped, in the conversion of 20. In the year 1836, although no especial revival was enjoyed, still, the operations of the Spirit were manifest in the conversion of some 16 souls. During the past year, there has been one life member made by contribution to the American Board; three to the American Home Missionary Society; three to the American Tract Society; and one, in part, to the Society for the aid of Western Colleges,—in all, more than \$500 devoted to benevolent objects. The present number of the church is 89.

## PETERBOROUGH.

This town has a somewhat intricate ecclesiastical history. Many dark and many bright points are in it. The pastors of this church have been Rev. John Morrison a native of Pathfoot, Scotland, settled in 1766—dismissed in about five years ; Rev. David Annan of Cupar of Fife, in Scotland, settled in 1778—dismissed in 1792 ; Rev. Elijah Dunbar a native of Canton, Ms., a graduate of Harvard in 1794, settled Oct. 23, 1799—dismissed June 27, 1827 ; Rev. Abiel Abbot, a Unitarian, was settled the day Mr. Dunbar was dismissed. The church became Congregational under Mr. Dunbar and finally a majority of them Unitarians. In 1840 Dr. Abbot received Rev. Curtis Cutler as colleague pastor of the Unitarian church.

The settlement of this town was commenced before 1740, by emigrants from Londonderry, and from Lunenburg, Ms. The present Unitarian church was originally Presbyterian, and was probably gathered at, perhaps *before*, the ordination of Mr. Morrison in 1766. He remained here less than six years ; and his successor, Mr. Annan, not quite fourteen. Both were from Scotland. Of neither of these men will truth allow a favorable representation : though both were respectable in point of talent. They were orthodox in sentiment, but reprehensible in deportment. Both contributed to beget in the popular mind an indifference to Presbyterianism, and a prejudice against orthodoxy, the effects of which were lasting and unhappy. Mr. Morrison, after his dismissal, became skeptical and profligate, joined the British army, and died in South Carolina, Dec. 10th, 1782, aged 39. He was born May 22d, 1743. Such was the conduct of Mr. Annan that, some years after his dismissal, he was deposed from the ministry by the Presbytery of Londonderry. He went to Ireland, and there died in 1802, aged 48. He was born April 4th, 1754. The pestilent examples of these two men were enough to bring a blight on religion in any place ; the chief wonder is, that they were tolerated so long. A tithe of their immoralities would, at this day, put down the character of a minister almost below hope of redemption. At the settlement of Mr. Dunbar, 1799, the church adopted the Congregational discipline. In his theological views, he was Anti-Calvinistic. Several members of the church still adhered to Presbyterianism, though they generally attended his ministry for many years : on condition, however, that the communion be administered once in a year in Presbyterian form, at the expense of the town.



A Presbyterian church was organized by the Presbytery of Londonderry, June 19th, 1822, consisting of several members of the old church, who had never adopted Congregational principles, and dissented from the Arminian views of the pastor. This body, with the aid of other individuals, erected in 1825 a Meeting-house, a mile from the village, which was afterwards removed to the village, and received Rev. Peter Holt as their pastor. He saw much fruit of his faithful labors here ; and after his resignation, ministered to the church in Deëring, as stated supply, from 1835 to 1841.—He left in the church in Peterborough 122 members.

Rev. William Pine followed Mr. Holt—was settled in June 1836 and dismissed in less than a year. Rev. Mr. Barrett then preached here for a time.

Rev. James R. French, a native of Prospect, Me. in 1809, was settled here in 1840, and dismissed in 1847. He reported but 105 members in 1841. For several years previous to his settlement, trials and discouragements fill the history of the people of God in Peterborough, and there were found many honest hearted Christians who remembered “the days of old,” who, as they reviewed the events of “father Holt’s” ministry and his dismissal, were wont to declare it their belief that the judgments of God were following them. But a season of prosperity, of union, of activity, and of large increase followed, commencing in 1839 and continuing until 1849. Now was seen a full attendance upon the means of grace, a large and flourishing Sabbath School, and general harmony in the church and society. In 1841 and ’42, sixty two members were added by profession and twenty eight by letter.

Rev. Henry J. Lamb was installed pastor of the church in July 1847 and dismissed in Nov. 1852. In 1853 Rev. Andrew Bigelow supplied the desk six months, closing his labors in July.

The deacons at the present time, are, John Vose, Watson Washburn, Samuel Maynard. The pastor’s salary has usually been raised by voluntary subscription. In one or two instances a tax has been levied upon the members of the society connected with the Presbyterian church. The sum paid to pastors has varied from \$ 400 to \$ 500 per annum. The present number of communicants is 56.

#### CONGREGATIONAL CHURCH.

A Congregational church was organized in Peterborough in Oct 1853, since which time the two churches have worshiped together in the Presbyterian house, whenever they have

enjoyed the labors of a minister. Rev Mr. Merwin was employed six months in 1853 and 1854, by the Presbyterian church. Rev. Daniel McClenning was employed nearly a year by the Congregational church, closing his labors in September 1855. The deacons of the Congregational church are Nathaniel Moore, Joel Fay, Andrew H. Farnsworth.—The present number of communicants is 40.

With a population of 2,222 in 1850, it is important that a strong evangelical influence should be found abiding here. To secure this there must be among the chosen people of God, forbearance, union, labor and obedience to Jesus' word —“*Have faith in God.*”

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### SHARON.

A small town containing 400 inhabitants in 1820, and now 226. No religious organization exists here, and no permanent ministry of truth is enjoyed. The place has not been wholly overlooked by the friends of God, and not entirely passed by of him. In 1835 Rev. J. Holt labored here three months, and felt encouraged by the state of things. A church of seven members was formed, and Rev. E. Hill preached the word of life unto the people. In 1839 Rev. Charles Shedd was employed by the Missionary Society to preach here. Again in 1842 God visited this little waste place, and 18 hopeful conversions were reckoned, and ten were added to the church under the labors of Rev. E. Hill. In 1844, the Rev. S. Harris formed here a church with three male and six female members. Who can say that aid came in vain from the stronger churches to this people? Will not the Lord remember that little spot yet again? May we not more justly ask, will the prayers and alms, and faith of God's people be continued in reference to this and similar fields? They offer the best theater in which Christian love can display her untiring zeal.

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### TEMPLE.\*

Rev. GEORGE GOODYEAR.

The view from the highest ground here is very fine. It was said by Farmer and Moore, thirty five years ago, that, from the Temple mountains in the west part of the town,

\* Sketch by compiler.

“twenty Meeting-houses may be seen when the atmosphere is clear.” Originally a part of Peterborough Slip, it was incorporated Aug. 26, 1768.

The Congregational church was gathered Oct. 2, 1771, and at the same time Rev. Samuel Webster of Salisbury, Ms. was ordained pastor, and remained until his death in about six years. He was followed by Rev. Noah Miles who was a native of Westminster, Ms., graduate of Dartmouth in 1780, and settled in the ministry here Oct. 2, 1782.

A few things gathered up concerning these ministries by Dr. Whiton, we think fit to place before the reader:—“The ministry of the first pastor, Mr. Webster, though short, left a favorable impression of his piety and worth. Being zealous in the cause of his country, he engaged, with the consent of his people, as a chaplain in the Northern army, in 1777. He was soon seized with hemorrhage from the lungs, returned home in a debilitated state, and died Nov. 14th, 1777, aged 34. He was born Sept. 16th, 1743. He gave to the town a lot of land for the support of the gospel. Soon after the accession of Mr. Miles in 1782, the influence of the great revival in New Ipswich extended into Temple, and left precious and durable results. Mr. Miles was eccentric in his modes of expression and illustration, but was held in high respect for probity, consistency, and decision. He died Nov. 20th, 1831, in the 50th year of his ministry, and 80th of his age, in full hope of a better life beyond the grave.”

The number of members in the churches in the State first enters the Minutes of the General Association in 1819. Temple acknowledges at that time 65 members. In 1821–2 a very powerful work of grace was enjoyed and the church was much enlarged. About 50 were added to its communion. It does not again appear in the minutes until 1832 after the death of Mr. Miles, and with its numbers reduced to about 60.

Rev. Leonard Jewett, a native of Hollis, educated at Dartmouth in 1810, was settled here March 6, 1833, and dismissed July 5, 1844. Failure of health required his resignation. He enjoyed, to a good degree, the affections of his people, and they parted with him with regret. He removed to Hollis. In 1833 10 were added to the church; in 1836—38; in 1837—14; in 1838—7, and the church numbered 125—almost double the membership when he settled.

Rev. Walter Follet, a graduate of Middlebury in 1825, was settled here July 25, 1844, and dismissed after about ten years service. Since 1810 the population has gone down from 941 to 579, and the institutions of religion always lose

by a decrease of population. Quite a number came into the church during Mr. Follet's ministry.

April 25, 1855, Rev. George Goodyear became the pastor of the people. The church now embraces 94 members, in a population of 579 souls—173 less than in 1820. In 1838, about one fifth of the entire population were in this church. God has here, evidently, a people for his name, and they should feel that, for the honor of *that name*, he will hear their supplications if attended with a spirit of humiliation, and of active, Christian labor.

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### WEARE.

Although no Congregational church now exists here, it is worthy of record that one once existed. June 17, 1789, a church was duly formed. It was not strong. The habits of thought of the people were not consonant with the doctrines of our churches. But the church lived and exerted some good moral influence. Thirteen years after its organization, it had sufficient ability to offer successful inducements to Rev. John Clayford from England to settle among them in the ministry. He was ordained Oct. 20, 1802, and labored here almost six years. He was dismissed May 4, 1808. A Baptist church was formed here in 1783,—a Freewill Baptist church Oct. 20, 1806. The town was incorporated Sept. 21, 1764. Population in 1820, 2781; in 1850, 2436.

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### WILTON.\*

The first church in Wilton was organized, and Mr. Jonathan Livermore, the first minister, was ordained on the same day, Dec. 14, 1763, the next year after the incorporation of the town. He was a native of Northborough, Ms., born 1739, graduated at Harvard 1760. He was in the pastoral office fifteen years; and was dismissed by an ecclesiastical council 1778. He died here July 20, 1809, aged 79 years. Eight persons entered the church at its organization; 40 families, only, resided in town at the time. About two weeks after its formation, as appears from the church records, the wives of six men were received into the church,—probably wives of men received at its organization. The Lord's Supper was first administered here May 27, 1764. The

\* Sketch by Rev. W. Richardson.

whole number received into the church during this ministry was 147,—118 by profession and 29 by letter. No articles of faith or rules in regard to admission to the church appear, except a covenant to which members were required to give their assent when received into the church. This covenant stands on the records as follows:—"You now solemnly and publicly give up yourself to God in an everlasting covenant, acknowledging the Lord Jehovah to be your God; acknowledging God the Father to be your Creator; the Lord Jesus Christ to be your Savior; the Holy Spirit to be your Sanctifier. You promise to take the Holy Word of God for the man of your counsel,—declaring that you fix your hopes and expectations on the promises, and that, through divine grace enabling you, you will live according to the instructions therein exhibited; obeying all the precepts, and complying with all the ordinances therein enjoined. You enter, particularly, into covenant with this church, engaging to hold communion with it, in all the ordinances of the gospel—especially, Baptism and the Lord's Supper—and promise to submit to its discipline, wherein it observes the laws of Christianity given by Christ and his Apostles, and that, as far as God shall enable you, you will live in the constant practice of all Christian duties—secret, private, public, and social,—that you will love God, honor the King and do good to all men, especially to the household of faith. Amen."

"I promise, in the name of the church, that we will watch over you, not for your halting, but for your edification and comfort, praying that we and you may be built up together, a spiritual house, and may offer spiritual sacrifices, holy and acceptable to God, and that we may finally meet together in his heavenly kingdom." A son of Mr. Livermore stated that a majority of the people in town, (and he knew of but one individual exception) were members, either in full communion, or were admitted to the church by the half way covenant, and had their children baptized; consequently we find in the records 316 baptisms under his ministry.

Mr. Abel Fiske who was born in Pepperell, Ms., 1752,—graduated at Harvard, 1774,—was ordained here Nov. 18, 1778,—retained his office twenty four years, till his death, April 21, 1802, aged 50 years. During his ministry 245 were received into the church; 179 by profession and 66 by letter. It is said by those who knew Mr. Livermore, that he was a faithful, devoted and successful minister of the gospel, and highly esteemed by his people.

Mr. Thomas Beede, a native of Poplin, born 1771,—graduated at Harvard, 1798,—was ordained in Wilton, March 2,

1803. He retained his office twenty six years and was dismissed by a vote of the church, Jan. 15, 1829. During his ministry 126 were received into the church; 115 by profession and 11 by letter, and 126 baptisms are recorded.

A confession and covenant were drawn up at the time of his ordination and adopted by the church, and they are precisely the same now in use in the second Congregational church. The confession commences thus:—"You believe in one only living and true God, in three persons, Father, Son, and Holy Ghost." It embraces not only the Trinity, but all the essential doctrines of the gospel as held by orthodox churches at the present time. Mr. Beede was considered Trinitarian in his views during the first part of his ministry, and union and harmony prevailed in the church generally till the year 1822, when a vote was passed by the church which caused dissatisfaction, and resulted in the secession of the second Congregational church. Mr. Beede at this time became a decided Unitarian. After leaving Wilton he was settled over a Universalist church in Maine.

Mr. Stephen A. Barnard was ordained as a Unitarian minister, Jan. 13, 1830, over the first church, held his office three years and was dismissed at his own request, by a vote of the church April 25, 1833. Five members were received into the church under his ministry. At his settlement the Confession and Covenant were again revised, and the doctrines of the Trinity, of depravity, and the necessity of regeneration are left out. It has been said that Mr. Barnard has since become orthodox and is now settled over an orthodox church. Abner Dumont Jones succeeded Mr. Barnard, and was ordained Jan. 1, 1834. These minutes were taken from their records about this time and we have no means of tracing the history of that church any farther. The First Baptist church in Wilton was formed April 7, 1817, consisting of 18 members. *The Second Congregational Church* in Wilton was organized July 18, 1823, consisting of 17 members, seceders from the first church. The first pastor, William Richardson, was a native of Gilmanton, studied theology at Andover, and was ordained over the church Dec. 15, 1830. He was dismissed by an ecclesiastical council Oct. 29, 1840. There were added to the church 119 under his ministry; 40 infant, and 17 adult baptisms; 21 removed by death. After Mr. Richardson's dismissal Rev. Charles Whiting was settled in 1843, and remained about six years. Twenty one were added to the church during his ministry. In 1846 it reported 120 members; it now embraces 84, and these, by faith in Jesus' name, may yet see as in days past the salvation of our God.

# Cheshire County.

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## ALSTEAD.

Rev. S. G. TENNEY.

The town of Alstead, originally "*Newton*," was granted August 1763; first represented at a Provincial Congress in 1775; and in March 1776 the first town meeting was holden. It is believed that the first settlers of this town revered God and divine institutions. Religious meetings were stately held, with much harmony and profit, when the number of families was very small and they were destitute of preaching.

The first baptisms were administered September 1768, by Rev. Thomas Fessenden, of Walpole. In 1770, *the town chose nine men to conduct religious worship*. One of this number was appointed to procure a minister. In 1773, a committee was chosen to select a site for a house of worship. The same year, the town employed Mr. James Treadway to supply them with preaching; and, subsequently, they gave him a call to settle with them in the ministry. He declined because no church was there organized. In 1776, a vote was passed by the town to build a house of worship; yet this object was not effected till 1781. In 1777, a church was gathered. But in consequence of the loss of its first records, no details can be gathered respecting its organization. In anticipation of the interesting and important event of organizing a church, those who were expecting to constitute it held a fast. They met in a barn, and Rev. Mr. Fessenden, of Walpole, was present. The Lord's Supper was first administered to the church by Rev. Mr. Hall, of Keene. The same year a call was renewed to Mr. Treadway, but a large and important minority opposed his settlement, and a union was not formed. In 1780, the late Dr. Payson, of Rindge, was employed as a candidate. In June, 1781, the church and town gave Mr. Jacob Mann a call to settle with them in the ministry. They offered him the right of land, designed for the first settled minister, and thirty pounds settlement, and sixty pounds salary, to be increased ten pounds at the

end of seven years, and to continue increasing ten pounds for every seven years afterwards. Mr. Mann, at first, declined the call, but it was afterwards renewed, and he was ordained in February, 1782. In May, 1789, he was dismissed. He was a graduate of Brown University in 1774.

In 1788, a considerable number of this church, becoming dissatisfied with the minister, or ministers employed, (who were thought, by many, not to be pious,) withdrew and united with others, in constituting the second Congregational church, located in the East Parish. In September, 1790, the church and town gave Mr. Samuel Mead a call to settle with them in the ministry. They offered him two hundred pounds settlement and seventy five pounds salary. His salary was, subsequently, raised to eighty pounds. He was ordained in June, 1791; and was dismissed in 1797. Unsettled and erroneous sentiments caused the dismissal of both Mr. Mead and Mr. Mann. The council that dismissed Mr. Mead say, "how could a society, set up for the light of the world, so long countenance as a Christian minister, a man whose unsettled and erroneous sentiments give so much reason to suspect that he himself had need to be taught the first principles of the oracles of God?" The moderator of this council was Rev. Aaron Hall, and the scribe Rev. Seth Payson. Various preachers were employed, after Mr. Mead left until 1815,—Rev. Archibald Campbell in 1799, and Rev. Shipley Wells in 1811, remained one year each. The church remained about eighteen years without a settled pastor, and, during this long period, became very much unsettled and greatly disheartened; and the people in town had become so divided into different denominations that the gospel could no longer be supported as formerly by the town. At this crisis the church, and those out of it who were willing to unite in supporting the gospel, resolved to make an effort to obtain an act of incorporation, as a religious society. This was granted in June, 1815. This movement inspired the church with new courage, and it resulted in a revival of religion. Thus God sanctioned their efforts, and a new era commenced in the history of the church. God smiled and they rejoiced.

In the spring of 1815, they employed Mr. Seth S. Arnold, a graduate of Middlebury college in 1812, to preach. He was a man of excellent spirit. They subsequently gave him a call to settle with them; and, in January 1816, he was ordained as their pastor. They gave him a settlement of \$700, and a salary of \$400. In the fall of 1833, Mr. Arnold, in consequence of protracted feeble health, proposed to



the church and society to employ another minister, and, on April 24, 1834, Rev. Darwin Adams was installed over them, at which time Rev. Mr. Arnold was formally dismissed. In September, 1842, Mr. Adams was dismissed. Their next pastor was Rev. Robert Crossett. He was installed in May, 1843, and dismissed May 1850. The cause of the dismissal of the two last pastors is not very dissimilar to that of very many that have occurred during the late fastidious and fickle period. There has been unusual religious attention, in this town, in 1788, 1798, 1808, 1815, 1819, 1826, 1835, and 1841. In 1788, there was a general revival of religion throughout the town. In 1815 this parish was visited with a precious season of refreshing from the presence of the Lord, by the fruits of which, the church was considerably increased in numbers and strength. In the spring of 1835, sixty persons, and in the spring of 1841, twenty two persons were added to the church, as the result of a protracted meeting, at each time. The other seasons of revival were more limited, or confined, principally, to the east parish.

In July 1842, twenty members of this church were dismissed, at their request, and recommended as proper persons to be constituted into a church at Paper-Mill Village. This church and society possess a permanent fund of about \$3000, the interest of which is appropriated to the support of the gospel among themselves. But this fund does not tend to the increase of Christian activity or benevolence. The amount annually given by this church and society, for benevolent objects, is about sixty dollars. The average attendance on public evangelical worship, in this town, cannot be much more than 350 persons. The whole number of members of the church from the first, is about 340; and infant baptisms, 360. This church has furnished four men for the ministry.

The church now is only a remnant of its former self. The present circumstances of the church differ widely from what they were forty years ago. Then, this was quite a business place. Here were men of large property and commanding influence, a goodly number of whom were members of the church. But these men are either dead or have left the place; and the business is gone. The present population of the parish consists, almost entirely, of farmers—good livers, respectable, but not wealthy. Hence it is easy to judge of the difference in question. The annual additions to the church have not, for some years, been equal to the number of those who die and emigrate. The youth, at an early age, nearly all leave the place.

The last of July 1850, Rev. S. G. Tenney commenced his labors with this church, and is their minister at the present time.

In Dec. 1790, a Calvinist Baptist Church was organized in this place; and for many years, it was very prosperous, and became quite numerous. At length, in connection with the Universalists, they erected and occupied a Meeting-house at Paper Mill Village; and, finally, the church became extinct.

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### ALSTEAD EAST.

REV. BEZALEEL SMITH.

A number of individuals residing in the east part of Alstead, becoming dissatisfied with the minister of the town on account of his apparent want of vital godliness and purity of morals, sought letters of dismissal from the church, for the purpose of forming a new one among themselves. Being denied this privilege, by importunity and perseverance, they, at length, obtained letters to become connected with churches in other towns; and from these they were dismissed and organized—eighteen in number—into a church Nov. 20, 1788.

Sept. 2, 1789, Rev. Levi Lankton from Southington, Conn. a graduate of Yale, was settled over them in the gospel ministry. And though, on account of a feeble voice and slow delivery, his *manner* was not regarded as interesting, the *matter* of his sermons was always good. Practical, discriminating, biblical, his public discourses and private conversation ever seemed to flow from a heart overflowing with love to God and love to man. Thus he scattered the seed of divine truth, watering it with his tears, and following it with his prayers; yet it apparently yielded but little fruit in his own time. Only 93 were admitted to the church during his ministry of a third of a century. But the precious grain was not lost—it was found “after many days.” His holy example and godly conversation were ever an excellent comment on the doctrines he inculcated, and thus he became, what his people and their descendants denominated, “an every day preacher.” Though his connection with the church was not formally dissolved until a successor was appointed, he left the people in June 1823, and went to reside with his only child, who married Mr. William Fay of Westborough, Ms. He removed subsequently with the family to Marietta, Ohio, where he died,

with heaven full in view, about the year 1843. On account of the failure of his voice he was unable to speak much in public for sometime previous to his resignation, but his influence was deeply felt and by many appreciated. An eminently pious lady exclaimed, as she saw him turn away from the place, "The glory is departed from Israel."

Her words seemed almost prophetic; for, from this time, through some adverse influences, iniquity came in like a flood, threatening to destroy all the good seed that had ever been sown. The church became greatly reduced, and it was believed by neighboring ministers that it must die. The gospel was, indeed, dispensed a portion of the time, by different ministers, but it did not stay the tide of irreligion that was bearing down upon them. After Mr. Lankton left, the care of the church was committed to Rev. Mr. Arnold, pastor of the first church, who acted as its moderator, and soon became their spiritual teacher one fourth of the time.

Such was the arrangement in 1826, when Mr. Moses Gerould, from Stoddard, commenced the study of theology with Mr. Arnold. Their conversation, soon after this, turned upon the condition of the people in the east parish, and Mr. Gerould incidentally remarked, "I should be willing to go over and hold a religious meeting with them, once a week, if they would like." The proposal was made and accepted. Meetings were commenced Sabbath evening Oct. 15th, which became increasingly full, solemn and interesting. On one of these occasions a man arose altogether unexpectedly, and declared his intention of seeking an interest in Christ; and, requesting the prayers of God's people, he entreated his companions to commence with him a life of religion. A scene of deep and thrilling interest ensued. Nearly the whole audience were bathed in tears. The meeting closed—the people dispersed, but a revival of religion had commenced which continued through the ensuing winter with great power and glorious results. The little church which had for some time contained no men as members, and but two women under 50 years of age, and only about 25 in all, became enlarged and strengthened by the addition of more than seventy individuals; some forty of whom were heads of families. Numbers cherished the Christian's hope who did not then profess religion, and numbers also from other places, who connected themselves with other churches, making nearly one hundred who, in the course of that revival, became the hopeful subjects of renewing grace. Thus the seed which was so carefully sowed and faithfully watered by that

man of God, their first minister, produced an abundant harvest. To the honor of God and as an incentive to prayer, it should be recorded that a few devoted ones, in this little church, continued, during all this season of darkness and abounding evil, to wrestle with God in secret, sometimes in social gatherings, that he would appear in his glory, and build up Zion by bringing their sons and daughters within her sacred inclosure. And in the result, it was found that many of the young, for months previous, had had their attention directed to the concerns of their souls and were thus prepared for the more effectual operations of the Divine Spirit.

At the earnest solicitation of the people, Mr. Gerould, who had passed the winter with them teaching school and attending religious meetings, in May obtained license to preach the gospel, and entered upon the responsible duty here, where mutual interest and attachment had become exceedingly strong. Influenced by the continued, earnest desire of the people, he consented at the expiration of a year, to take upon him the oversight of this flock—now numbering 100—as pastor. He was set apart to this work by solemn ordination, May 22, 1828; the civil contract being for five years.

Besides occasional conversions, there were two other revivals of considerable extent and power, during his ministry; one in 1834-5, which brought nearly 50 into the church, and another in 1840 and '41 which added 18 more to the professed followers of Christ; making 139, in all, who came out from the world and owned the Saviour while he labored among them. And though no disaffection was manifested towards him, the relation was dissolved July 2, 1844, having continued more than sixteen years.

Mr. Alvah C. Page, after preaching as a candidate for a time, was installed pastor here, the 22d of October following. Remaining with them nearly three years, he was dismissed May 19, 1847. Five were added to the church in his time. Rev. James. W. Perkins immediately succeeded him, and was installed the following autumn. Considerable interest in spiritual things was manifested, on the part of the young especially, at the time of his installation, and a revival ensued, which resulted in twenty five or thirty hopeful conversions. Mr. Perkin's ministry continued until June 16, 1852, a period of about five years, and was terminated in consequence of the failure of his health. Thirty seven were added to the church while he was its pastor; and the same council which dissolved the connection of Mr. Perkins, installed Rev. Bezaleel Smith, who still continues his pastoral labors in that highly favored portion of our Zion.

Eight young men have entered the ministry (one of them being connected with the first church,) in the Congregational denomination; two others, leaving that church, became Methodist ministers; and two are now preparing for the sacred office. One who commenced a course of study with the same object in view, abandoned it on account of the failure of his eyes; another, of much promise, died while a member of college, and three young ladies have become greatly useful as the wives of ministers.

Thus the influence of the first minister, especially, is descending to following generations, and extending over the world, to the honor of religion and the glory of God. He laid *foundations* which have not been destroyed.

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### ALSTEAD—PAPER MILL VILLAGE.

Rev. BENJAMIN OBER.

The Congregational church in Paper Mill Village was organized Aug. 3, 1842. It was formed of members from the following churches: 20 from the church at the Center, eight from the church in Langdon, one from the church in Acworth, and one from the church in East Alstead. Three were united by profession, making the whole number 33.

The reason for the formation of this church grew out of the location of its members. This village is in the north west part of Alstead three miles from the church in the center, making it inconvenient for those residing here to attend worship there. Another consideration: there was a large and pressing population here, with only one Meeting-house and that an Universalist—a majority of the inhabitants favoring that denomination. Here was the home and field of the early labors of the notorious Abner Kneeland, and the seeds of error sown by him have brought forth an abundant harvest. As a natural consequence, the soil was unfavorable to the growth of an evangelical religion. The church has never been blessed with a revival of religion; owing, perhaps, not so much to the fact that infidelity was so strongly rooted here, as to the fact that they have never enjoyed the ministrations of a stated or settled ministry.—The pulpit has been supplied during the twelve years of its existence, by five different ministers as “stated supplies.”

Their first minister was Rev. Darwin Adams, who remained with them about three years. He was succeeded by Rev. John Lawrence, who supplied them one year. He was

followed by Rev. S. S. Arnold, who continued with them a little over two years. After him, the pulpit was supplied by Rev. E. Jennison and Rev. G. S. Kemp.

The present minister, Rev. Benjamin Ober, commenced his labors in May 1854. It is to be hoped that this church will soon learn the necessity of a stated ministry to their spiritual enlargement. There have been but four additions to the church by profession, since its organization, one of them at the last communion. Sixteen have been added by letter, making the whole number, that have been connected with the church, 56. There have been 13 dismissals, 10 deaths and one excommunication, leaving the present number, 32. The average attendance upon the Sabbath is about 80. The sum contributed annually to benevolent objects, about \$30. The amount contributed for the support of the gospel about \$300. There is no parsonage or fund belonging to the society. There have been no remarkable events to chronicle, connected with this church. Its existence has been short. Its history must be brief.

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### CHESTERFIELD.\*

This town was granted in 1752 to twelve persons by the name of Willard, and 52 others. The first settlement was made in 1761. The Congregational church was formed in 1771; and the Rev. Abraham Wood, a graduate of Harvard in 1767, was ordained the first pastor Dec. 31, 1772. He continued to labor till April 29th, 1823, when the Rev. John Walker was installed his colleague. Mr. Wood continued till the following October, when he died at Chesterfield, aged 75. The Rev. John Walker was a graduate of Dartmouth in 1808. He had been before settled at Greenfield, N. H. Mr. Walker continued pastor till April 22, 1829, when he was dismissed. He afterward went to the West and is now in Vermont. The Rev. Elihu Smith, a graduate of Dartmouth in 1804, and who had been previously settled at Castleton, Vt., was installed as Mr. Walker's successor, May 23, 1832, although his labors began in the year 1830. He continued pastor till Dec. 2, 1834, when he was dismissed. Twenty-six were added in his ministry. He has since been laboring in various places, and is now in Vermont. Rev. J. Ballard was here in 1835, and Rev. Mr. Beckley for three years afterwards.

\* Sketch by Z. BARSTOW, D.D.

Rev. B. E. Hale was settled here Aug. 31, 1842. Considerable religious interest was manifested during his ministry of about five years. Thirty were added to the church. Rev. Messrs. Patten, Marble, and Newhall followed, each in a short ministry. But the cause of religion has not been in the ascendant. The present number of this church is 53. Population in 1820, 2110; in 1850, 1680.

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### DUBLIN.\*

Rev. E. F. ABBOTT.

The first settlement of this town is supposed to have been made about 1750. In 1775 the population had reached 305. The town was incorporated in March, 1771. In May of the same year a meeting was called and the town organized, according to the provision made in the charter. At different times the subject of raising money to hire preaching was brought before the proprietors; yet it does not appear they ever appropriated any for that purpose. All that was applied to that purpose must have been furnished by the settlers themselves, and this must have been but little, previous to the incorporation of the town. We are told that the first sermon preached in the township, was at Eli Morse's in the autumn of 1767. It was preached by the Rev. Samuel Locke, who at length became President of Harvard college. It is probable that the ministers in the vicinity preached at different times for the new settlers in Dublin; for they came from towns in which the institutions of religion were maintained, and would appreciate the influences of the gospel. This would lead us to suppose that they would secure preaching as often as practicable. The Rev. Joseph Farrar of Lincoln, after preaching twelve Sabbaths, received a call Oct. 17, 1771, from the town, to settle with them as their gospel minister. He was ordained June 10, 1772, and the first church was organized on the day of his ordination. He graduated at Harvard college in 1767. He was considered a man of more than ordinary talents, and faithful in discharging the duties of his office. But after two or three years he began to entertain strange fancies—a state of mind which was supposed to arise from bodily infirmities. And, as his mind became more disordered, the church became uneasy, and a council was called to consider the matter. They advised that he be suspended from the exercise of his ministerial

\* Sketch by Rev. G. S. Kemp.

office for the space of six months. But before the term of suspension expired, in accordance with the wishes of both pastor and church, he was dismissed June 7, 1776. A meeting was held on the day of Mr. Farrar's dismissal, and the selectmen were instructed to hire preaching six months. They were instructed to procure three preachers. Receipts show that several were obtained.

In August 1777, they voted to settle Mr. Edward Sprague. The salary voted was sixty pounds. He also received ten pounds a year until it should make a hundred pounds as a settlement, in case he should continue their minister for the term of ten years. And besides, they were to furnish him with thirty cords of firewood annually. On this ground Mr. Sprague accepted the call, and on the 12th of Nov. 1777 was ordained over the church and society. The ordination sermon was preached by Rev. Dr. Langdon, then president of Harvard college. By an instrument executed Nov. 20, 1777, Mr. Sprague relinquished his settlement-money of a hundred pounds for a lease of the ministry lot. At this time the church numbered forty. At length Mr. Sprague's salary of sixty pounds became wholly inadequate to his support, in consequence of the depreciation of paper money. In 1781 it became almost worthless, though in March 1779 the town voted to give him 160 pounds; and in September following voted to make his salary as good as when settled. An anecdote is widely circulated of him, "that his people once proposed to increase his salary, but he begged them not to do it, for it plagued him almost to death to get what they had already agreed to pay him." In 1801 Mr. Sprague received from his father's estate a considerable amount of money; after this he proposed to relinquish his salary on certain conditions, viz. "that he should retain his pastoral connection with the church, have the right of supplying the desk with men of piety and good ability, and that the town pay for the services of such preachers." This proposition was accepted. Mr. Sprague died 1817. The year following the town voted to erect a monument to perpetuate his memory. At his death the church numbered one hundred and five.

"Rev. Edward Sprague was born at Boston May 20, 1750, graduated at Cambridge 1770, died Dec. 16, 1817. A minister of that day says of him, "When Mr. Sprague came to Dublin he was a moderate Calvinist, but not an accurate distinguisher of doctrines." After he received his portion from his father's estate, when anything was said concerning serious things, he was more inclined to the practice of punning. Yet in the desk he was generally solemn. Many times when speaking



of the six painful hours the Saviour suffered, he wept. He did not introduce doctrines into the pulpit to any great extent. Yet he held the doctrine of the Trinity *firmly*, and the singing of Watt's Doxologies was his delight. When once in conversation with a pious lady, he expressed his regret because the faculty at Cambridge had fallen into the way of thinking as they did in regard to Unitarianism. He did not understand Hopkins sufficiently to go the full length of his belief, and therefore made expressions which have prejudiced the minds of many against Calvinistic doctrines to this day. Still he taught the Assembly's Catechism to the children, probably the first *half* of his ministry; and late in his ministry he said to his hearers, "that little book (Assembly's Catechism) is too much neglected." The late Rev. Phineas Cooke came once to preach for Mr. Sprague. Mr. Sprague asked him "if he was orthodox." Mr. Cooke replied, "that he guessed he was sufficiently so for one day." Mr. Sprague was for peace. On one occasion the singers disagreed and finally separated. He asked them, "what Jesus Christ had done to them that they could not sing his praises?" Many of the common anecdotes about Mr. Sprague were mere fiction, and some were a gross enlargement on facts. He took a great interest in the Revolution. He said that he, in company with another young man, walked out of Boston the night the British came in, and he projected the plan of cutting the posts to Cambridge bridge, so as to let the British down if they came on. Mr. Sprague was a Federalist. He so much blamed the British for letting Bonaparte escape from Elba, that he said he would not go across the street to prevent him from giving them a good whipping. He at one time said "he did not like those military parades, for they excited the pride of the officers." A few weeks before his death, in speaking of the wars and commotion in Europe, he said, "We shall get out of the way of it soon I hope." He preached his last sermon in usual health; after closing, he made a few remarks to the people, in which he stated that he had administered the gospel to them forty years: The next Tuesday evening he was thrown from an open carriage, and one ankle dislocated and the ligaments parted, which in less than seven days produced mortification and death. He bequeathed to the town \$5000, the interest of which was to be paid to the minister of the Congregational persuasion who shall be regularly ordained and stately preach in the Congregational society, so called. But the interest of this fund, in June 5th, 1820, was voted by the town to the Unitarian society, and which they continue to hold under the guise of

Congregationalists. A blinder perversion could not be carried out; because there is not a Unitarian who does not oppose every doctrine of the Bible which is essential to salvation.— They pretend to hold with John Robinson, the founder of Congregationalism; but their sentiments and John Robinson's, any farther than church polity is concerned, have no more affinity than light and darkness. They are an outright departure from the faith of the Puritan Congregationalists, from John Robinson's day to this. And they cannot date farther back than about 1803 in this country, to the first publishing and preaching of their doctrines. Mr. Sprague gave to the town of Dublin in his will, over \$6000 for the support of schools. In 1811 the town voted to exempt Mr. Sprague's property from taxation. The year following Mr. Sprague's death, his widow, Hannah Sprague, died July 10, 1818, a Christian indeed. She gave the principal part of her property to the N. H. Missionary Society.

“A retrospective view of Mr. Sprague's ministry furnishes an example to ministers, to beware of neglecting to preach all the great doctrines of the Bible in season; for at the time of Mr. Sprague's death the common people and a large part of his church knew not what persuasion they were of, nor “what manner of spirit they were of.” Universalism was strongly advocated but by few. By many Unitarianism was hardly known by name; and when a minister was wanted, it was said, it would not do to send to Connecticut for one, lest they should get a stiff Hopkinsian; though it is said that the committee for procuring a minister, once wrote to a certain institution in that State to have one sent, but appended to the letter certain instructions with regard to tenets. But the corresponding officer of the faculty said in answer, “that they did not furnish such men as they desired.” After this, Cambridge was the principal place of resort for procuring ministers.”

After the death of Mr. Sprague, some seven candidates were employed, when they at length made choice of Mr. Levi Leonard as their minister. He was ordained on Wednesday, Sept. 6, 1820, on a salary of \$600—\$300 of which was furnished by the legacy given by Mr. Sprague evidently for a very different purpose. It seems that the Rev. Dr. Barstow of Keene was not satisfied with the doctrinal views of Mr. Leonard and took no part in the exercises of his ordination.

The congregation we are told was known as an Orthodox church and society, but, on account of the looseness of their views in regard to the great and fundamental doctrines of the Bible, fell in with the views of Mr. Leonard to a great

extent, and, in the course of two years, or in 1822, became so much Unitarian as to abandon the use of Dr. Watts' hymns, and introduce a collection suited to that denomination. From the commencement of Mr. Leonard's ministry, some were dissatisfied with his preaching. They considered his doctrinal tenets a gross departure from the plain and simple teachings of the Bible. Nor did this uneasiness long continue without attempts to secure more satisfying and safer instruction. As soon as 1827, measures were taken for the formation of a second church and society. Several members requested letters of dismissal, which were granted. Letters missive were sent out by these members and an ecclesiastical council was convened at the house of Joseph Appleton, Esq., at ten o'clock, Nov. 21, 1827. The brethren were called upon to present the business the council were called to consider. Accordingly, a document was presented certifying their regular standing in the first church, and their dismissal from it whenever they should be formed into another body. The council inquired what was intended, in the letter missive, by their differing essentially from Mr. Leonard's church? In answer, they made it appear that they held to the great doctrines of the gospel in accordance with the orthodox churches of New England. In view of this, the council proceeded to organize a church consisting of eight members. They adopted the confession of faith and covenant, usually received by the Monadnock Association.— At first their meetings were held in private houses and in the different school houses. For a while they occupied the Meeting-house their proportion of the time, which was every thirteenth Sabbath. Afterwards they were permitted to occupy the Town hall, in case they would give up their privilege of occupying the Meeting-house their part of the time on Sabbath days, and insure the hall from injury in consequence of occupying it. In 1835 they built a church, which was completed and dedicated in 1836. The sermon was preached by Rev. Dr. Bouton of Concord. During this time they employed different preachers, the Rev. Samuel Harris preaching as stated supply two years. In the summer of 1836, the Rev. James Tisdale was engaged, and continued to supply them three years. In September, 1840, Mr. Henry A. Kendall received a call to settle as their minister, and accepted the call. He was ordained Oct. 21, 1840. In June 1850, Rev. H. A. Kendall requested a dismissal from the church, which took place by advice of council in July following.

Feb. 4, 1851, the church were unanimous in calling the

Rev. Alonzo Hayes to become their pastor. He was installed April 30, 1851. Mr. Hayes left for Washington, D. C., March 1853, but without a dismissal. In 1852 the church numbered 46,—Jesse Morse and Abijah Richardson deacons. Since Mr. Hayes left, different preachers have supplied the pulpit. None, except Rev. Geo. S. Kemp, supplying for the term of one year. The ministerial lots have been sold at different periods for \$1,440. The last was sold Oct. 27, 1777. Until 1842 the Unitarian society have held by vote, the interest of what was given by Mr. Sprague and the avails of the ministerial lands, and have applied the interest for the support of the ministry. In 1842 the interest of the ministerial land fund was divided among three societies. The Trinitarian Congregational Society receive only \$13,15. In the year 1837, the Trinitarian Congregational Society built a parsonage, which cost \$1,500. Only one native of Dublin has entered the ministry, Rev. Clarendon F. Muzzy. He went as a missionary to Madura. The church records show that there have been from 1827 to the present time, 27 adult, and 54 infant baptisms. Since 1827, 73 have been added to the original number, (eight,) that then constituted the church.

Rev. E. F. Abbott was installed pastor here, with encouraging prospects, in December 1855, and Mr. Hayes was at the same time dismissed.

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## FITZWILLIAM.\*

Rev. JOHN WOODS.

The first minister who labored here for any considerable period, is supposed to have been Mr. Nehemiah Parker, who graduated at Harvard college in 1763, was ordained at Hubbardston, Ms. June 13, 1770, and died Aug. 20, 1801, at the age of 58. He supplied the people in Fitzwilliam in the autumn and winter of 1768.

In Nov. 1770, Mr. Benjamin Brigham, from Marlboro', Ms. who had graduated at Harvard college, in 1764, received an invitation to settle in Fitzwilliam, in the work of the gospel ministry. In the January following, 1771, he gave the proprietors, who invited him, an affirmative answer, which was formally accepted by them. No church had then been organized. March 27, 1771, was appointed for the ordination of Mr. Brigham; and on that day a Congregational

\* Facts furnished mainly by W. D. Locke.

church, consisting of six members, was organized, and Mr. Brigham was ordained over it as its first pastor; the services being held at the public inn—the Meeting-house yet being unfinished, and in a state unsuitable for the occasion.

“Mr. Brigham was a good Divine, and an able and faithful pastor, the friend of peace, truth and righteousness.—While he lived he was greatly esteemed and beloved by his people and all his acquaintances, and at his death he was greatly lamented.”

Rev. Stephen Williams, the second pastor, was ordained Nov. 5, 1800; and after sustaining the relation of pastor for two years, was dismissed December, 1802. But very little has been learned of him since his leaving this place.—He died several years since, at Woodstock, Conn., probably his native place.

Rev. John Sabin, the third pastor of this church, was born at Pomfret, Conn. April 17, 1770; graduated at Brown university, 1797; was ordained to the work of the gospel ministry and settled over the First church in Fitzwilliam, March 6, 1805, and died Oct. 14, 1845, at the age of seventy five years and six months; and in the forty first year of his ministry.

Rev. Abraham Jenkins, born at Barre, Ms., March 14, 1811, and graduated at Amherst college, Ms., 1838, was ordained the fifth pastor of the church, Feb. 16, 1848, having supplied the pulpit for four months preceding. Mr. Jenkins was dismissed 1853. His was an efficient ministry, but it terminated amidst many difficulties early in 1854.

Rev. John Woods from Newport, a native of the town, was soon employed by the church, and, though advanced in years, has entered upon his work with much vigor and good prospects of success, having fully the affections of the people.

From the dedication of the first Meeting-house in 1771 or '72, to the dedication of the second, Nov. 6, 1816, a period of more than forty years, a large proportion of the citizens met and worshiped under the same roof upon the Sabbath. When the subject of building a *new* house was agitated, a serious division arose on account of its location. Numbers, however, when the location was settled, left the Congregational worship, and united with the Baptists who began to establish themselves here. Nothing schismatical on the ground of doctrinal belief, entered into the elements of this division. But this house, built at a cost of about \$7000, was burned the following January 17, by lightning. The next November another house, erected upon nearly the same spot, but costing a little more, was dedicated. Both these

houses were built by vote of the town, and were, as was customary then, under its control. Providentially, the *old* house was not taken down until after the dedication of the third one, built in 1817. With the exception of the Baptists, the citizens continued to meet and worship at the same house till March 1831, when much division existed as to what doctrines should be proclaimed from the pulpit, and the town voted to divide the use of the house among different denominations. Mr. Sabin, and a large portion of his church and people, worshiped in the village school room, and in a carpenter's shop, till the completion and dedication of their present house Oct. 31, 1832. The body of those that remained at the town's house, subsequently formed a Unitarian society, and have generally had preaching of that persuasion up to the present time. The church and people worshiping with Mr. Sabin, organized themselves into a society, Sept. 8, 1831, taking the name of the Fitzwilliam Orthodox Society, and have since supported their preaching by a tax upon the members of that society. About 200 of the inhabitants of the town have worshiped constantly with the Orthodox since the erection of their present house. The Baptists erected a house of worship in 1841. Since their organization about forty years since, they have usually enjoyed the labors of a pastor. The average attendance at their house of worship is perhaps 100. It is presumed that about one half of our population of 1500 aim to worship with the Baptist and Orthodox churches. It may here be remarked, that almost all the *native* citizens of the town, upwards of 40 years of age, were subjects of infant baptism, either under the *half way* covenant, or by parents in full communion. This church has been divided upon doctrinal points, more or less, for upwards of forty years. A separation took place in 1831, when Mr. Sabin with a large majority of the first church left the town's Meeting-house. For a few subsequent years, while under his ministry, the church and society happily flourished. More recently, the introduction of Articles of Faith and Christian discipline, has developed as still existing, some diversity of views of Christian doctrine.

The ministry of Mr. Brigham was undoubtedly a salutary one. He died in the midst of life, "greatly beloved." The ministry of Mr. Williams, the second pastor, was short and less happy. He was charged with the sin of intemperance. Mr. Sabin was not ordained by the first council convened for that purpose, on account of supposed lax doctrinal views.— A subsequent council, entertaining a different shade of sentiment, ordained him, and after a few years he was fellow-

shipped by the ministers of the first council, and eventually became greatly beloved and respected by them. The church too, was divided, and those opposing his settlement became most firmly attached to him in after life, while some of his early friends labored against him in the final division of the church and congregation. He was eminently a *practical man*,—not disposed to contest subjects of theology in the pulpit, and earnestly desiring and laboring for peace, avoiding needless discipline in the church. His counsels were *original* and safe, and his influence very extensive and happy. His ministry of forty years was one of great punctuality and general usefulness. Under his ministry there were several interesting and refreshing seasons. In 1823, '32, '34 and '35, the largest numbers were added to the church. The largest number added in one year (30) was in 1834. These seasons more nearly resembled a general revival than any others, before or since that period. Mr. Herrick and Mr. Jenkins labored in contact with many difficulties. Six natives of town and members of the first church, have prepared themselves and labored in the gospel ministry. Three of this number are still preaching the gospel; one other died in course of preparation before entering college, and one recently died after having graduated at Andover theological seminary. One young man, formerly member of this church, died a missionary teacher at the Sandwich Islands, under the employ of the American Board. One young man is now preparing for the ministry. This church has never owned a parsonage nor had any funds for the support of the gospel, with the exception of small donations. In the year commencing June 1852, the church and society gave for benevolent purposes something over \$500. In 1853, the amount of contributions and donations exceeded that sum. By estimate for the last twenty years, their benevolent offerings have averaged \$400 annually. Present number of the church 157. Infant baptisms from the beginning to January 1855, 1212.

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## GILSUM.

REV. EZRA ADAMS.

This town, first called "Boyle," was granted 1763, to Gilbert, Sumner and others,—called Gilsum, from the union of the first syllables of the names Gilbert and Sumner.—The first settlers were farmers in indigent or moderate cir-

cumstances—most of them from Massachusetts and Connecticut. They were mainly industrious, virtuous and religious, and of the orthodox Congregational faith. The Congregational church was organized Oct. 27, 1772, of persons in full communion with other churches. But no record of the number is extant.

It cost the town much effort to erect a house of worship, the frame of which was twice removed before it found a permanent resting place. It was completed and dedicated about the commencement of 1794, though previously more or less occupied. The first pastor of the church, Rev. Elisha Fish, a graduate of Harvard, 1779, was installed May 29, 1794, and died March 28, 1807. He was a man of decidedly evangelical sentiments, and probably gave to the church the character for orthodoxy and stability which it still retains. In the winter of 1805-6 the town was favored with an interesting revival of religion in which between twenty and thirty became hopeful subjects of grace. Of this number, 12, all of them heads of families, united with the church at one time. Previous to this revival, at the suggestion of the pastor, the church observed a daily concert of prayer between eight and nine o'clock, A. M.; and when the blessing descended they felt that it was in answer to prayer.

During the ministry of Mr. Fish the Wesleyan Methodists began to hold meetings in an outskirt of the town. They gradually gained an influence in some families, particularly those of the deacons, the wife of one of whom left her own church to unite with them. And several of the children in both families became Methodists. Three members embraced the Restorationist system, and after much patient labor, were excommunicated. A few of the children of the church also renounced the Abrahamic covenant, and united with the Baptists. After the decease of Mr. Fish the people became still more divided in their religious sentiments. Many became indifferent, or opposed to paying for the support of the gospel. Hence it was preached but a small portion of the time. The church became discouraged and her prospects more dark from year to year. In 1816, however, the Congregational portion of the community united in the formation of a religious society, which rendered them independent of town control, and enabled them to act with greater facility and efficiency than before. But being few and feeble they could raise but little for the support of the gospel.—Hence the way was prepared for still another denomination, the *Christ-ian*, to rise and flourish in town. This denomination was planted in 1818, and, under a very zealous leader,



forty converts were made and baptized—among them four members of the church and some children of the church.—Not only these but many others withdrew from the society, leaving it, as well as the church, a very feeble band—a by-word and reproach among the people. A few, however, continued steadfast and shared with the church all her trials and successes.

At this period it became evident to the little band that something must be done, or the cause which they held so dear would certainly fail. Accordingly, in the winter of 1819, it was proposed one Sabbath morning in one of their families to repair to the house of a good deacon and *statedly* hold a reading meeting—which before had been held only *occasionally* when they were destitute of a minister—until Providence should open the way for them to enjoy the preaching of the word. Success crowned the effort. And, though but here and there one was seen repairing to the meeting, while hundreds flocked to the other meetings, a nucleus was formed around which good influences continued to cluster and increase. Here they excited one another to increased liberality and effort to sustain what they felt to be “the faith once delivered to the saints.” Here they resolved, in the strength of God, to labor till success should crown them. Nor did they resolve and labor in vain. From that time they raised more money for the support of the gospel. They also organized a Sabbath School, formed a choir of singers, subscribed for religious periodicals, and contributed something to the cause of Christian benevolence. And in 1820 they made a successful application for aid, in the support of the ministry, to the New Hampshire Missionary Society, under whose patronage they have been able to enjoy a stated ministry, with little interruption, to the present time.

Previous to 1830 they erected a parsonage, which, soon after its completion, was occupied by Rev. Ebenezer Chase their second pastor, who was installed Sept. 22, 1830. During his ministry 20 were added to the church. But owing, as is supposed, to his having spent his early days in another connection, and not being yet accustomed to moving in an atmosphere so Puritanic as this, he was led to ask a dismission, which was granted, and the connection dissolved April 26, 1833. Next, Rev. Seth S. Arnold supplied the people three years. Subsequently, Rev. William Hutchinson labored here three years; Rev. Henry White, one year; Rev. George Langdon nearly two years; and Rev. James Tisdale seven years, and several others for shorter periods. Several

of the above named were invited to a settlement. All, however, except Mr. White, declined. He assented and a council was convened. But a sudden and unsuspected opposition sprung up, to the disappointment and grief of many in the church and society, which induced him to reverse his decision and soon leave the place. In Jan. 1850, Rev. Ezra Adams, a graduate of Amherst, 1835, commenced his labors here, and was installed March 19, 1851. He still holds the relation of pastor to the church, to the mutual satisfaction, it is believed, of the parties concerned. In the winter of 1852-3, a revival of religion of some extent was enjoyed by the different societies, of the fruits of which, nine were added to the Congregational church. The whole number of additions to the church since its organization is 184; by profession 121; by letter 63. Infant baptisms recorded, 218. During the dark period with the Congregational church and society, the use of the Meeting-house was so divided among the different denominations that they worshiped much of the time in private dwellings, and in 1834, under the counsel and encouragement of their minister, Mr. Arnold, they erected the present house which they now occupy, and which is secured in trust for the society, at an expense of \$2000. A portion of this expense was defrayed by the sale of the parsonage, it being no longer wanted by the society, as the location of the new house was, by a disinterested committee fixed in the then *new village* which had sprung up nearly a mile from the center of the town. And it is worthy of remark that the decision of this committee was cheerfully acquiesced in, although it nearly doubled the distance from meeting of several of the most prominent families in the society. In erecting the house a debt of about \$1100 was incurred, which continued to embarrass the society for several years. But during the ministry of Mr. Tisdale, with the blessing of God on a strenuous effort, it was cancelled. Since this time the society has remained free from debt and has been gradually gaining strength. For many years the society has followed that most equable method—taxation—of raising money for the support of preaching and other necessary expenses. Previous, however, to the assessment, all those without the society who are supposed to be friendly to its objects, are invited to subscribe something in its aid. And many are usually found to respond more or less fully to this invitation. And it is felt by those who have been longest conversant with its interests, that the Congregational portion of the town have in a measure outlived the strong prejudices against them that once exist-

ed, and, having in general been highly favored in the ministry which they have employed, their influence has done much in restraining vice and promoting a general respect for religion. Mr. Adams' salary is \$300, but with no specification as to how it shall be paid. It is paid, and to it are added from time to time many other tokens of regard, either individually, or in annual visits. The present number of church members is 44. Average annual contributions since Mr. Adams' settlement, \$60. Ministers furnished from this town, four. Probably one-third of the inhabitants of the town may be called regular attendants on the means of grace, one-third occasional, and one-third non-attendants. Of the two former, one-half are attached to the Congregational interest; the other to the Baptist, Christian, and Methodist, who worship together in the Methodist house. They report 75 members of their union Sabbath School. The Congregationalists report 80.

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## HARRISVILLE.

Rev. WM. G. TUTTLE.

The village of Harrisville is partly in Dublin and partly in Nelson. The boundary line separating these two towns passes through the village, dividing it into nearly equal portions. The Meeting-house is in Nelson, the parsonage in Dublin. Previous to the formation of a church in this place, the majority of those who attended meeting went to Nelson. Owing, however, to the distance, many in the village and vicinity could go only occasionally. Hence the spiritual wants of a large number were inadequately supplied. This led to the appointment of religious meetings on the evening of the Sabbath, and to the organization of a Sabbath School, which, for several years, was accustomed to meet in the *store house* belonging to the proprietor of one of the factories. Afterwards a small chapel was erected for the better accommodation of religious meetings and the Sabbath School.

In process of time, there arose a difficulty in the church in Nelson respecting the propriety of the course pursued by their minister, the Rev. Josiah Ballard, in regard to a sermon preached on the subject of baptism. As some efforts were made by a certain evangelist to draw off some of the recent converts, and induce them to join a Baptist church in the village of Munsonville, Mr. Ballard thought it his duty to preach on the ordinance of baptism, with the design of

showing that *sprinkling* is a scriptural mode of baptism. The sermon on this subject, and the general course pursued by the pastor of the church, were approved by some, and condemned by others. The *Harrisville* portion of the church stood unitedly and firmly with their minister. For a Sabbath or two there were two separate congregations. Subsequently, it was thought advisable by those members residing in this village and vicinity to take measures toward the organization of a church here. Accordingly they requested letters of dismissal, and invited the Nelson church to unite with them in calling an ecclesiastical council, with the view of organizing a new church. The request for letters of dismissal was granted; the council was called, and a church formed Sept. 22, 1840, consisting of 31 members. The first Sabbath after the organization, 13 were received by letter from the parent church, making the whole number 44. A call was immediately extended to the Rev. Josiah Ballard to become their pastor, with the assurance of \$400 as yearly compensation. The call was at first accepted, but upon more mature deliberation, was declined.

March 11, 1841, the Rev. O. C. Whiton was invited to preach one year, with a salary of \$400. He accepted the invitation, and entered upon his labors on the 18th of April. Dec. 31, 1841, the church availed itself of the legislative act for becoming a corporate body, and adopted the constitution of a society. Aug. 11, 1842, Rev. O. C. Whiton was installed pastor of the church by an ecclesiastical council called for the purpose. On the same day, the Meeting-house was dedicated to the worship of the Triune God. Rev. Mr. Whiton continued his very acceptable and eminently useful labors for four and a half years, when he was called from his work on earth to his reward in heaven. His death occurred Oct. 17, 1845,—his age was 51 years. He was much beloved by the people of his charge, and is still remembered by them with an affection that time can never efface. Through his instrumentality, many are now rejoicing in Christ as their friend and atoning Saviour.

Immediately after his decease, the church and society secured the services of the Rev. Jeremiah Pomeroy, which were enjoyed for four years. His efforts to build up the Redeemer's kingdom here were signally blessed. After an interval of a few months, the Rev. Dan H. Babcock was employed for one year.

The present pastor, Rev. Wm. G. Tuttle, was ordained April 16, 1851. The friends of Christ have, from the beginning, been obliged to make considerable effort to sustain the

institutions of the gospel in this place. Being *few in number*, it was only by a *very great effort* that they succeeded in building the chapel, and afterwards the larger and more convenient brick church. The burden of this enterprise rested especially upon the man for whom the village is named; he generously contributed *one half of the sum* necessary for their erection. Owing to the manufacturing character of the population, the *permanent residents* are not numerous. This feature of society operates unfavorably to the growth and prosperity of the church in several ways: 1st, *temporary residents* do not feel that degree of interest in attendance upon public worship which is usual with such as are *permanently* located: 2d, Many of those who *do* attend meeting leave the place so soon, that it is difficult to perceive all the good results of preaching which might otherwise be seen: Thirdly, they do not feel inclined to give into the treasury of the Lord, according to their ability: And then, fourthly, it is difficult for a minister to keep up such a familiar acquaintance with a floating population, as is most conducive to their spiritual interests. It will be obvious, from these considerations, that a church in *such* circumstances should be a *missionary* church, bestowing much labor upon those, who, while living *with us* are not *of us*; whose *treasure* is elsewhere, and whose *hearts* are there also. In consequence of the increasing number of foreigners, who find employment in the factories, and other influences hostile to the welfare of Zion, the *morals* of the place cannot be said to compare favorably with what they were ten or fifteen years since.—The annual amount of benevolent contributions sometimes exceeds \$100, and sometimes falls short of it. The present method of raising money, for these purposes, is by the circulation of subscription papers, once a year. Belonging to the church there are two small funds, the interest of which goes toward the repairing of its buildings, and the support of its minister. One of these, called the "Harris Fund," is \$1200. It was given by the late Bethuel Harris, one of the earliest settlers of the village and a warm friend of Zion.—The other fund consists of \$1400, given by Miss Chloe White. A portion of the above mentioned property is invested in a convenient and comfortable parsonage, situated at a short distance from the Meeting-house. In addition, there is also a small brick building owned by individual members of the society, which, at first, was used as the place of public worship, but is now occupied by the church as a vestry. The whole number who have been connected with this church is 113. Number baptized, 17.

There have been several seasons of unusual religious interest in this community, but it cannot be said that there have been more than *two extensive revivals*. The first occurred in 1841, during the ministry of Rev. O. C. Whiton, commencing very soon after he began his labors in this place.—Very few *extra* meetings were held at the time; the pastor being of the opinion, that *one* meeting, well attended, and of which some account could afterwards be given, was worth more than a *dozen* of the *opposite* character. Of about 27 hopeful conversions, 15 were added to this church as the fruits of the revival. The remainder of the converts, soon leaving the place, connected themselves with other churches. The *other* revival was in 1848 in connection with the ministerial labors of the Rev. Jeremiah Pomeroy. The first indication of the presence of the Holy Spirit was the *deep conviction* of one of the impenitent, and her subsequent conversion. The work of grace gradually deepened and extended widely. As the result of this revival, about 25 were hopefully converted; about one-half of whom united with the church in this village; the remainder, with churches in other places. Several were heads of families, but most of the converts were in the morning of life. It is an interesting fact that of the whole number converted during the revival, *all but one* were connected with the Sabbath School previous to the outpouring of the Spirit. This cannot but be regarded as evidence that the Sabbath School is an institution on which rests the cordial approbation of the great Head of the church.

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#### HINSDALE.\*

This town was originally a part of Northfield, Ms. It was then called Fort Dummer, and also Bridgman's Fort. It was settled as early as 1683. But it was not incorporated as a distinct town till Sept. 3, 1753; and it was named in honor of Col. Ebenezer Hinsdale, one of its principal inhabitants.

The Congregational church was formed in 1763; and the same year the Rev. Bunker Gay, a graduate of Harvard university in 1760, was ordained its pastor. He continued in his pastorate about 47 years, till 1810, when he resigned his work. He lived, however, till Oct. 1815. His influence was not in all respects salutary to the cause of truth. From

\* Sketch by Z. S. Barstow, D.D.

1810 to 1821 there was little preaching and no administration of Divine ordinances. But Oct. 8, 1821 a council was called, "To take under consideration the concerns of the Congregational church in Hinsdale." In the result of council they say: "ascertained that the remnant of the former church has no records, neither articles, nor covenant." But finding four men and five women that were once connected with the original church, they re-organized them into a church, under a confession of faith and a covenant. But for eleven years they had no pastor; but "occasional supplies." On the 17th of May 1832, the Rev. Eliphalet Strong, a graduate of Harvard college in 1828, was ordained their pastor. The church now numbered 14 members. His ministry continued amidst many difficulties to March 25, 1835, when he was dismissed. He afterward went to Illinois.

Thirty five additions are reported in 1833, as the fruits of a revival which appeared to result from the divine blessing on a course of pastoral and lay visitation from house to house. Scarcely had these visits been commenced, when there were found those who were anxious about their salvation. The work went forward favorably till February, when a protracted meeting was held. At this meeting the halting were brought to a decision; some of the careless and opposed were awakened and hopefully converted. The church rose from 15 to 50; from three male members to 15; and eleven family altars were erected.

May 23, 1835 the church invited the Rev. Joseph Marsh to become their pastor. But there is no record of his settlement, nor of anything else till Nov. 17, 1837, when he asked a dismissal; which was effected May 2, 1838. He was a graduate of Dartmouth college in 1824. It is believed that he is now engaged in agriculture in Vermont. Forty one were added to the church in his time. The Rev. Gardner S. Brown, a graduate of Dartmouth college in 1834, was ordained pastor, on the very day that Mr. Marsh was dismissed, (viz: May 2, 1838.) He was dismissed April 2, 1844. Over fifty were added to the church during his ministry. He is now a Homeopathic physician in Hartford, Conn. The Rev. Moses Gerould was installed pastor Oct. 30, 1844—[vide account of East Alstead.] He was dismissed after a pastorate of about nine years, and removed to Canaan in this State. He added 40 to the church.—About 150 have been added to this church since its re-organization; of whom about 88 remain members. Population in 1820, 890; in 1850, 1903.

## JAFFREY.

REV. LABAN AINSWORTH.—REV. L. TENNEY.

The first town meeting was called in the name of His Majesty the King of England, by Jonathan Stanley; and was convened Sept. 14, 1773. At an adjourned meeting the 28th of the same month, a committee consisting of Capt. Jonathan Stanley, Alexander McNeil, and James Callwell, were appointed to provide preaching for the town. In just fourteen days after the town had elected its first regular town officers, it made provision for its religious instruction. As they had, in this manner, preaching occasionally, they experienced great inconvenience in the want of a suitable place for holding religious meetings. To remedy this evil, the town resolved, April 26, 1774, "to build a Meeting-house on the common near the center of the town, this and the ensuing year." On the 6th of July following, it was "resolved that the house shall be 60 feet by 45—posts 27 feet; that there shall be a porch at each end of the house; and that the house shall be raised by the middle of June 1775, and be finished by the first of June 1776." It is related that the town were raising the frame on the memorable 17th of June 1775, and while they were erecting a temple in which they might worship the Prince of Peace, they heard the report of the ordnance at the battle of Bunker Hill, where their fellow citizens were shedding their blood to purchase for their countrymen the blessings of liberty, civil and religious. It is also an interesting fact that the same season when this people were making preparation to build a house of worship, he, who was to be their first settled minister, was entering Dartmouth college to prepare himself for the work to which he would be called. He who disposed the people to erect a house of worship, was, at the same time, leading a young man in a way which he knew not. And in due time the way was open, and this young man, then a licensed preacher, was conducted into the field of his future labors. For various reasons, doubtless mainly connected with the war of the Revolution, the house was not finished for many years; and till after 1780, while the war was raging at the north, this town, like many others, suffered a famine of the word of God—though it is evident from the town records that an increasing amount was annually raised for the support of the gospel. From £6 they rose in 1777 to £50; then to £100; then to 200, and in time of depreciated currency in 1780 to £1000, and the next year to £2000.



In a town meeting convened June 16, 1778, Wm. Smiley and David Stanley were elected to *read* the Psalm,—likewise Jonathan Priest, Abram Bailey and David Stanley were chosen to *tune* the Psalm. It is impossible at this day to ascertain who all the men were who preached here during the time preceding the year 1781, and how long each man was employed. Every year, after the town was incorporated, a committee was chosen to obtain the labors of the ministry and to expend the money raised by the town for that purpose. The following names appear on the town records, without any specification as to the number of Sabbaths they officiated: Rev. Jonathan Allen, June 1776; Mr. Read, Nov. 1778; Mr. Stevens, Nov. 1779; Caleb Jewett, June 1780; Mr. Emerson, Dec. 1780; David Goodale, Aug. 1781. A call was extended and proposals made to Mr. Caleb Jewett to settle as pastor.

The present senior pastor of this church came into town as a candidate early in Sept. 1781—74 years ago. At a town meeting Dec. 1781, it was "voted to hear Mr. Ainsworth longer." At a town meeting convened April 22, 1782, "voted to hear Mr. Ainsworth on probation, in order to give him a call;" and on July 8, 1782, the town "voted unanimously to concur with the church, and give Mr. Laban Ainsworth a call to the work of the gospel ministry in this town." They pledged him "as a salary, annually, £70 as long as he shall be the minister of this town." They also proffered him "liberty to visit his friends twice each year, of two Sabbaths each time, if he accepts the call that is given him." These were the final conditions of the settlement.—At a town meeting holden Nov. 11, 1782, it was decided, "that the ordination of Mr. Ainsworth be the second Wednesday in December next." This is the last record of the town in relation to the settlement of a minister. A man who had been with them more than a year was unanimously elected pastor, and amply provided for by a salary and a valuable tract of land. He was called by the church and the unanimous vote of the pew holders of the town: and that pastoral relation which was formed with so much deliberation, continued, for the most part happy, for nearly half a century, when he retired from the active work of the ministry—while he still retains to the church which so long enjoyed his ministry, the endearing relation expressed in the name—*pastor*. Though he has been the minister of this church more than seventy four years he is still enjoying comfortable health, retains much of his former dignity of character and urbanity of manners; is fond of reading and

of society; cherishes with the fondest affection the doctrines and precepts which have been the subjects of his ministrations; and is calmly waiting for a message from his Master, calling him to his reward.

The first Congregational church was organized May 13, 1780. And Mr. Ainsworth was ordained Dec. 10, 1782.—After the aged pastor of the church retired from the work of the ministry, several persons were obtained to supply the pulpit. In the year 1830, Rev. Mr. Everett was engaged, and labored with fidelity about one year.

On the 11th of Jan. 1832, Mr. Giles Lyman was ordained junior pastor and colleague with Mr. Ainsworth, and was dismissed May 3, 1837. On the 4th of Oct. 1837, Mr. Josiah D. Crosby was ordained pastor of the church, and April 19, 1844, he also was dismissed.

April 19, 1845, Mr. Leonard Tenney—the present junior pastor—received ordination. The whole number of church members at the time of Mr. Lyman's settlement was 78, and 247 have been admitted since that time. Death, and removals by other means leave us now 145 members. Baptisms have been—adults, 71; children, 154. A Baptist church was organized here, Jan. 3, 1814, of 12 members. The old Meeting-house is now deserted by all denominations and used only as a Town house.

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## JAFFREY EAST.

REV. GEO. W. ADAMS.

Jaffrey East Orthodox Congregational church is situated in a village two miles from the center of the town. It was organized Jan. 9th, 1850, with ten male and thirteen female members, principally from the church at the Center. The reason for this organization was, that "the interests of the Redeemer's kingdom require the organization." Fifty one have been added to its number; twenty two have been dismissed to other churches or removed by death; present number of members 52.

Rev. J. E. B. Jewett was called to the pastorate of this church Feb. 28, 1854, and was ordained and installed on the 25th of the following September. An ecclesiastical council was convened, June 1st, 1852, to take into consideration reasons which might be presented for and against a dissolution of the existing pastoral relation. The council having weighed the reasons resolved, "That it is *not expedient* that

the pastoral relation now existing, should be at this time dissolved." The church and society not being satisfied with the result of the council, called another, which was convened the 13th of July following, when the pastoral relation was dissolved.

After Rev. Mr. Jewett was released from the pastorate, the church was supplied by *various* individuals until March 27, 1853; at which time Rev. George W. Adams commenced a *temporary* supply till June 16th of the same year, when the church and society engaged his services for one year; and has continued their acting pastor to the present date. No record has been kept of the *amount* contributed to benevolent objects previous to March 27, 1853. Since that time about \$250 have been contributed. Congregation averages about 100. The Sabbath School is flourishing, and has a good library. Ministerial support \$500.

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## KEENE.

Rev. Z. S. BARSTOW, D.D.

The first meeting of the proprietors, *in the township of the Upper Ashuelot*, was holden on the 18th day of September 1734; "Held on said township by adjournment from the 27th day of June last past, i.e. when the meeting was at Concord." The above meeting was adjourned again, "To the last Wednesday of May next, at 12 of the clock at the dwelling house of Ephraim Jones Innholder in Concord." On the 30th of Sept. 1736, a "meeting was opened according to appointment *at the house-lot* of Joseph Fisher; but was immediately adjourned to *the house* of Nathan Blake." [vide Proprietors' Book.] It is supposed that the house of Nathan Blake was the first house erected in the township, and *the only one* at the time of that meeting; and yet, mark the piety of these proprietors; for it was at this meeting voted, "That they will build a Meeting-house at the upper township on the Ashuelot so called; forty feet long; 20 feet stud; and 30 and 5 feet wide, at the south end of the town street, (to underpinn, cover and inclose the same, and lay down bords for the lower floor,) at the place appointed by the General Court's committee; and that Messrs. Jeremiah Hall, Samuel Daniels, Joseph Richardson, Stephen Blake, and Josiah Fisher be a committee to build or let the same; and to see that s<sup>d</sup> work be completely performed by the 26th day of June next."

That Meeting-house was afterwards removed to the middle of the street, south east of where General Wilson's house now stands, the travel passing on the east side of it. In the early part of the summer of 1737, it was voted "To assess the sum of 240 pounds on the propriety to support the preaching of the gospel in said township, and other charges arisen, or arising, in s<sup>d</sup> propriety."

It is not known at what time the Rev. Jacob Bacon, who was the first minister of the place, came into the township, or when he commenced preaching in it. But in October 1737, it was voted that "The worthy Mr. Jacob Bacon draw lots for the whole propriety." This was at the second division of meadow land. In the course of that year, Mr. Bacon was appointed Proprietors' clerk. He received a call to settle as their minister May 5th, 1738; gave an affirmative answer Aug. 5th; and was ordained to the work of the ministry Oct. 18th of the same year; when a church of 19 male members was organized. The council consisted of pastors and delegates from the churches of Wrentham, Sunderland, Northfield and Medway, viz: Rev. Messrs. Rand, Doolittle, and Buckman, with the delegates from each church. The committee who presented the call to Mr. Bacon, were Jeremiah Hall, David Foster, Isaac Clark, Josiah Fisher and Ebenezer Nims. David Foster and Josiah Fisher were appointed deacons soon after the organization of the church.—Deacon Fisher was shot by an Indian July 10th, 1745.

The Rev. Mr. Bacon was a graduate of Harvard in 1731. He was much beloved by his church and people. In the language of the proprietors he was "the worthy and Rev. Mr. Bacon." Some persons were added to the church under his ministry; but no church record of the time has come down to us. Mr. Bacon was excused from all obligations to his church and people by an informal vote of the proprietors, just before they abandoned the town, when it was burned by the Indians, 1747.

The first meeting of the town under the new charter, was in May 1753; and *at that meeting* it was agreed to *build a Meeting-house of slabs*, on a green plat, near where the late Aaron Appleton lived. This was for temporary use. And in December of the same year, it was voted to build a Meeting-house forty five feet long, and thirty five feet wide. It was first resolved to place it near where the late Aaron Hall lived. But it was ultimately erected on the Common a little north of where the Hay Scales are. That house was used till the autumn of 1786, when it was taken down and removed to the west side of the Common, and set up as the Court

House of Cheshire county. And when the new Court House was erected the old one was removed to Washington street ; where it was the residence of several families, and known familiarly as "the old Court House." It was afterward divided into two dwelling-houses ; in one of which John H. Fuller, Esq. now resides ; and the other one was removed to another place in the vicinity.

In June 1753, the inhabitants of Keene and Swanzey united in giving the Rev. Ezra Carpenter a call to settle in the work of the ministry. He was born in Rehoboth, Ms. April 1, 1699 ; graduated at Cambridge in 1720 ; and settled in Hull in the old colony, Nov. 27, 1723. Nov. 28, 1723, he married Elizabeth, daughter of the Rev. Thomas Greenwood of Rehoboth. He was minister of Hull twenty one years, and was dismissed Nov. 23, 1746. He was minister of the united church in Keene and Swanzey about seven years. Swanzey retained him, and Keene sought another minister. Under Mr. Carpenter there were 52 baptisms in Keene and several were added to the church ; but the record is lost. The above record of baptisms was made by the Rev. Edward Goddard, "from the old book." The Rev. Mr. Carpenter was of reputable character and of orthodox sentiments. He was installed Oct. 4th, 1753 ; at which time there were present by their elders, &c. the first church in Hingham, the third in Plymouth, the church in Kingston in the county of Plymouth, the first church in Lancaster, the church in Nichewong, the church in Poquaig, (Athol,) the church in Deerfield, the church in Sunderland, and the church in Northfield.

At the separation of Keene from Swanzey, the church in Keene was *re-organized*, containing fourteen male members, at the ordination of the Rev. Clement Sumner as their pastor, June 11th, 1761. Mr. Sumner was a graduate of Yale college in 1758. And though he was a man free from great faults, yet his virtues were of a rather negative kind. It was in his ministry, if not at his instigation, that the half way covenant was introduced, by which those owning the covenant had their children baptized without coming into communion with the church. During his ministry 73 were *admitted to the church* and 20 persons owned the covenant and had their children baptized. Of those 20, *eleven were afterward admitted to full communion.* [vide Chh. Records.]

Mr. Sumner was pastor for about eleven years, when, in consequence of difficulties that arose, (as was once said by an aged member,) "*from the misconduct of his children,*" he was dismissed at his own request by an ecclesiastical

council. He was never settled again, but he preached at Thetford, Vt. and other places ; and died in Keene, March 29, 1795, and was buried in the old cemetery near Mr. Robinson's dwelling. His widow died in West Swanzey, where her funeral was attended in the Baptist Meeting-house by Rev. Z. S. Barstow in the early part of his ministry.

The Rev. Mr. Sumner left no record of baptisms. The covenant of the church was then very nearly the same as at present. The Articles of Faith were thirteen ; and they were in part in the language of the Westminster Assembly's compend of doctrine.

After Mr. Sumner's dismissal, there was a long season of division in regard to the settlement of a minister. The aged Deacon Kingsbury once informed the writer that "19 candidates were tried in vain." And that then, having heard of Mr. Aaron Hall of Cheshire, Conn., this Deacon was commissioned "to go and confer with him personally," in reference to his coming to Keene as a candidate. This commission was successfully executed, and Mr. Hall came in the summer of 1777. On Dec. 2, 1777, it was voted unanimously, "To give Mr. Aaron Hall (who has been laboring with us for some time) a call to settle in the work of the ministry." But there were objections in the mind of Mr. Hall to the practices of the church. He told them in open church meeting, "That he could not see his way clear to answer their call, unless the church would reject the practice of persons owning the covenant, to have their children baptized." And, after various discussions of the subject, it was voted unanimously, "To re-consider the vote of baptizing the children of those who only owned the covenant ; and for the future not to admit any upon *this half way practice as it is called.*"

The difficulty being thus removed, the Rev. Aaron Hall was ordained Feb. 18, 1778. "Rev. Mr. Hibbard opened the solemnity by prayer ; Rev. Mr. Olcott preached the sermon ; Rev. Mr. Brigham made the ordaining prayer ; Rev. Mr. Fessenden gave the charge ; Rev. Mr. Goddard gave the right hand of fellowship ; and the Rev. Mr. Sprague closed the solemnity by prayer. Attest, Bulkley Olcott, scribe."—Mr. Hall was a graduate of Yale college in 1772 ; received his Master's degree at Yale 1775, and at Dartmouth 1778. He had a long and peaceful ministry, was much esteemed as a peacemaker, and died lamented, in the 63d year of his age, and the thirty seventh of his ministry, Aug. 12th, 1814.

At Mr. Hall's ordination the church consisted of 77 members ; and during his ministry 211 were received to the

church; 871 were baptized. It was during his ministry that the present Meeting-house was built. It was raised June 28, 29 and 30th, 1786. The building committee were, Lieut. Benjamin Hall, Dea. Daniel Kingsbury, Major Davis Howlett, Mr. Benjamin Anher, Lieut. Reuben Partridge, Mr. Abijah Wilder, and Mr. Thomas Baker.

After the death of Mr. Hall, the Rev. David Oliphant (a graduate of Union college in 1809, and of the theological seminary at Andover in 1814,) came to preach as a candidate "about the time of the annual Thanksgiving" in 1814. He was ordained May 24, 1815. Rev. Mr. Dickinson of Walpole offered the first prayer; Rev. Mr. Hall of New Ipswich preached the sermon; Rev. Mr. Pratt of Westmoreland offered the ordaining prayer; Rev. Mr. Ainsworth of Jaffrey gave the charge; Rev. Mr. Burge of West Brattleborough, Vt., expressed the fellowship; and Rev. Mr. Edwards of Andover, Ms., offered the closing prayer. Mr. Oliphant's ministry was somewhat less than three years.— But he made a deep impression upon the people; received 91 to the church; and baptized 129 persons; and he will probably find many among this people as the crown of his rejoicing in the day of the Lord Jesus. He was dismissed in the autumn of 1817. It was during his ministry, viz. in 1815, that our Baptist brethren organized their church in the west part of the town, consisting of 14 members. This church was afterward removed to the village.

The present pastor, Rev. Z. S. Barstow, D.D., who was a graduate of Yale college in 1813; and who received his Master's degree in course in 1816, and at Hamilton college in 1817, came hither Feb. 26, 1818, and was ordained July 1st of the same year. The Rev. Mr. Cooke of Acworth offered the first prayer; the Rev. Dr. Woodbridge of Hadley, Ms., preached the sermon; Rev. Mr. Fish of Marlborough offered the ordaining prayer; Rev. Mr. Wood of Chesterfield gave the charge; Rev. Mr. Crosby of Charlestown expressed the fellowship; Rev. Dr. Thayer of Lancaster addressed the people; and Rev. Mr. Dickinson of Walpole offered the concluding prayer. Of the present pastor little will here be said; except that he has had a comparatively quiet ministry; has received 531 to the church; dismissed 221 to other churches; has married 379 couples; baptized 704 persons; and attended more than a thousand to their last resting place. He has not failed of preaching on account of sickness but *four Sabbaths* in thirty six and a half years.

During this ministry the Unitarian society was formed in the spring of 1824; and the church in connection was form-

ed Dec. 27, 1825, consisting of 13 members; of whom seven had been members of other churches. The Rev. T. R. Sullivan, Rev. A. A. Livermore, and Rev. W. O. White, have been its successive pastors.

Our Methodist brethren organized their church November 1835, consisting of 30 members.

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## MARLBOROUGH.

Rev. GILES LYMAN.

The town was first called Monadnock, No. 5; afterwards New Marlborough from Marlborough, Ms., the original home of many of the first settlers; and when it received a town charter, in 1776, the qualifying word "New" was dropped, leaving the name which it now bears. A grant of this township was made in 1751 or '52, with conditions requiring that the settlement be commenced immediately. On account of the Indian and French war, the conditions of the grant were not complied with. The town was surveyed 1762; and re-chartered in 1764. The grant specifies that "a convenient Meeting-house" shall be built within 10 years from its date. The first meeting of the proprietors in the town, of which there is any record, was in 1776; at which the question of building a Meeting-house was acted on; but the vote to build was not passed till four years after. The building was soon carried so far that the house was used for worship, but many years passed before it was completed. Money to hire preaching was first raised by the town in 1771, and a committee to hire a minister on probation was first appointed in 1774. The church was organized Nov. 11, 1778, consisting of eight members; and Mr. Joseph Cummings, from Topsfield, Ms., was ordained pastor at the same time. Ten were received to the church the first year of his ministry.—Twenty six children had been baptized at the close of his pastorate, but most of these baptisms belong to the period which preceded his settlement, and the organization of the church. Mr. Cummings was dismissed Dec. 26, 1780, on the ground of "unfaithfulness," of "being unexemplary in walk, imprudent in conversation, unchristian in comparing, rash in judging, and slandering," and of "profanity."

"The difficulties which subsisted between this church and people did not end at his dismissal, but remained a long time after." The church was without a pastor nearly thirteen years, during which period there was preaching only a



part of the time, several different persons being employed as candidates for settlement, or without any view to this. Ten were at different times admitted to the church, and a few were dismissed to other churches. There were 64 baptisms, the number being swelled by the adoption of the half way covenant, in 1783.

In 1791 the church "set apart a day for solemn humiliation, fasting and prayer, unitedly to seek direction and a blessing on their endeavors for a re-settlement of the gospel and its ordinances in this place." And Sept. 25, 1793, Mr. Halloway Fish was ordained pastor with a salary of £70 yearly, and £170 settlement. Mr. Fish was from Upton, Ms., and a graduate of Harvard college. He was serious and devout in his spirit, exemplary in his life, thoroughly orthodox in his opinions, and faithful as a minister of Christ. He was a man of sound judgment, but not distinguished for popular pulpit talents. "The half way covenant" was set aside very soon after his settlement. There were during his ministry two revivals of religion. The first was in the years 1813 and '14, being a gradual work. As the fruits, nearly thirty were added to the church—Rev. Cyrus Stone for many years a missionary in India, now one of the editors of the *Mother's Assistant*, published at Boston, and Miss Cynthia Farrar who is still connected as teacher with the Ahmednuggur station, being of the number. The other revival was in 1822. This was more rapid in its progress, and connected with an addition of 38 to the church. Among those uniting at this time was Rev. Luther Wiswall, for many years settled in the ministry in Brocks, Me., now the worthy pastor of the church in Windham in that State.—Mr. Fish died Sept. 1, 1824, having been pastor almost thirty one years. There were received to the church during this period 174 persons—130 by profession, and 44 by letter. Three hundred and three children were baptized.

Rev. Salmon Bennett was installed pastor here Sept. 27, 1825, with a salary of \$300. Mr. Bennett had been before settled in the ministry in Winchester. Eighteen united with the church by profession and seven by letter—in all 25—during his pastorate. Nine united at one time in 1828, in connection with a season of special interest. There were 40 baptisms of children. Mr. Bennett was dismissed April 5, 1831, having been connected with the church as pastor five and a half years,—alleged ground of dismissal, the inability of the church and society "to make up his salary for a whole year." During one year of the time intervening before the settlement of another pastor, Rev. Erastus Curtis

labored as a supply, and seven were received to the church—five by profession, and two by letter.

Rev. Moses G. Grosvenor was installed pastor May 20, 1835, with a salary of \$400. Mr. Grosvenor is a graduate of Dartmouth college, and of Andover theological seminary. He had before labored as settled pastor in Acworth, N. H., and Barre, Ms. The society, having been denied by the town the use of the Meeting-house a part of the time, had, the year previous to Mr. Grosvenor's settlement, built a house at the village, which was dedicated Oct. 29, 1834, about the time when Mr. Grosvenor commenced his labors with them. There was a season of special interest in 1837, —12 uniting with the church in connection with it. Among these was Rev. Wm. C. Whitcomb, who has for some years been the very acceptable pastor of the church in Stoneham, Ms. Thirty two united with the church during Mr. Grosvenor's ministry—24 by profession, and eight by letter.—There were 21 baptisms. Difficulties, growing out of a case of discipline which came before the church the year following his installation, led to his dismissal, Dec. 2, 1840.

Rev. Giles Lyman commenced his labors with this church in Dec. 1840. He was from Shelburne, Ms., is a graduate of Amherst college, and of Andover theological seminary, and had before been settled in the ministry in Jaffrey. He has not been installed—impaired health and the state of the society have rendered this inexpedient. At the commencement of his labors, the congregation was small, and the church divided and discouraged. A revival of religion, in which the Methodist and Baptist societies participated in common with the Congregational, occurred in 1842, the effects of which were very happy in restoring union, and inspiring confidence in the church. In connection with this revival, 27, mostly youth, and these with few exceptions children of the church, united with the church. A season of special interest was enjoyed in 1852, 12 uniting with the church in connection with it. A gradual increase of the congregation seemed to render expedient an enlargement of the Meeting-house; which was carried into effect in 1850.—Seventy two have been added to the church in the fifteen years of Mr. Lyman's connection with it—49 by profession, and 22 by letter. Seventeen children have been baptized. The present number of the church, reckoning absentees, of whom there is a considerable number, is 97. There is a Methodist society, formed about the year 1800, made up partly from this town, and partly from Dublin, Nelson and Roxbury, their house of worship being near the Dublin line.

The number of members in full communion is 75. There is also a Baptist society, which was organized in 1837. Present number in the church, 30.

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### MARLOW\*

Was chartered, Oct. 7, 1761, to William Noyes and sixty nine others who resided principally in Lyme, Conn. The first town meeting was in march 1766. The people were generally Baptists. But after a series of years a Meeting-house for Congregationalists was built, and occasional preaching was enjoyed, and a church of nine members was formed in 1823. But, after a time, this feeble church became extinct, by the members uniting with the church in New Alstead. Other churches have since been formed in South Marlow.

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### NELSON.

Rev. W. P. GALE.

This place was settled in 1767. Packersfield was its former name, from Thomas Packer, who owned about half of it. Its present name was given in June 1819. Population in 1810 was 1076; in 1850, 781.

The Congregational church was formed Jan. 31, 1781, at which time Rev. Jacob Foster, a member of the church, was installed pastor. He was a graduate of Harvard in 1754, and had been before settled in the ministry. He was dismissed Nov. 23, 1791. He is said to have been in sentiment a moderate Calvinist, and a man of good natural and acquired abilities, and to have sustained honorably his ministerial office. During his ministry twenty seven were added to the church. After a few years absence he returned, and died here Dec. 3, 1798, aged 66.

Mr. Foster was succeeded in his labors early in the spring of 1793 by Rev. Gad Newell. Mr. Newell was born in Southington, Ct., Sept. 10, 1763. He graduated at New Haven in 1786, and studied theology in Berlin, Ct., with John Smalley, D.D. He was ordained as pastor of this church June 11, 1794, and was dismissed Sept. 3, 1841.

During his active ministry, comprising a period of 42

\*Sketch by Z. S. Barstow, D.D.

years, there were added to the church two hundred and ninety four—fifty by letter, two hundred and thirty five by profession. There were one hundred and thirty eight baptisms, fifty adults and eighty eight infants. He also joined three hundred couple in marriage, and attended most of the funerals that occurred in town, there being five hundred and twenty two deaths during this period.

Mr. Newell has ever been esteemed by his ministerial brethren and the church as orthodox in sentiment, full of faith and good works. He still lives, and exerts an influence for good among this people. The wife of Mr. Newell died Sept. 12, 1840. His only daughter is the wife of Rev. John Emerson, missionary at the Sandwich Islands. His only surviving son is one of the deacons of this church, and is the joy and solace of his father in his declining days.

Rev. Josiah Ballard was installed as colleague with Mr. Newell, July 12, 1836, and was dismissed by a council convened May 5, 1840. During his ministry there were added to the church 60—42 by profession, 18 by letter.

Mr. Daniel French was installed Nov. 3, 1841, and was dismissed Sept. 3, 1851. During his ministry 88 were added to the church—69 by profession, 19 by letter. There were 35 baptisms—14 adults, 21 children. Since the dismissal of Mr. French the church in Nelson has been without a settled minister, but have had a stated supply most of the time. Seven have been added to the church during this time, one by profession, six by letter. There have been five infant baptisms. In all there have been connected with the church four hundred and ninety four members. It has sent out two colonies; one to constitute a church in Roxbury, and another in Harrisville. The present number of the church is ninety four. They have a new and commodious house of worship, erected in 1841. The average number of the congregation on the Sabbath is 150. Rev. W. P. Gale now preaches here.

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### RICHMOND.\*

This town was settled by people from Massachusetts and Rhode Island. It was first granted Feb. 28, 1752, to Joseph Blanchard and others. *It has never had a Congregational church.* There have been two Baptist churches, and a Society of Friends, which in 1820 was large.

\* Sketch by Z. S. Barstow, D.D.

## RINDGE.

Rev. A. W. BURNHAM.

The first settlement was made in this town in 1752; and as early as 1760, as appears from the records, measures were taken to secure preaching. The church was organized, it is believed, near the time of the ordination of the first pastor, Nov. 1765. The original confession of faith, or covenant, has not been found, but the church was evangelical in its profession, though its practice in regard to household baptism, during the ministry of the first pastor, was on the plan of "the half way covenant," a period of fifteen years. Soon after the settlement of the second pastor this practice was abolished, and in process of time new articles of faith and form of covenant were adopted, and are still retained by the church, unaltered. This form of creed and covenant, it is understood, was proposed by a committee of the Monadnock Association, of which Rev. Dr. Payson was the chairman, and was at the time adopted, and probably is still used, by nearly all the churches in the Association. This church is thoroughly Calvinistic, receiving, as substantially according to the Bible, the doctrines maintained by Edwards, Dwight, Griffin, Woods, and other lights of the New England churches. This church has remained steadfast, asking, not for some new scheme of doctrine or practice, but, for the "old paths"—marked out by the word of God and trod by the Pilgrim Fathers—"has walked therein and found rest." Amidst all the changes and revolutions that have occurred in the ministry and churches of New England, and which have divided and laid waste so many portions of our Zion, this church has been preserved in peace. It has never been occupied in obtaining and dismissing pastors, calling councils, altering creeds and forms, and seeking and adopting novelties in doctrine or practice. From the disastrous effects of such a course, this church has been mercifully exempted. No schism has ever occurred. Only four times during the eighty nine years of its existence has an ecclesiastical council been called by this church, and in these instances, for the purpose of settling three pastors, and dismissing one of the three. And whenever the demand for ministerial labor has been beyond the pastor's ability to meet, the ministers of churches in the immediate vicinity, in whose experience and discretion confidence could be placed, have at the request of the pastor himself, kindly "come over and helped."

Under the ministry of the first and second pastors it is

not known that any *general* revival of religion was enjoyed; though, during the long and faithful ministry of Rev. Dr. Payson, the church was greatly built up, enlightened, established in sound doctrine and good practices, and many, as will be seen in the sequel, were added, and nourished up for the kingdom of heaven. Since the settlement of the present pastor, ten seasons of special attention to spiritual things have been enjoyed; the two most remarkable were in 1822 and '42, those most limited in extent and fruits were in 1847, '48, '50 and '52.

From the votes on record it is rendered very probable that preaching was enjoyed, occasionally, at least, previous to the ordination of a pastor. In 1763 the town "unanimously voted to give Mr. Timothy Walker, jr., a call to settle with them in the gospel ministry amongst them in said township, if he seeth fit." There is no record of his reply, but the fact is, he did not "see fit" to accept the invitation. Mr. Walker is believed to be the gentleman afterwards known as the Hon. Timothy Walker of Concord, a son of the first minister of that town, and for many years a judge of the Court, and a leading man in civil affairs.

In Nov. 6, 1765, Rev. Seth Dean from Killingly, Conn., was ordained the first pastor, and was dismissed in Sept. 1780, at his own request; but why he made this request is not now known. So far as can be ascertained, Mr. Dean was sound in the faith, but facetious, and somewhat eccentric.

Rev. Seth Payson, D.D., became pastor of this church by ordination, Dec. 4, 1782. He was a native of Walpole, Ms., a son of the minister of that place, having two brothers, and in process of time, two sons, who were ministers. He was graduated at Harvard university; entered the ministry at an earlier age than was common at that time; possessed a clear, discriminating mind; had deep experience in spiritual things, and, while he prosecuted the work of the ministry with great ability and faithfulness, and secured in a degree, unusual, even at that day, the confidence and veneration of the "flock over which the Holy Ghost had made him overseer," he became one of the leading ministers of his denomination in the State, in all ecclesiastical and benevolent concerns. After a life of great usefulness, he died Feb. 26, 1820, aged 62, having just entered the thirty eighth year of his ministry.

The present pastor, a native of Dunbarton, son of Dea. Samuel Burnham of that place, and brother of the late Rev. Dr. Burnham of Pembroke, graduated at Dartmouth college

1815, pursued the prescribed course of study in the theological seminary, Andover, Ms., left that institution in the class of 1818, and after being employed in the Home Missionary service, and first Principal of Pembroke Academy, was ordained the immediate successor of Rev. Dr. Payson, pastor of this church Nov. 14, 1821,—and “having obtained help of God, continues to this day.”

In reviewing the facts above stated it will be seen that the church has been in existence eighty nine years, has had only three pastors; the ministry of the first was closed at the end of fifteen years, by dismissal at his own request; that of the second, of thirty seven years continuance, ceased at the death of the pastor; while the third, at the end of thirty three years, is still living and able to perform the duties of the pastoral office. Thus, in eighty nine years this church has enjoyed eighty five and a half years pastoral labor—seventy of them by two ministers—and has been destitute of a pastor only three and a half years; and it may be added, has for the last twenty five years been destitute of preaching not more, probably, than six Sabbaths.

The first and second pastors were settled and supported by the town. The salary of Rev. Mr. Dean, the first pastor, is not ascertained with accuracy. Dr. Payson received two hundred pounds settlement, as it was called, and eighty pounds salary. This was at length increased, till near the close it was five hundred dollars. About the close of Dr. Payson's ministry a society was formed for the support of the public worship of God,—the first, so far as is known, which was organized in the State, under what was called the “Toleration Act” of the New Hampshire Legislature in 1819. By this society, known by the title of “The First Congregational Church and Society in Rindge,” the present pastor was settled, and is supported. His salary was at the first, and so remains unaltered, \$400, with the use of the parsonage house and land, valued probably at the time of his ordination at \$100 per annum. It is doubtless the intention of the society that the pastor shall receive \$500 a year. A fact should here be recorded to the praise of this society, and for an example to others: The salary, which is raised by a tax on the members, just as the tax in the town is assessed, has been paid to the pastor in *one sum* on the *very day* specified in the contract, for thirty two years, with the exception of the years when the day of payment fell on the Sabbath; then, the money has been paid on the *preceding day*. The pastor has had nothing to do in the matter but to receive the amount at the hand of the treasurer and

sign a receipt already prepared ; and this habit of the people has produced such confidence that the pastor has felt for these thirty years about as sure his salary would come in on the appointed day, as that the sun would rise on that day. Can another instance of this kind be found in the parishes of New England ?

From an examination made several years since, the opinion is entertained by the present pastor, that a larger proportion of this people is to be reckoned attendants on public worship, than in most of the towns of the State. The whole population is from 1200 to 1300. There is a Methodist Episcopal society in the place. In the Congregational church, the attendance ranges from 150 to 400—average, 275—according to the weather and traveling. At the Methodist chapel the attendance is from 50 to 150,—average, 90. It is believed that two-thirds, if not three-fourths, of those in a condition to attend, are justly to be regarded as church going persons. In estimating the number, or proportion, who attend public worship, it is believed to be as correct a method as any that has been adopted, to include all the *families* whose *habit* is to attend, and then the *number* of *individuals* in those families, who *generally* are present at worship. In this way the *proportion* of the whole population, and the average attendance, can be very nearly ascertained. Or, deduct from the population those families, whose *habit* is to *neglect* public worship. This is believed to be a more correct and equitable mode than counting the congregation on particular Sabbaths. The prevailing sentiment and practice among this people is in favor of “keeping the Sabbath, reverencing the sanctuary,” rendering due respect to the ministry, and sustaining and attending the public worship of God. The tendencies and habits of this people are decidedly conservative, but they are as ready to embark, and, according to their ability are as liberal, in every department of Christian benevolence, as any other congregation in the State. The average yearly amount of monies contributed in the First Congregational Church and Society cannot well be ascertained,—probably, not far from \$400. The following statements will show the additions to the church, baptisms, &c.: During the ministry of Mr. Dean from 1765 to 1780 were added chiefly, it is supposed, by letter, 85. In the interval between his dismissal and the ordination of his successor, 2. In Dr. Payson’s ministry from 1782 to 1820, 229—making the whole number added in the ministry of both, 316. During the present ministry from 1821 to 1854, have been added by profession, 446 ; by



letter, 83 ; total, 529. Whole number from the beginning, 845. Present number, 255. Whole number of baptisms, 1327. Deaths in the town since the present ministry commenced, 675—of church members, 140. The present pastor has probably attended in the town 600 funerals, and solemnized 241 marriages. Eight men have entered the Congregational ministry, and three the Baptist ministry, from this town.

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### ROXBURY.\*

This town was originally part of Nelson, Marlborough, and Keene. It was incorporated in 1812 by the Legislature. The Congregational church was formed Aug. 15, 1816. And the Rev. Christopher Paige, a graduate of Dartmouth in 1784, and who had been before settled, was installed pastor Nov. 21, 1816. But, as difficulties arose, he was dismissed March 2, 1819. From that time to 1837 the church was without a pastor ; but for the most part it had the means of grace. The Rev. Alanson Rawson, who had first labored there as an evangelist, was installed pastor in May 1837. As his family was increasing and he could not live on his salary, he took a dismission May 3, 1842. He afterwards labored successfully in Southborough, Ms., and in New Boston, N. H., but is now disabled.

Jan. 1, 1843, the Rev. Ezra Adams commenced his labors among them, and continued about six years, till he had a call to settle as pastor of the church in Gilsum. The Rev. Beza-leel Smith, a graduate of Dartmouth in 1825, and who had been settled in Mont Vernon, commenced his labors at Roxbury when Mr. Adams left. He continued till he was invited to settle at New Alstead in 1852. Since that time the Rev. S. H. Tolman, a graduate of Brown university in 1811, and who has been settled in various places, labored with them a year. More recently they have had little preaching. The whole number that ever belonged to that church is 107. The present number is but 40. Population in 1820, 366 ; in 1850, 260.

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### STODDARD.\*

Rev. J. S. GAY.

This town was formerly called "Limerick." But at its incorporation Nov. 4, 1774, it was named from Col. Samson

\* Sketch by Z. S. Barstow, D.D.

Stoddard, of Chesterfield, to whom with others it had been granted. It began to be settled in 1769. The Congregational church was formed by a council composed of delegates from Keene, Dublin, and Jaffrey, Sept. 4, 1787, consisting of seven members. In September 1791 this church gave Mr. Solomon Adams a call to settle as pastor, but he was not settled. Oct. 15, 1793, the Rev. Abishai Colton, a graduate of Yale in 1783, was ordained pastor. But he was dismissed October 1795. He died in Vermont, Jan. 12, 1823.

The Rev. Isaac Robinson, D.D., was their next pastor, who was ordained Jan. 5, 1803. He had not the privilege of a collegiate education. But he received an honorary Master's degree from Dartmouth in 1838, and that of Doctor of Divinity in 1847. He was very able, learned, and faithful. He had few superior to him in the Hebrew and Greek of the Scriptures. He died in July 1854, in the fifty second year of his ministry, the very next Sabbath after he had preached a farewell sermon to his church and people and administered the communion. Rev. Joshua S. Gay now labors here. The church is 45 in number. Population in 1820, 1203; in 1850, 1105.

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## SULLIVAN.

Rev. T. S. NORTON.

The town of Sullivan was formed from the towns of Nelson, (formerly Packersfield,) Stoddard, Gilsum and Keene. It was incorporated Sept. 27th, 1787. It took its name from Gov. John Sullivan who presented the town a book in which to keep the records. The early settlers were enterprising, moral, and some of them Christian people; but, being few and feeble, little was done for the first few years to establish the gospel. In 1790 the town voted to raise £ 5, for preaching. Their acts of holy worship were performed in a barn until 1791, when a small house was erected upon a hill and "the people went up to worship" there. This year £ 6, and the next £ 15 were raised for preaching. The church was also organized this year on the 17th of October, consisting of 22 members. The last of these members died the past year. In 1795 the town took measures in regard to the settlement of a minister; but at another meeting the same year the subject was postponed. They increased the sum raised for preaching from year to year. In 1797 £ 40 were voted, and Rev. William Muzzy was hired for six Sabbaths on probation. The town gave him a call to settle,

which was accepted. The town promised Mr. Muzzy \$500 as a *settlement* to be laid out in building a house for him ; also, "to give him for his *annual* salary £ 65, and to add 40 shillings per year until it amounts to £ 75, and thirty five cords of wood." He was to have three Sabbaths in a year to visit his friends. They appropriated \$40 to defray the charges of the ordaining council. He was ordained Feb. 6, 1798. He was a graduate of Hanover in 1793. He was pastor of the church about twenty nine years. Was dismissed May 22d, 1827. He removed to Lexington, Ms, where he remained till he died.

In 1801 the town took up the subject of building a new Meeting-house. The old one was so small that many were obliged to be *outside* hearers, and sat upon the grass under the open windows during the exercises ; for the first few years after the town was incorporated, they had preaching only in the summer season. The town found much difficulty in *locating* the new house ; meeting after meeting was held ; votes were passed and re-considered eight different times, before a spot was finally fixed upon. Two committees from out of town were called in. Finally the town voted that the decision of the second committee should be binding and *end the dispute* in regard to the spot. A committee was appointed to set up the frame, and to provide as many dinners as the master workman thought it necessary to have men to raise the house, and liquor sufficient for raising, which is said to have been a barrel. Voted, that Mr. Muzzy offer prayer at the frame before the house was raised. *Prayers and Liquor!* In this day we dispense with the liquor, and do we not, in too many instances, leave out the prayer where they would have offered it ? The house was dedicated Dec. 29, 1808, and stood about forty years, when the First Congregational *Society* (formed June 6th, 1827,) erected the present house which was dedicated Dec. 7, 1848. The old house is now a neat and commodious town house.

The next pastor was Rev. Josiah Peabody, a graduate of Dartmouth in 1825. He was settled Nov. 5th, 1828, remained pastor a little less than one year, was dismissed Oct. 21st, 1829, has since preached in various places, and now resides in this town. The next pastor, Rev. Josiah Wright, a graduate of Dartmouth in 1809, was settled here May 22d, 1834—dismissed April 28, 1840. The next pastor, Rev. Alanson Alvord, was settled Feb. 24, 1842—dismissed May 18, 1844.

The present pastor, Rev. Thomas S. Norton, a graduate of Amherst in 1840, was settled Feb. 4, 1846, and preached

17 months previous to settlement. Thus, this church has had five pastors ; four of them are still living. The church and society, from all that we can learn, have not dismissed their ministers without good and sufficient reasons on their part. Before the settlement of the first pastor, various individuals supplied the pulpit. The names we have heard mentioned, are Lawrence, Brown, Woolly, Cotton, Randall, Kendall and Stone. Of those who supplied during the intervals between the settlement of pastors, we mention Clapp, Eaton, Whitney, Bradford, Job Cushman and Spencer S. Clark. The latter was a candidate for settlement in 1844, but died of quick consumption the same year. The society have no parsonage. A place, however, is owned by two members of the church and reserved for their minister. The amount annually given for benevolent purposes abroad is about one hundred dollars. A Baptist society was formed in 1808. The church now numbers 54 members. For several years the society worshiped in town, but now meet in Gilsum. There is now but one public meeting maintained in town on the Sabbath. The average attendance on public worship is about 130. The whole number of church members from the beginning, as near as can be ascertained, is 275—the present number is 110. The whole number of baptisms from the beginning is 440,—infant baptisms 406. Five men have been furnished for the ministry from this town. The first season of *special* religious interest in town was in 1831, when several were hopefully converted and added to the church. There was a general interest throughout the town. Rev. Job Cushman was then here. In 1838, the church was again revived, and some were converted. In 1848, there was quite an interest for a time. A few expressed hope and were added to the church. In 1853, the church were again refreshed by the outpouring of God's Spirit.—This last revival was perhaps as *fruitful* as any that has been enjoyed. The work was quite general through the town. The converts were mostly young people, with a few middle aged and heads of families. About 30 were added to the church as the fruits of the revival, which was characterized by great *stillness*. It was emphatically the "*still small voice*." The work was very gradual and continued for several months. A number of active and promising young men were brought into the church—some of whom, it is hoped, will prepare for the ministry. This town is distinguished for the stability, enterprise and morality of its inhabitants. This may be attributed perhaps chiefly to three causes : 1st, to its being a farming population : 2d, to its

not being cursed with *rum* shops, and having no public house or place of resort for young or old men to congregate and corrupt each other : and thirdly, the inhabitants have not been disturbed by the various *isms* of the day, so that order and quietness prevail. The church members are far more active, and the morals of the people much better now, than they were forty years ago.

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### SURRY.\*

This town was taken off from Gilsum and Westmoreland. It was settled by Peter Hayward and others in 1764. It was incorporated March 9, 1769 ; deriving its name from Surry in England. The Congregational church was formed June 12, 1769, consisting of fifteen members. The Rev. David Darling, a graduate of Yale in 1779, was ordained Jan. 18, 1781 as its first minister. He was dismissed Dec. 30, 1783 ; "*difficulties having arisen on account of a marriage.*" Mr. Darling afterward lived in Keene, and died respected in 1835, aged 82 years. Rev. Perley Howe, a graduate of Dartmouth in 1790, was ordained Sept. 16, 1795, and continued pastor till 1837, when the church was re-organized on the original platform, *Mr. Howe having departed from it.* The Rev. Gardner S. Brown (vide Hinsdale) labored for a while with this church after its organization. After him the Rev. Ezra Adams, a graduate of Amherst in 1835, was ordained pastor in May 1840. He was dismissed in November 1841. (vide notes on Gilsum.) Various others have been employed from time to time ; but they are supplied by the Methodists in part. The church numbers fourteen members. Population in 1820, 570 ; in 1850, 556.

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### SWANZEY.

Rev. ELISHA ROCKWOOD.

It appears by authentic records, that this town was first granted by Massachusetts to 64 proprietors in 1733, whose first meeting was in Concord, Ms., June 27, 1734, and the town was styled *Lower Ashuelot*. After the divisional line was run it was granted by New Hampshire, July 2, 1753, to 62 proprietors. It then received its present name. As to

\* Sketch by Z. S. Barstow, D.D.

the character of the first settlers little is known, except that, in the formation of the church and soon after, members are recorded as coming from several of the best towns in Massachusetts. The Congregational church was organized Nov. 4, 1741. The church covenant was then signed by the pastor and 12 other men, in accordance with Cambridge platform, and the Rev. Timothy Harrington was ordained. March 26, 1745, the pastor's house was burnt by the Indians, and with it the church records. But such things and votes as were distinctly recollected and considered important to be preserved, were afterwards recorded, and confirmed by vote of the church. The inhabitants suffered much from the hostility of the Indians, and in 1747 they abandoned the town, burying in the ground many heavy articles of furniture.—The writer has seen a Bible in the hands of Elijah Belding, Esq. which is said to have been buried under a brass kettle. During their absence all the buildings in the place, save one, were burned. The church, however, was not disbanded; for it appears on record, that they met in Brookfield, Ms., Sept. 14, 1748, and again by adjournment in Rutland, Oct. 11, 1748, to consider and act upon the request of their pastor, Rev. Timothy Harrington, to give him a dismissal and testimonials, recommending him to the church in Lancaster, where he was afterwards settled. His request was granted on his relinquishing all claim to any arrearages of salary, and forever after, also, his claim to the first minister's right of land in Lower Ashuelot. Rev. T. Harrington, by his will, gave to this church money for the purchase of a silver cup as a token of affectionate remembrance. Said cup cost \$15.35. During his ministry in this town, including the original members, 45 were admitted to full communion, 19 *de novo*, and 26 from 15 other churches. Baptisms 20. At a church meeting held for the purpose Jan. 5, 1745, Timothy Brown and Jonathan Hammond were chosen deacons, and Oct. 2, 1845, they accepted and were constituted such. At this time also a vote passed, requiring members of other churches residing among them to bring letters of dismissal and recommendation within one year, for failure of which, without an accepted reason, they should be debarred from communion.

Oct. 4, 1753, the towns of Keene and Swanzey, (formerly Upper and Lower Ashuelot,) united in the support of gospel ordinances, and unanimously agreed to be one religious society, bearing the expenses equally, for three years. The churches of these two towns met at the school house in Swanzey, April 21, 1753, and subscribed to the church covenant, thus forming one church; 21 male members thus

giving their signatures, and the pastoral care of them was by ecclesiastical council committed to Rev. Ezra Carpenter. Nine churches were represented in council at this installation. The union of these two churches continued about seven years. When they separated the Rev. pastor had his choice with which to remain, and he preferred Swanzey. Records do not show when he was dismissed; but tradition says that it was "about the year 1764, and by his own request and the concurrence of an ecclesiastical council, and that the council had but just left the Meeting-house, which stood on the hill back of Esq. Elijah Carpenter's house, when a tornado passed and turned the Meeting-house one quarter round, so that it was made to face the east instead of the south. Several buildings were also unroofed or blown down, and one of the council had a horse killed at the time." Perhaps the consternation was so great, that a record of the dismissal was forgotten. Moreover, the records now extant made prior to that time are stated to have been copied from the *old book*, and attested to as a true copy by Rev. E. Goddard, Mr. Carpenter's successor in office, and the record of dismissal might have been overlooked and the old book destroyed. During Rev. Mr. Carpenter's ministry 35 were admitted to full communion, and 126 were baptized. Salary £100. Before the next ordination 57 baptisms were administered by other hands.

The Rev. Edward Goddard, from Shrewsbury, Ms., was ordained in Swanzey, Sept. 27, 1769. Six churches by their pastors and delegates were represented in council, but no mention is made of the individuals who took part in the exercises. But the pastor states, by "N. B., that the settlement was founded upon the Cambridge platform, as it is generally received and practiced upon by New England churches." During the Rev. E. Goddard's ministry the Revolutionary war occurred, and he, like many others, had some difficulty in obtaining his salary, which was stipulated at £100 and some land. There were also several cases of discipline, and his situation became so embarrassing that he asked for a council and dismissal, if deemed advisable, which was concurred in, and his dismissal took place July 5, 1798. During his ministry of nearly 29 years, 100 members were admitted to full communion *de novo*, and 56 from other churches, and 405 baptisms were administered. The baptismal or half way covenant, as it is called, was then in practice. In their subsequent destitution of a settled pastor 12 were admitted to the church, and 24 baptized.

The Rev. Clark Brown, a graduate of Harvard 1797, and

who had been dismissed from Brimfield, Ms., began to supply the pulpit in Swanzey, Aug. 21, 1808, and was installed Sept. 5, 1810. He professedly became an Episcopalian, and attempted to render the church such, but failing in this attempt, his connection was dissolved by mutual council, Oct. 1, 1815. During his ministry 49 were admitted to full communion, and 82 were baptized. Salary \$400. He was a man of popular talent, but unstable. In the interim between his dismissal and the next ordination seven were admitted, and 10 baptized. The Rev. Joshua Chandler, a graduate of Harvard 1804, was ordained Jan. 20, 1819, and dismissed by council at his own request, Nov. 26, 1822. During his ministry nine were admitted to communion, and 23 baptized. His salary was \$400. In the interim between his dismissal and the next installation two were admitted to church fellowship. The number of the church from the first is 417, and the baptisms 707.

The Rev. Ebenezer Colman, a graduate of Brown in 1815, was installed pastor of this church May 23, 1827. During his ministry 26 were admitted to the church, and 22 were baptized. As the Universalists claimed the Meeting-house a portion of the time, the church, pastor, and those who worshiped with them, had frequently to resort to a school house or private hall for worship, which was so annoying to the Rev. Mr. Colman, and the society not feeling able or ready to build a new house according to his request, he asked, and by council obtained a dismissal, July 1, 1834. He was a man of evangelical sentiments, and a good pastor. Salary \$300, and 30 cords of wood. After his dismissal, and before the present pastor was installed, 22 were admitted to the church, and 16 were baptized. All the pastors above mentioned were dismissed, and recommended as in good standing in the ministry.

The Rev. Elisha Rockwood, a graduate of Dartmouth 1802, and pastor of the orthodox church in Westborough, Ms., for twenty six and one third years, was installed in Swanzey Nov. 16, 1836, soon after the brick Meeting-house was built. Since his settlement to the present period, (November, 1854,) 54 have been received to the church, and 62 baptized—18 adults and 44 infants. Salary \$400: he has annually relinquished \$75 since 1845. It does not appear that there has ever been any very general revival of religion in the town, though there have been many seasons of more than ordinary attention to the subject, and in different sections of the town something like revivals have been experienced among both the Congregationalists and the Baptists.



But both these societies put together, at the present time, would not make a majority of the inhabitants. The average attendance on public worship in both these churches, which are nearly equal in numbers, cannot be more than 250. Not more than one sixth part of the inhabitants of the town can be considered as belonging to this parish. Compared with 40 years ago, aged people say there is great improvement in the general aspect of society, much less open wickedness and profanity. The Temperance reform has doubtless had great influence in correcting many evils, but much more needs to be done. Contributions to benevolent societies in this parish annually average about \$100.

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## TROY.

Rev. LUTHER TOWNSEND.

The town of Troy was incorporated in the year 1815, made up of portions of the towns of Marlborough, Swanzey, Richmond and Fitzwilliam. The inhabitants, living in their respective towns at a distance from a house of worship, were, a portion of them, not church going, and there was much intemperance and immorality in other respects. The Sabbath was a day for pleasure or labor, and the present generation is suffering on this account. A house of worship was erected the year previous to the incorporation of the town, and became subject to its control. Sept. 14, 1815, a Congregational church was organized by a council consisting of Rev. H. Fish of Marlborough, Rev. John Sabin of Fitzwilliam, and Rev. E. Rich, an evangelist. Ten men and their wives, in the presence of this council, subscribed to an agreement of fellowship, and having adopted articles of faith and a covenant, publicly assented to these before the council.

Rev. Ezekiel Rich, a graduate of Brown university 1808, was the first pastor of the church—installed Dec. 20, 1815. The town was a party in the contract with Mr. Rich. His pastoral relation was sustained till July 18, 1818. The residence of Mr. Rich was in Troy till 1845, and after his dismissal he supplied the pulpit for short periods for several years when no other minister was employed. He died of paralysis a short time since at Deep River, Conn. After 1819 the town raised nothing for preaching, and, for two or three years before, only the members of the Congregational society were taxed. After the removal of Mr. Rich, Rev. Seth E. Winslow was employed as a stated supply by the

church and society about three years from sometime in 1820—Rev. O. C. Whiton from Sept. 1824, to Dec. 1827. He was invited to become pastor, but declined. Rev. Messrs. Peabody, Pittman and Erwin, were employed for short periods.

June 14, 1829, Rev. Stephen Morse, a graduate of Dartmouth 1821, commenced preaching, and was installed as the second pastor of the church, Aug. 26, 1829. Rev. Z. S. Barstow, D.D. of Keene preached the sermon. Mr. Morse continued pastor till Jan. 31, 1833. Previous to Mr. Morse's ministry in Troy, there were some in the Congregational society who were desirous of preaching of a more liberal character and had decided to oppose the settlement of another orthodox minister; but the circumstances were such that none could very strenuously object to the installation of Mr. Morse. The element referred to above did not, however, sleep, and *this*, together with the action of Mr. Morse in favor of *Temperance*, which dissatisfied some, occasioned the withdrawal of quite a number from the society, and so diminished the amount of support, that the dissolution of the pastoral relation was the result. After this the desire for anti-orthodox preaching became stronger, and committees were secured who would provide such preaching. Rev. Mr. Sweet was employed in the spring of 1833, whom the church, after four Sabbaths, voted, *nem. con.*, not to concur with the society in employing; and about this time the church, separate from the society, negotiated for supplies.—Rev. L. Ainsworth, of Jaffrey, preached several Sabbaths in the summer of 1833, and Rev. J. D. Crosby, who was afterwards colleague pastor with Mr. Ainsworth in Jaffrey, preached eight Sabbaths in the autumn.

Dec. 16, 1833, a new society was organized by the name of the Trinitarian Congregational Society of Troy, composed mostly of members of the church; and in connection with this society the church has since acted in sustaining the institutions of the gospel. As the old society occasionally had preaching, and occupied the Meeting-house, the church and new society were obliged to worship in a private dwelling, or in the school house which was after a time furnished by the Center school district. In 1834-5 a new Meeting-house was built by the church and society. They had only occasional preaching till Sept. 1835. Rev. J. D. Farnsworth, who has recently deceased at Bridgewater, Ms., preached ten Sabbaths. Rev. A. Spaulding, now of Cornish, supplied eight Sabbaths. Rev. Mr. Holman preached six Sabbaths.

Rev. Jeremiah Pomeroy was installed the third pastor of

the church, Jan. 6, 1836. This relation continued till Feb. 27, 1844. Mr. Pomeroy afterwards went to Harrisville, where he remained some four years. He has been for several years in Massachusetts.

Early in March 1844, Mr. L. Townsend was employed to supply the pulpit seven Sabbaths. During the summer and autumn, Rev. S. S. Arnold, formerly of Alstead, partially supplied the pulpit. Dec. 1, 1844, Mr. Townsend resumed his labors, and March 5, 1845, was ordained to the work of the gospel ministry, and installed the fourth pastor of the church from its organization, and the second of the Trinitarian Congregational Society.

The method of raising money for the support of the gospel has been, uniformly, by subscription since the new society was organized. After the settlement of Mr. Morse in 1829, assistance was obtained from the New Hampshire Missionary Society, and continued through the ministry of Mr. Pomeroy. When Mr. Townsend was ordained, he consented to take up with \$50 less per annum as salary, and on these conditions the church and society decided to assume the payment of the whole. This church and congregation has, however, suffered within a few years, from death and emigration, so that it may very soon become again a missionary field. This is not yet a temperate people; though an evident improvement is visible compared with the period when the town was incorporated, still, the gospel has not made conquests here such as are seen in some places. About one-fourth of the population are represented in the orthodox congregation, which averages over 100 per Sabbath. The whole number of church members from the beginning is 168. The present number is 64. There have been 158 infant baptisms. Benevolent contributions from the church and congregation average \$100 per annum. There is a Calvinist Baptist church and society, which has a neat brick Meeting-house, and regular worship on the Sabbath. The proprietors of the first Meeting-house built in Troy have sold out their right to the town, and the house is now exclusively owned by the town and occupied only as a Town house.

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## WALPOLE.

Rev. J. M. Stow.

This was called "Great Fall" originally. The settlement began in 1749—granted to Col. Benjamin Bellows and sixty

one others, by the government of New Hampshire. Col. Bellows was often amidst dangers from the St. Francis tribe of Indians. On one occasion in his absence they took the Fort. On his return, he opposed fifty Indians with twenty men and recovered the Fort without losing a man. Rev. John Kilburn was minister in 1749. But little is known of him.

The Rev. Jonathan Leavitt, a graduate of Yale in 1758, was ordained over the Congregational church in 1761. He was dismissed in 1763, but for what reason is not known. Rev. Thomas Fessenden followed him. He was a graduate of Harvard in 1758, and was settled in January 1767. He died May 9th, 1813, aged 74. His sentiments if we may judge of them by his "Science and Sanctity" were far from being orthodox. The Rev. Pliny Dickinson, a graduate of Dartmouth in 1798, was ordained colleague with Mr. Fessenden March 6th, 1805. He was dismissed April 13, 1831, for reasons that do not appear in the records. He died not long after. At the time of his dismissal there was a division in the church. They no longer worshiped together as a town.

Mr. Edwin Jennison was the next minister. He was a native of this place—was a graduate of Andover theological seminary—was ordained Aug. 16, 1831—was dismissed March 18th, 1835, on account of ill health. At the time of his settlement the church was small and the society feeble. They had many and great obstacles to contend with. During his ministry there was a revival, and the church considerably increased in numbers. He was followed by Rev. B. B. Beckwith, late of Athol, Ms., who was installed by the same council that dismissed his predecessor. He only remained with the people about ten months—was dismissed Jan. 5, 1836. From this time to September 1837, Rev. S. S. Arnold preached as stated supply.

Rev. Abraham Jackson was installed Jan. 10th, 1838—was dismissed Jan. 6th, 1845, at his own request. He was followed by Rev. E. H. Barstow, who was ordained Aug. 6th, 1845—and dismissed Dec. 30th, 1851. The same day, Rev. A. Goldsmith was installed in his place. Mr. Goldsmith was dismissed March 7th, 1853. From this time to Jan. 31, 1855, the church was without any stated supply. On that day Rev. J. M. Stow—the present pastor—was ordained. The whole number of church members from the beginning, has been 685—the whole number of baptisms 1260. Three young men have prepared for the ministry. There have never been any extensive revivals in the church. At several

times there have been refreshings of the Holy Spirit. The number of church members now is less than at some former times. The church numbers from 90 to 100. Both church and society enjoy a good degree of prosperity. Congregation numbers from 200 to 250 in good weather. The society has a very good house of worship—no parsonage, but a house is being built by one of the members, to be reserved for this purpose.

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## WESTMORELAND.

REV. STEPHEN ROGERS.

This town, sometimes called Number 2, or Great Meadow, was first granted by Massachusetts. It was settled in 1741, by four families. The first settlers were very much annoyed by the Indians. The Congregational church was organized Nov. 7, 1764. The same day the Rev. William Goddard, a graduate of Harvard in 1761, was ordained its pastor—was dismissed at his own request Aug. 7, 1765. Rev. Messrs. Davis and Mills supplied the church two years each, and Rev. Mr. Farrington one year after the dismissal of Mr. Goddard.

The Rev. Allen Pratt, a graduate of Harvard in 1785, was settled by the town. The following is from the town book: "voted to give Mr. Allen Pratt a call to settle in this town, in the work of the gospel ministry. Voted to give Mr. Allen Pratt one hundred pounds salary, so long as he shall remain our minister. Voted that Mr. Pratt's salary shall be paid one fourth in cash. The other three fourths in grass fed beef at sixteen shillings and eight pence per cwt.; or grain, wheat at four shillings eight pence per bushel, rye at three shillings four pence, corn at two shillings and eight pence per bushel." Mr. Pratt was ordained pastor of this church Oct. 6, 1790.

Jan. 1, 1828, after the dedication of the new house of worship in the South village, a fraction more than a mile from this place, by request of some of the members of this church, Mr. Pratt invited three ministers then present, and such members of this church as wished for consultation, to repair to his house. Mr. Pratt had before stated his intention to preach in the new house, but the church had voted to remain in the old house in the village. The three ministers then present at the house of Mr. Pratt resolved themselves into a council, and advised Mr. Pratt to ask a dismissal, and at

this informal meeting of the church Mr. Pratt did ask, and the members present voted his dismissal, and the council declared the connection dissolved; eleven persons while members of this church, then present, under the advice of the council, resolved themselves into a new church, and the council declared them a church. They then gave Mr. Pratt a call and he accepted it, and was by the council declared its pastor. All this was done in one evening. Thirty six were soon added to this church by letter from the old church. Mr. Pratt died at Westmoreland, June 5, 1843.

The church records show that twenty two were added to this church in 1812. In the winter of 1821-2 there was the most important revival of religion ever enjoyed by this church. As the fruits of this work of grace eighty were received to this church in one year, and ninety four persons were baptized the same year; some of the fruits of this revival remain to this time; its influence was highly salutary upon this church and community.

Mr. Pratt was dismissed from the new church in 1827, and by the request of the members of the new church they returned and became members of the old church. During Mr. Pratt's ministry he received to the church 273 members, baptized 289 persons, married 419 couples, and during the same time 1043 died.

The Sabbath after Mr. Pratt was dismissed, the Rev. Otis C. Whiton, a graduate of Dartmouth in 1815, commenced his ministry in this place, and was installed pastor of the church May 21, 1828. During his ministry several were added to the church. His memory is blessed. At his own request, he was dismissed Jan. 1, 1833. He died at Harrisville, Oct. 17, 1845. The records of the church are lost from 1828 to 1841.

From 1833 the Rev. Ebenezer Chase supplied the pulpit for two or three years; his labors were much blessed, and of pleasant memory. Thirty six by profession were brought into the church in his brief time of labor. In 1835 Rev. Clark Perry is found laboring here, and seven persons entered the church.

The Rev. Thomas Riggs began to preach here in 1836, and was installed pastor of this church Dec. 30, 1838. At his own request he was dismissed June 1, 1839. The Rev. Alanson Alvord supplied the church in 1840.

The Rev. Robert W. Fuller was ordained pastor of this church June 16, 1841, and at his own request was dismissed Jan. 11, 1843. During his ministry in this place there was a revival of religion of considerable interest, and a valuable

accession was made to the church. Nearly fifty members were added to it as the fruits of the blessing of God upon his labors, and upon a protracted meeting. The Rev. George W. Ash was ordained Oct. 25, 1843, and at his own request was dismissed March 11, 1846. During his ministry two were received to the church, and five persons were baptized.

The present acting pastor, the Rev. Stephen Rogers, commenced his labors in this place Aug. 6, 1846. During his ministry 67 have been received to the church—81 have been baptized, and 243 have died. There was a revival of religion in 1850-1. It commenced in the church, and for months manifested itself in attendance upon prayer meetings and a general spirit of prayer. During this work of grace there was no preaching except upon the Sabbath, but hundreds attended the prayer meetings from week to week. The peculiar features of this work were, stillness and solemnity. The church as a body came up to the help of the Lord. After this refreshing season, the society remodeled their house of worship, and made it one of the most convenient and tasteful houses in the county; the slips are annually rented for the support of the gospel. They also purchased and paid for a parsonage; and for sometime there were few churches in this region that exerted a greater or better moral influence than this, and but few societies gave greater hope of permanency or usefulness. But days of trial were near. A few persons, believed to be unfriendly to this church, built a new house of worship in the South village, and on Nov. 22, 1852, a petition was presented, signed by nineteen members of this church, to which four or five other names were soon added, asking a dismissal and recommendation to be organized into another Congregational church in this town. The church having matters of difficulty with a part of them for breach of covenant obligations, and not wishing to take the responsibility of saying whether or not the interest of religion required another Congregational church in Westmoreland, proposed to refer the whole matter to a mutual council, to be chosen from Congregational churches in this county. To this the petitioners agreed, and each party chose a committee to carry out the arrangement. But the petitioners, instead of carrying out the plan in good faith, soon employed the Rev. Robert W. Fuller, and, without the advice of council, established separate worship from the church. Here is the commencement of the alleged schism. After the petitioners had held separate worship a short time, instead of carrying out their previous agreement, on Dec. 30, 1852 they presented a second petition on the same subject. The church again took

action on their request, and, still wishing advice on a matter of such grave importance, proposed to refer the whole subject to a mutual council, *provided no person should be on the council, that had pre-judged the case, given advice, or was connected or related to either party.* The petitioners declined this, and still continued separate worship. Under these circumstances, the church felt that something must be done. On Jan. 13, 1853, they commenced a course of discipline with the petitioners for schism, breach of covenant obligations, &c., and the petitioners having been notified of the time and place when their several cases would be called up for action, and they having failed to be present, the church suspended them from its fellowship. On Jan. 25, 1853, the petitioners assembled an *ex parte* council. The church was notified and present by committee, and objected to the jurisdiction of the council in the case. The parties were then heard. After which the council made no more claim to have control in the case. And proposed themselves to the parties as mediators, and recommended a mutual council, named the churches to be sent to, made out the letter missive, and adjourned *sine die*. It was then to be submitted to the church, and, if adopted by them, was to be binding on the parties. At a subsequent meeting of the church, the result and recommendation was adopted, *provided the result should be used for no purpose but to collect the council to determine the whole matter.* *This was rejected by the petitioners,* and on Feb. 9, 1853, they re-assembled a portion of the *ex parte* council, not sending to *all* the members, and inviting one man that was not a member of the *ex parte* council. This was done without notice to the churches, or to this church. *This so called, re-assembled council* organized the petitioners into a church while they were under a course of discipline, and without due notice to the church. Still, they were not fellowshiped by the churches. And on Dec. 13, 1853, the petitioners called a third *ex parte* council to examine the foundation of their so called church. The old church were notified and present by committee. This council required the petitioners to offer to the old church a mutual Reference, with power to nominate a mutual council, and say what should be submitted to them, and for this purpose they gave the petitioners a *prima facie* recognition. The Reference met on Jan. 21, 1854, named the mutual council, prepared the letter missive, and proposed for the consideration of the council: an alleged schism—discipline in the church—and the organization of the *new church, so called.* The mutual council met Feb. 21, 1854. *This venerable council* mistook



the *prima facie* recognition by the third *ex parte* council for a *bona fide* one, and thus failed to try and issue on the main things submitted, regarding themselves as bound by the recognition of the last mentioned council, whatever they might have thought of the expediency of another church in this place in the first instance—one of the most important things submitted. Of this the church complain, and do not feel themselves bound by their result. And if such decisions are sustained, as Congregational, they weaken confidence in the stability and soundness of our church polity, and involve the peace and safety of our churches.

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## WESTMORELAND SOUTH.

REV. R. W. FULLER.

The Evangelical Congregational church in Westmoreland was organized on the ninth day of February 1853, in accordance with the advice of an ecclesiastical council, composed of pastors and delegates from five of the neighboring churches, and convened by certain members of the United Congregational church in said town, after the said members, while in regular standing, had repeatedly solicited of said church letters of dismission, or a mutual council, and both had been denied them. The first church refusing to recognize this body as a church, and having represented to the conference of churches in the county that its organization was irregular and invalid, the Conference recommended to the two churches at variance, to unite in calling a mutual council, and submit to the same "all their difficulties," with a view to their settlement. Accordingly, a mutual council was, at length, agreed upon, and convened at the old Meeting-house, on the twenty first day of February, A. D. 1854, consisting of the following pastors with their delegates, viz: Rev. Samuel Osgood, D.D. of Springfield, Ms., Rev. Jonathan Clement, D.D. of Woodstock, Conn., Rev. Silas Aiken, D.D. of Rutland, Vt., Rev. Charles Walker, D.D. of Pittsford, Vt., Rev. John Richards, D.D. of Hanover. This council resulted in affirming the validity of the organization of this church, and declaring it "entitled to the confidence and fellowship of all Congregational churches." The old church, however, contrary to previous professions and pledges understood from its acting pastor and leading members, refused to acquiesce in this result. This church was, by a unanimous vote, received to the Conference of churches in

this county, at their meeting in June 1854, against the remonstrance of the old church, which, at the same time, withdrew from the Conference. Eighteen members united in its organization ; its present number is twenty six. In the spring preceding the organization of this church, a religious society was legally formed, to sustain Congregational preaching at the South (more properly *central*) village in the town, and proceeded to erect a neat and commodious house of worship, which, having been completed, and, by the ladies of the society, handsomely furnished, was dedicated to the worship of Almighty God, by neighboring Congregational ministers, Dec. 26, 1852. The causes alleged for the formation of this new society and church, were, the inconvenient and uncomfortable location of the Meeting-house of the old society, the want of a spirit of accommodation on their part in regard to the location of a new house of worship, and a conviction of the moral necessities of the town. Rev. R. W. Fuller commenced preaching to the new congregation on the Sabbath following the dedication of their house, and has continued his ministrations to them to the present time. In March 1853, Mr. Fuller received a unanimous invitation from this church and society to become their pastor, and gave an affirmative answer, but on account of ill health his installation has not taken place. The society have, thus far, exhibited a commendable degree of liberality and zeal, in sustaining the gospel, and great consideration and kindness towards their minister ; have experienced as much success in their new enterprise as could reasonably be expected, in a community which had been so long given up to the teachings of error, and they still feel encouraged to "go forward."

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## WINCHESTER.

Rev. J. P. HUMPHREY.

The town of Winchester, first called Arlington, was settled as early as 1733, by families from Northfield, Lunenburg and other towns in Massachusetts. The first public record of the doings of the inhabitants was made in April 1733, and is the copy of a grant from the General Court of Massachusetts of a tract of land six miles square, lying on the east side of Connecticut river between Northfield and the Truck house. This grant was made to Josiah Willard and sixty three others. One of the conditions on which the

grant was given, was, "that within three years after the confirmation of the grant they build a convenient house for the public worship of God and settle a learned and orthodox minister." Another condition was "that *three* of the 67 lots of the town be for public uses with all future divisions belonging to such—one lot for the first settled minister, another for the ministry, another for the use of the schools, otherwise, for the first three settled ministers successively."

A Meeting-house was erected in 1735 at the "Bow" of the Ashuelot river, on a hill which was afterwards called "Meeting-house hill" and around which has grown up the central village of the town. This Meeting-house was 40 feet long, 32 wide, and 18 high. The first preaching in town of which any record is found, is that of a Mr. Billings in 1735, to whom the proprietors voted £16 for preaching eight Sabbaths.

Nov. 21, 1736, a church was gathered and on the same day Rev. Joseph Ashley was ordained and set over it. The seriousness with which the early settlers took this step and their general religious character may be seen in the following vote, previous to giving Mr. Ashley a call: "Voted that the committee, Col. Josiah Willard, Jeremiah Hall, William Symms, wait upon some of the neighboring ministers, three or four at least, to ask their advice, who may be a proper person to give a call to, in order to settle with them in the work of the gospel ministry, and to request the assistance of some of them to assist in a day of fasting and prayer, to ask the direction and blessing of God in this affair, and not defer their waiting upon the ministers, for the ends aforesaid, farther than sometime next week." As the result of these inquiries they gave a call to "the worthy Mr. Joseph Ashley." They offered for his encouragement to settle among them "to give him £150, money or bills of credit, towards his settlement, as also the ministerial lot of land and £130 annually. This was a liberal salary for those days in which the Governor of the Province, we learn, received but £100 salary, and the minister of Portsmouth, the capital, but £130. The original number of church members was 12. To these 39 others were added, making in all during Mr. Ashley's ministry, 51. Mr. Ashley continued his connection with the church about nine years, or to 1745 at which time the town including the Meeting-house was burned in the Indian war, the settlement broken up, and the church scattered. There is no account of the dismissal of Mr. Ashley; he appears, however, on the council twenty years afterward, nearly, at the ordination of the second

minister of the town, from Sunderland, Ms., and gives him the charge. It is understood that he was for many years the minister of Sunderland, and died there. The settlement of the line between Massachusetts and New Hampshire threw this town within the limits of New Hampshire, and it became necessary to obtain a charter from this Province, which was effected by the returning inhabitants in 1753.

In 1760, a house of worship was erected on the site of the old one, and stood till near the close of the century. A call to settle in the ministry was given to a Mr. Wingate in 1763, and to a Mr. Phelps in 1764, but without effect.

At length, after having been destitute of a permanent minister nineteen years, Rev. Micah Lawrence was ordained over the church Nov. 14, 1764. The church was now gathered anew consisting of 20 persons, many of whom, however, belonged to the original church. They adopted the same articles of faith as were used under Mr. Ashley, and nearly the same covenant. These articles of faith continued in use till about the year 1826, at which time the fuller "articles" recommended by the Monadnock Association were adopted. The old covenant was replaced by the present one during Mr. Porter's ministry about 1807. The town "gave Mr. Lawrence for a *settlement* the right of land throughout the town reserved for that use in the grant and also gave him 50 pounds sterling, money of Great Britain. Then voted to give him 45 pounds sterling for the first year's salary, to increase until it should be 50 for the fourth year, and then to give him 50 pounds and 40 good loads of wood at his door every year, until such time as there shall be 100 families living in town, and then to give him 60 pounds sterling so long as he shall continue a minister in this town." This indicates that the population of the town was under 600 inhabitants. The ministry of Mr. Lawrence, extending as it did into the midst of the Revolutionary period, partook somewhat of the agitations of that time. One objection brought against him before the council that dismissed him, gives us the key to the opposition he met with from the town, viz: "They were willing to bury all their complaints against Mr. Lawrence except that of his unfriendliness to his country." He was dismissed by an ecclesiastical council Feb. 19, 1777. But notwithstanding the troublous times of his ministry, the church was considerably enlarged and its purity and order maintained. He admitted to its communion 97 members during thirteen years—more than seven per year. Judging from some manuscript productions of his, still extant, he possessed good abilities as a writer and

was evangelical in his views, and, so far as can be known, was exemplary in his life as a Christian minister.

After the dismissal of Mr. Lawrence, the town was destitute of a stated ministry for eleven years. During this period the services of a large number of ministers were secured for three and six months at a time; among whom we find the names of Reed, Tracy, Hutchinson, Alexander, Murry, Walcott, Foster and Wilkins. To each of the last three a call was given, but was declined.

Finally, Rev. Ezra Conant was ordained and set over the church Feb. 19, 1788. The town voted to give Mr. Conant £200 for a settlement, voted also to give him yearly £75 in silver money and twenty cords of wood. His theological views may be gathered from the doctrinal standing of the greater part of the ministers elected to be on the council.—They were Arminian. Into this scheme of belief a vast number of the churches sank, after the Revolutionary war which had so blighting an effect upon vital religion throughout the country. Many went over from this to Unitarianism; others were saved from this extreme only by the outpouring of the Spirit, and the revivals of religion at the commencement of the present century. The ministers called Arminian opposed the revivals of that day. The distinctive doctrines of Calvinism dropped out of their preaching. Their public ministrations, which were confined almost exclusively to the two services of the Sabbath, lacked the fervor of earnest men. There was little zeal for the conversion of sinners and few *were* converted. Mr. Conant came into this class of ministers. The result was that during his ministry vital piety declined in the church; few were added by profession; discipline was neglected and the distinction between the church and the world was nearly obliterated. The church was composed of the old or the middle aged only. The young, finding none of their age in the church, were repelled from joining it even when disposed to do so.—It is probable that the vitality of the church, though essentially orthodox, sank lower at this period than at any time before or since,—46 only were received to the communion during this pastorate of nineteen years. Upon agreement with the town to receive \$500, Mr. Conant resigned his pastoral charge and was dismissed Nov. 12, 1807.

Mr. Experience Porter was ordained over the church the same day. A new Meeting-house was built in 1794-5-6, a short distance from the site of the old one. Mr. Porter, coming at a time when the spirit of revival was beginning to descend upon the churches at the opening of the century,

was like "life from the dead." He appeared like the old prophet entering the valley of dry bones—exceeding dry. His voice came upon the ears of the dead multitude like the trumpet of the resurrection. His words fell as the fire and the hammer breaking in pieces the flinty rock. With great boldness and pungency he proclaimed the distinctive doctrines of the gospel without softening his phrases, and without fear or favor. While the *older members of the church* were ready to take their pastor in their arms, as is said, for joy at having again the truth in its plainness and power, such preaching was new and strange to a town that for a score of years had listened to a very different style of ministration. The cry was virtually renewed, "These that have turned the world upside down are come hither also." Others were asking "What must we do to be saved?" A determined and unrelenting opposition on the part of the town was, however, raised against him chiefly on account of his doctrines. The often repeated calumny about the damnation of infants was revived as having come from his lips.—Opposition was made to some of his modes of promoting the revived interest of the church, especially to his evening prayer meetings. One of his records on the church book is aimed at this opposition and it is probably characteristic of the man: Voted "to continue and support conference meetings as a *privilege and duty* which we cannot relinquish to gratify the *malicious and unreasonable clamors of ungodly men.*" But a majority of those who joined in his settlement desiring him to withdraw, he, according to previous agreement, asked for a dismissal, which took effect Feb. 20, 1810. In the result of the council which dismissed him, written probably by Dr. Seth Payson, it is said "The reasons exhibited in the paper brought before the council as the foundation of the desire for the pastor's dismissal, are stated to be, Mr. Porter's imprudences—among which they mention in the first place and of principal importance, his introducing and striving to continue *night meetings or conferences*, and his laboring to establish party or *Hopkintonian* principles among them, which they assert has been attended with lamentable consequences, and it is in vain to expect regular order in society while he continues their minister.—This paper, which needs no comment, save what may be found in the tears of the friends of Zion, Mr. Porter consented to receive as evidence of the will of the majority."—After declaring the connection dissolved, the result says, "While we lament the event which has such an unpropitious aspect on the interests of religion in this place, we

rejoice to find the church united in their approbation of Mr. Porter, and, without a dissenting voice, and as far as we can discover, without a dissenting feeling, recommending him to the communion and service of the church, and that the very allegations of his opposers will still further recommend him to serious minds, and we unite with the church in most cordially commending Mr. Porter to the service of the churches, not only as undeserving the opposition he has received, but as having been instrumental in advancing religion in this place. We would direct the eyes of this church to her glorious King for protection and support, and we would call upon each member of this society to be united to the Redeemer, and to remember that as enemies he will treat the enemies of his friends, his cause and his truth."

The short ministry of Mr. Porter was a memorable point in the history of the church and the truth in this place. It was a battle with Arminianism, dead formalism, and all the wicked passions of the natural heart. The victory was won for the church. She was saved. His coming, under God, revived her, as the older members affirm; 44 were brought into the church during his short stay of less than two and a half years. It was a time of decisive results in the lives of many individuals. Many embraced evangelical doctrines with all their hearts. Others turned away from such views with bitter hostility and remained thus opposed till their death. Mr. Porter's ministry was probably the crisis in their lives, as it was the crisis in the history of the church.

Mr. Porter was a graduate of Dartmouth college in the year 1803. After his removal from this town he was settled in Belchertown, Ms. in 1812, as colleague pastor with Rev. Mr. Forward. He remained there thirteen years—was dismissed in 1825, and died in Lebanon, his native place, in 1828. While at Belchertown his people were visited with two remarkable revivals. The first was in 1812 and brought into the church 107 persons. The second was in 1818 and resulted in the addition of 208 persons to the church—more were added during his stay there than during the eighty years in the previous existence of the church.

Mr. Porter was the last minister hired by this town. For more than seventy years the whole town was united in one religious society—the Orthodox Congregational. But before Mr. Porter's day, individuals came forward and petitioned, from time to time, to have their ministerial tax abated in consequence of entertaining views different from the "standing order." Such petitions were granted. Upon the coming of Mr. Porter these differences of religious opinions were

sharply defined and strongly brought out. The "iron and the clay" could no longer cohere. Accordingly, before a call was extended to Mr. Porter, 131 persons signed a protest against his settlement because of his views, from which they said they dissented. They gave notice, as they were permitted by statute, that they would take no part in his settlement, support or dismissal. From this movement arose the Methodist and Universalist societies. The Methodist church embraces over 200 communicants.

After the dismissal of Mr. Porter the Congregational church remained without a pastor seven years and eight months, having the services of Rev. Broughton White, Rev. Mr. Howe, Rev. Phineas Cooke and others. The town no longer undertook the support of the gospel. The means of grace were henceforth to be sustained by voluntary societies. The ministerial tax of those willing to support the gospel was of course considerably increased, and the fears of those who subjected themselves to this increased expenditure were somewhat amusing: One man of large means being called upon for \$6, or \$8, for the preaching, expressed his apprehensions that his *whole estate* would have to go for the support of the minister. The Meeting-house now began to be claimed a part of the time by the other denominations. It was finally voted to allow the use of the house one half of the time to the other denominations, especially the Universalists and Methodists; the other half was secured to the Congregational church and also those Sabbaths of the other half when it was not used by the other societies. The result was that henceforth the house was occupied by this church about half the time. When excluded from the Meeting-house they worshiped in the Tavern Hall near by, and in the hall of the Academy which was afterwards the district school house of the central village.

In September 1817, Mr. Salmon Bennett was ordained over the church and remained till 1823, when he was dismissed by an ecclesiastical council. He was thoroughly evangelical in his preaching; and though no striking events or special revival occurred during his ministry, yet it was under him that the Sabbath School was organized, and the Monthly Concert established. Mr. Bennett gathered 27 into the communion of the church. After his dismissal the church was again without a pastor for more than eight years; but in the meanwhile they engaged the services of Rev. William Ely, Rev. Mr. Ward, Rev. Mr. Taylor and Rev. Mr. Arnold. Mr. Ely came in July 1824, and remained till May 21, 1825, about ten months. But this short stay



was memorable for a very pleasing and extensive revival.—Through him a large number of the older members of the church were gathered in. The only record of this revival on the church book is in the hand writing of Mr. Ely, and is this: “The revival commenced in the spring of 1824. During the four months beginning with August 28, a part of the society employed Mr. Wiswell, a Unitarian preacher, in opposition to the church. The church and a great portion of the society during this period assembled in the hall of the Academy.” The result of his short labors was the addition of 59 to the church—the greatest number ever received to it in so short a time. Mr. Ely was a graduate of Yale and of Andover. He died in 1850 at Easthampton, Ms. He was succeeded by Rev. Solomon G. Ward, a stated supply, who came in 1826 and remained about a year. He was from the South and returned thither when he had closed his labors. Rev. Sereno Taylor followed him, also a stated supply. He came in the fall of 1827 and continued his labors till the fall of 1829. During his stay the church experienced another season of revival, which brought into its communion 46 persons. But though it was a time of revival, it was also one of commotion and division occasioned by Mr. Taylor’s views on baptism, which, it was thought by some in the church, rendered it inexpedient to employ him as a minister of a Congregational church. Some of the friends of Mr. Taylor left the church after his departure, and connected themselves permanently with the Methodist church. Rev. Joel H. Arnold followed Mr. Taylor. He came in May 1830, and left in December of the same year. He was a graduate of Dartmouth in 1824.

At length, a call was extended to Rev. Francis Danforth of Greenfield, and he was ordained Aug. 18, 1831. He was a graduate of Dartmouth and Andover. The labors of Mr. Danforth were valuable in promoting the order and discipline of the church, and in establishing the members in the doctrines of the gospel. The church had been so long without a settled pastor that many things in its discipline and purity had been neglected. The work Mr. Danforth accomplished in giving order and stability to the church was necessary to its prosperity. To this work he seemed to be fitted by his accuracy, his business habits and by his general good abilities. During his ministry also the present Congregational house of worship was built, for which the society were indebted much to his zeal and counsel. It was dedicated Nov. 25, 1834. His ministry was not destitute of the presence of the Spirit’s reviving power—81 were gathered into the

church during his eight years ministry. He received a call to the church in Hadley, Ms. He accepted it, and was dismissed 26th Nov. 1839. He remained a year at Hadley and was dismissed. He afterwards preached in the western part of Massachusetts a short time, and then removed to Clarence, N. Y. and became pastor of the Presbyterian church in that place, where he died in 1844.

Rev. John Thompson was installed pastor of the church May 27, 1840. He had been a missionary of the American Board among the Cherokees of Georgia, having graduated at Middlebury in 1825, and at Princeton theological seminary in 1828. He was a fellow sufferer with Worcester, Butler and others, in Georgia in 1831. He labored chiefly at Carmel. When that station was broken up by the removal of the Cherokees, he left the mission on account of the health of his family, and came to Ohio. Having labored in the ministry three years there, he removed to Vermont and from thence he came to Winchester. He continued his ministry here six years, when he died April 3, 1846, at the age of 46. Mr. Thompson was zealous and abundant in his labors.— Revivals more or less extensive were enjoyed during his ministry. The church was considerably enlarged, the number added during his stay being 128—a number greater than under any previous pastor.

Rev. John P. Humphrey, the present pastor, commenced his labors in Sept. 1846; was ordained and set over the church Feb. 3, 1847. He was a graduate of Dartmouth 1839, and of Andover 1844. The number of admissions to the church up to this date, (Feb. 1855,) is 50 persons. The present number of members is 187, and the whole number of members, 705. The number of infant baptisms have been 975. The average attendance on public worship in evangelical churches is about 400. The number of members compared with the population, at the beginning of the century, as near as can be ascertained, was about one to thirteen; the proportion now, considering the population 2600, which is less than the census estimate, is about the same; but, if the members of the Methodist church are included, the proportion is one to six or seven. The annual amount of charitable contributions is about \$300. Three men have been furnished for the ministry from this place.

# Strafford County.

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## BARRINGTON.

Rev. THEODORE WELLS.

The town of Barrington formerly included what is now Barrington and Strafford. It was owned by proprietors in Portsmouth. The town was incorporated in 1722. One condition of the charter was that a house of worship should be erected within seven years, that two hundred acres of land be appropriated for a parsonage, and two hundred acres for the first minister. The house was raised near the center of the present town of Barrington, and was subsequently removed to within about two miles of the lower line of the town. Several appropriations were made by the proprietors of the town towards completing the house of worship. The Congregational church was organized by a council of ten regular churches, June 18, 1755, consisting of seven male members. At the same time Rev. Joseph Prince was ordained pastor. He was dismissed in 1768. He was blind. He was noted for his religious fervor. Twelve or fourteen years after leaving Barrington he was settled in Candia.

Rev. David Tenney was ordained over the church in Barrington Sept. 18, 1771, and was dismissed, at his own request on account of ill health, Oct. 26, 1778. Having taken his final leave of Barrington, as he was proceeding to his friends in Massachusetts, he was suddenly attacked with illness at Durham and died immediately. The people were supplied with preaching a part of the time during the year, for several succeeding years, by different individuals.

August 25, 1784, Rev. Benjamin Balch who had been previously settled in Dedham, Ms., was installed pastor here. Efforts appear to have been made to maintain strict discipline in the church in the early part of Mr. Balch's ministry. His connection with the church and society continued till his death, which occurred May 4th, 1815 at the age of 74 years. He supplied the desk till about the time of his decease, though his mind had become so broken, and his health so infirm, that the parish seems to have assumed the

oversight of his affairs for several years. Finally, deeming it inexpedient that he and his family should continue at the parsonage, the parish voted to engage some suitable person to take the best possible care of Mr. Balch and his family for one year. An arrangement to this effect was made with his son-in-law who resided in town. After taking his last leave of the old parsonage, he set out on foot, (preferring to walk,) for the residence of his daughter, about two miles distant. He had nearly reached there, when he was seen to walk unsteadily and to sit down by the roadside. He died on the spot. The church now continued without a pastor thirteen years. A strong leaven of Unitarianism was developed in the society soon after Mr. Balch's death, and it seemed doubtful, for a time, what influence would preponderate.—The desk was supplied with Unitarian preachers a part of the time, one or two of whom were employed as candidates for settlement. The scale was finally turned by one or two of the Unitarians, who preferred to have an Orthodox society and an Orthodox minister rather than division.

Rev. Cephas Kent was ordained over the church and society Oct. 22d, 1828. He was a native of Benson, Vt., and a graduate of Middlebury in 1824. While Mr. Kent was pastor the church took pretty decided action in the Temperance Reform. He preached the word faithfully. He was dismissed May 3, 1830.

Rev. Samuel H. Merrill was ordained Feb. 23, 1831.—During the few years of Mr. Merrill's ministry, there was considerable religious interest, and fifty two persons were admitted to the church on profession of faith. He was dismissed at his own request Aug. 18, 1835. The people were now supplied a year and a half by the venerable father Ward.

Rev. Samuel Nichols was installed, Sept. 20, 1837. A council was called on the 26th of Oct. 1842, to dismiss Mr. Nichols at the request of the church and society, on account of an alleged inability to meet the current expenses, and pay off a debt which had been accumulating for several years. It was with reluctance decided that the dissolution should take place unless an arrangement could be made before the first of December. Mr. Nichols died a little more than a year after his dismissal, at South Reading, Ms.

The present pastor, Rev. Theodore Wells, commenced preaching here in July 1843, and was ordained June 11th, 1845. The Congregational parish in Barrington was incorporated by the State Legislature, in 1818. It has a fund of about \$ 2,300, principally in bank stock, a parsonage, and

twenty five acres of land. The fund was obtained in the following way: About 1790, a town collector becoming a defaulter, the town came into possession of his farm. A larger part of the claims were relinquished to the parish.—The rights of the remaining part were purchased by the parish, and by the liberality of individuals. This farm was sold and the money invested as a permanent fund. A new and commodious house of worship was erected in 1840, at a cost of about \$2,400—having forty six pews on the floor. It has since been furnished with a bell. The congregation varies in pleasant weather from 100 to 150. The church numbers 45. The salary of the pastor is \$450.

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### DOVER.\*

REV. B. F. PARSONS.

The "First Church in Dover" is the second in point of age, now existing in New Hampshire. Unfortunately none of its records prior to 1718 are in existence, but cotemporary history and the voluminous records of the town's ecclesiastical action, supply authentic history, and also show that the religious institutions of New Hampshire existed in Dover at least five years before their establishment in any other town.

Dover was settled in the spring of 1623 by Edward and William Hilton, two brothers, formerly fish-mongers in London, who emigrated in the service of the "Company of Laco-*n*ia," a body which held the title to a large extent of territory by grant from the English "Council at Plymouth." For ten years there were no public religious institutions here: the object of the settlement, which was not religious, but pecuniary; the Episcopal sentiments of the founders resident in England, and of one, at least, of the Hiltons; and the paucity of the inhabitants, who in 1631 had erected but three houses, conspired to cause this state of things. But when, after various sales, the ownership of the settlement passed into the hands of Lords Say and Brooke, George Willys and William Whiting, and under their auspices a number of families from the west of England, some of whom were persons "of good estate and of some account for religion," were induced to come to Dover, the Puritan owners furnished for them a minister of their own faith. The company left Gravesend in August 1633, landed at Salem Oct.

\* Sketch by Rev. A. H. Quint.

10th, and immediately proceeded to Dover, and at this period the ecclesiastical history of New Hampshire properly commences.

William Leveridge, the first minister of Dover and of New Hampshire, was a graduate of Emanuel college, Cambridge, England, receiving the degree of A. B. in 1625, and that of A. M. in 1631, and was probably never settled in England. He was "an able and worthy Puritan minister," was ardent, industrious, enterprising, and possessed a good deal of independence of character. He remained at Dover, owing to want of support, less than two years, and went to Boston, where, Aug. 9, 1635, he was admitted a member of the First Church. He is found afterwards at Duxbury, Sandwich, Huntingdon, L. I., and Newton, L. I., at which last place he died in 1692. It was during his ministry, in 1633-4, that the first church edifice was erected; it stood upon Dover Neck, on a site still pointed out.

He was succeeded by George Burdett, a former colleague minister in the established church at Yarmouth, Eng., from 1633 to 1635. Difficulties sent him to America, and in 1637 he came to Dover from Salem, Ms., where, for more than a year, he had resided, and part of that period had preached. It will be remembered that the original founders of New Hampshire desired to make it Episcopalian; that the English owners who sent the colony in 1633, desired to make it Puritan. The conflict of these principles will explain much of the confusion which commenced under Burdett's ministry. Not committing himself at first, and being a man of fine address and talents, he became a popular favorite. Restless, intriguing, and ambitious, in less than a year he prevailed upon the people to elect him Governor; and immediately entered into correspondence with Archbishop Laud, the Puritans' deadly enemy. A discovery of this, by the opposite party, led to the loss of his office; detection in adultery speedily followed; and in 1639-40 he made a hasty retreat to Agamenticus. A similar course there of usurpation, crime and injustice, led to a similar expulsion; he returned to England, joined the Royalists in the Revolution of 1640, was committed to prison by the Parliamentarians, and passed into forgetfulness.

Hanserd Knollys, his successor at Dover, born in Cawkwell, Eng. in 1598, a graduate at Cambridge, Eng., ordained in the established church June 30, 1629, came to Boston in July 1638, and almost immediately, by invitation of individuals, to Dover. Burdett, being then Governor, forbade his preaching; but when Underhill succeeded to Burdett's

civil office, Knollys did to his religious station. And in December 1638, (N. S.) under his care, the *First Church* was organized. Except that in Hampton, no church in New Hampshire is older. His ministry was short and troubled. Though a Puritan, yet, incensed against the Massachusetts government which had arbitrarily forbade him, on his arrival, to remain in its territory, he wrote a letter of bitter complaint; but remembering that that government, arbitrary as it was, was the main bulwark against prelacy, he retraced his steps. He was thus made a little unpopular, when Thomas Larkham, a minister of prelatie tendencies and of brilliant talents, came to Dover (in 1640,) and became the popular favorite, and Knollys was discarded.—The “more religious” part—the Puritan—adhered, however, to Knollys. He re-commenced preaching, and a series of civil suits, avowed quarrels and ineffectual mediations, occurred between the factions,—a detailed account of which our limits forbid. They were not ended until Knollys, tired of the confusion, yielded to the entreaties of his aged father, and in the summer of 1641 left Dover to return to England. For fifty years afterwards, he lived a life of persecution, driven about, fined, imprisoned, but always showing himself a meek, devoted and self-sacrificing minister of Christ.—Time has removed the obloquy which interested parties cast upon his character in Dover; and in England the name of a publication society of the Baptists whom he there joined, honors his memory.

Thomas Larkham, his successor, born in Lyme, Eng., May 2, 1601, a graduate of Jesus' college, Cambridge, had been settled in Northam, Eng., prior to coming to Dover, but had left that place on account of Puritan principles.—In Dover, however, he favored Episcopacy, using its liturgy in burial services, and inclining to its adherents. Like his predecessor he was an able and learned man, but was as turbulent as Burdett. A discovery of licentious conduct ended his ministry in 1642, and he returned to England, where he became a devotedly pious man, was ejected from the ministry at Tavistock, and died in concealment in 1669. He left many published works, a copy of one of which, viz.: “On the Attributes of God,” published in 1656, a small quarto of 516 pages, full of ponderous learning, is now in possession of the writer of this article. The Puritan sentiment at last prevailing in Dover, and the Massachusetts party succeeding in placing the town under that government in 1641, the people applied to the authorities in Boston to send them a minister. In answer, Daniel Maud became

their pastor in 1642,—a man of “serious spirit, and of a quiet and peaceable disposition,” a graduate of Emanuel college, Cambridge, he was a learned man, and up to his going to Dover was schoolmaster in Boston. Under his care, till his death in 1655, the church prospered. In his time, in 1653, the second Meeting-house was built; it was “forty foot longe, twenty six foote wide, sixteen foot studd, with six windows, two doores fitt for such a house, with a tile covering, and to planck all the walls, with glass and nails for it.” The salary of Mr. Maud was £50, with a house and land. In his day the inhabitants were summoned to church by the beating of the drum. His successor was John Reyner, who came to America in 1635, and had been settled at Plymouth from 1636 to 1654; in 1655 he settled in Dover, where he died April 21, 1669. He was a man of irreproachable character, grave, conscientious, devout and learned. He was not without troubles; in 1662 the Quakers or Friends appeared in his parish; being treated with severity, they rapidly increased, until at one time they numbered a third of the inhabitants. This society, which still preserves its integrity and respectability, built their first Meeting-house at Dover Neck, September 1700, and another at Cochecho (the present center of population) before 1720; their present one was erected about 1770; their first “meeting” was established about 1680; their “Monthly meeting” was commenced in 1702, and their “Quarterly meeting” in 1708. In parson Reyner’s time (in 1665) the “drum” gave way to a bell which was imported by Maj. Waldron. In 1667 the church was surrounded by a fortification, in anticipation of those Indian troubles which afterwards made it perilous to go to the house of God; it was made of logs built upon an earthen intrenchment, and was a hundred feet square, with projections at opposite corners; its remains are still visible.—Mr. Reyner’s salary was, in 1658, £120, a part of which was payable in provisions at the following prices: beef at 3½d. per pound, pork 4½d., wheat 6s. per bushel, malt 6s., peas 5s. A house was also given to him and his heirs in 1659; he was, besides, a man of property, owning an estate in Batly, Gildersone, County York. In his time (1656) a Meeting-house was built at Oyster river, near Durham, then a part of Dover, in pursuance of an arrangement made in 1651, by which it was agreed that £100 should be raised for two ministers who might “exchange as often as they should agree.” The earliest deacon whose name is preserved, appears in 1657, viz. John Hall.

John Reyner, jr., son of the last named, succeeded his



father, after assisting him for several years. Born at Plymouth in 1643, a graduate of Harvard college in 1663, he was the first minister of this church either born or educated in America. Assistant to his father in 1667, he was invited, July 22, 1669, to continue his connection, but was not settled until July 12, 1671. He died at Braintree, Dec. 21, 1676, at the home of his wife's father, Edmund Quincy.—“He possessed a double portion of his father's spirit.”

John Pike, born in Salisbury, Ms. May 15, 1645,—Harvard college 1765,—came to Dover “for the work of the ministry,” Nov. 1, 1678, and was settled Aug. 31, 1681.—The Indian wars made his ministry a broken one; but he died in Dover, March 10, 1709–10. The memorable desolation of Cochecho, July 28, 1689, occurred during his pastorate. Mr. Pike was “esteemed as an extraordinary preacher and a man of true godliness. He was a grave and venerable person, and generally preached without notes.” Mr. Wise of South Berwick used to say that “he never preached a sermon which was not worthy of the press.” The “half way covenant,” it may be remarked, had not yet been adopted at Dover.

He was succeeded by Nicholas Sever, who was born in Roxbury, Ms., in 1680, graduated at Harvard college, 1701, ordained at Dover, April 11, 1711. He was a man of character, talents and scholarship, but an almost total loss of voice forced him to resign his charge in the spring of 1715. He was tutor at Harvard college, for twelve years, and afterwards Judge of Court Common Pleas in Plymouth County, Ms. He died April 7, 1764. The business of Dover, which at first was confined mainly to Dover Neck, had changed so far its center, that in his time difficulties had arisen as to the site of the church. A Meeting-house was therefore erected in 1714 on Pine Hill, to accommodate the upper part of a parish which covered Dover, Madbury, Rollinsford and Somersworth, and services alternated between the two. The old house was abandoned in 1720. In 1713, Newington was incorporated and the Dover church thereby diminished.

Jonathan Cushing succeeded Mr. Sever; he was born in Hingham, Ms. in 1689, graduated at Harvard college, 1712, ordained in Dover, Sept. 18, 1717. During most of his ministry he preached at Cochecho. He was “a grave and sound preacher, a kind, peaceable and judicious pastor, a wise and faithful friend.” With his settlement the extant church records commence. He died March 25, 1769. The fourth Meeting-house was dedicated Dec. 13, 1758. The

parish was incorporated distinct from the town, June 11, 1762. The church was diminished during Mr. Cushing's pastorate, by the formation of Durham church March 26, 1718, by Somersworth ordination 28th Oct., 1730, by the formation of Madbury parish, in 1755, and by dismissals to a new church in Rochester, in 1732, and to one in Barrington, June 1, 1755; and the limits of the parish were reduced to its present territory.

Jeremy Belknap, D.D. born in Boston, Ms., June 4, 1744, graduated H. C. 1762, was ordained colleague with Mr. Cushing Feb. 18, 1767, and became sole pastor in 1769. He is well known by his History of New Hampshire and other valuable works. After much trouble in regard to his pecuniary relations with the parish, in which patience, forbearance and Christian integrity were conspicuous, and which arose out of the evil system of compulsory taxation which he came at last to abhor, his pastorate terminated Sept. 11, 1786, and he became pastor of the Federal street church in Boston, (afterwards Dr. Channing's,) April 4, 1787. He died June 20, 1798. In his ministry the "half way covenant" plan was terminated. At a church meeting held Dec. 21, 1768, to consider the disorders of the church, "it was agreed that all who own the Covenant are under equal Obligations to all Duties and have an equal right to all the Privileges of Christians." A renewal of the covenant was deemed advisable, but the matter was delayed until Jan. 11, 1769, when the renewal was ordered; and on the 10th of May, on a day of fasting and prayer, a new covenant was adopted; thirty nine of the old members, two of the "half way" members, and five from other churches, acknowledged it.

Robert Gray, twelfth minister, born in Andover, Ms., in 1761, graduated H. C. 1786, was ordained at Dover, Feb. 28, 1787. He was a man of superior and even brilliant talents, but of loose morality, and under his ministry Dover sadly deteriorated. His want of fitness became at last so painfully notorious, that the necessary separation took place May 20, 1805. He died Aug. 25, 1822.

On the 27th April, 1806, a call was unanimously given to Martin L. Hurlbert; a council convened to settle him, but so large a remonstrance was presented from the parish that it was judged inexpedient to proceed. He became an open and firm Unitarian.

Caleb Hamilton Shearman, a native of Brimfield, Ms., (born 1779) a graduate of Brown university, was ordained at Dover May 6, 1807, and dismissed for immorality May 7, 1812.

Joseph Ward Clary, born in Rowe, Ms., Nov. 21, 1786, graduated Middlebury 1808, theologically educated at Andover, was ordained May 7, 1812. He was "a good and pious man, a serious and faithful pastor." Dismissed by mutual council Aug. 6, 1828, he died April 13, 1835, and was re-interred at Dover by the parish. His pastorate was eminently profitable. Both doctrinally and morally the town measurably recovered from the flood of evil brought in by his immediate predecessors. Up to Mr. Clary's ministry, the history of the First church is the ecclesiastical history of the town. The introduction of manufacturing now increased the population, and other denominations entered. These will be noticed farther on.

In the First Church, Hubbard Winslow succeeded, a native of Williston, Vt., and a graduate of Yale in 1825. He was ordained Dec. 4, 1828. In the midst of a promising revival his health failed and he was obliged to leave; he was dismissed Nov. 30, 1831. During his pastorate and prior to the settlement of his successor one hundred and seventy four were added to the church, of whom thirty one were by letter. Mr. Winslow settled over Bowdoin street church, Boston, Sept. 26, 1832, from which he was dismissed in 1844. The fifth and present church edifice was dedicated Dec. 30, 1829.

David Root, his successor, a native of Piermont, graduated at Middlebury 1816, ordained over the second Presbyterian church in Cincinnati, O., in 1820, was installed over this church Feb. 6, 1833, and dismissed Sept. 4, 1839.

Jeremiah Smith Young, a native of Whitestown, N. Y., was ordained Nov. 20, 1839, dismissed on account of ill health Sept. 4, 1843, and has never been since settled.

Homer Barrows, his successor, born in Wareham, Ms., Dec. 19, 1806, graduated A. C. 1831, educated theologically at Andover, was ordained in Middleborough, Ms., in 1834, was stated supply at Norton 1842 to 1845, was installed at Dover July 9, 1845, and dismissed July 6, 1852.

Benjamin Franklin Parsons, nineteenth minister, was born in Wiscasset, Me., June 22, 1820, graduated Bowdoin 1841, was ordained at Watertown, Wis., Jan. 25, 1847, was installed at Waukegan, Ill., Nov. 1, 1848, and at Dover Jan. 12, 1853.

The records of the church give no information as to membership earlier than 1717. Since that date the admissions from the settlement of one pastor to that of his successor have been as follows: In Mr. Cushing's ministry, from 1717 to 1767, by profession 130, by letter 9; in Dr. Belknap's, from 1767 to 1787, by profession 38, by letter 5; in Mr.

Gray's, from 1787 to 1807, by profession (supposed) 32; in Mr. Shearman's, from 1807 to 1812 (in part) 5; in Mr. Clary's, from 1812 to 1828, by profession 67; in Mr. Winslow's, from 1828 to 1833, by profession 143, by letter 31; in Mr. Root's, from 1833 to 1839, by profession 126, by letter 39; in Mr. Young's, from 1839 to 1845, by profession 149, by letter 34; in Mr. Barrows', from 1845 to 1853, by profession 31, by letter 27. The total therefore in 136 years is, by profession 721, by letter 145—total 866. The number of infant baptisms under the different ministries were as follows: Mr. Cushing's, (covering, up to 1730, the territory of Somersworth also, and for his whole ministry the half way covenant,) 1128; Dr. Belknap's, 170; Mr. Gray's, 59; Mr. Shearman's, no record; Mr. Clary's, 42; Mr. Winslow's, 47; Mr. Root's, 46; Mr. Young's, 59; Mr. Barrows', 21; total in 136 years, 1572. The Methodist Episcopal church in Dover was formed in 1824; their house was dedicated April 28, 1825, enlarged June 1831; the Society was incorporated Jan. 20, 1827. The society is large and flourishing. Rev. L. Howard, pastor. The Universalist Society of Dover and Somersworth was organized March 23, 1825, re-organized as of Dover alone, in 1837; their church edifice was dedicated Dec. 8, 1837; their church was publicly recognized Dec. 25, 1838.

The First Freewill Baptist church was gathered Sept. 15, 1826; their first church was dedicated May 20, 1832, and abandoned a few years since; their present one is the second. The First Unitarian Society was organized Sept. 4, 1827; their first meeting for public worship was held Nov. 4. The church was organized Feb. 17, 1829, and on the next day their edifice was dedicated. P. Connovan is pastor of the Roman Catholic church. The foundation of their church was laid May 17, 1828, the house dedicated Sept. 26, 1830; it has since been enlarged to accommodate their growing numbers. St. Thomas (Episcopal) church was organized in the course of services held by Rev. Thomas R. Lambert in 1839. Sept. 20th of that year a parish was organized, of eighteen persons. William Horton commenced the regular duties of pastor Dec. 8, 1839, and was instituted rector Jan. 27, 1841; he removed in the autumn of 1847. Thomas G. Salter commenced service Dec. 12, 1847, and still officiates. The church was consecrated March 17, 1841. The Washington street Freewill Baptist church was organized Feb. 4, 1840; the society, April 8, 1840. The church edifice was dedicated in 1843. That there were *revivals* in the earlier history of Dover is unquestionably true, but no records exist of any prior to the ministry of Mr. Clary; differ-

ent churches have since experienced them, but all are within the memory of the living, and present no peculiar features.

The number of ministers originating in this town has been small. All now known are the following: John Reyner, jr., the seventh minister of the first church, of whom an account has been given: William Waldron, born in Portsmouth Nov. 4, 1697, a grandson of Maj. Richard Waldron of Dover, graduated H. C. in 1717, was the first admission to the church in Mr. Cushing's ministry; he was the first pastor of the new Brick church in Boston, ordained May 22, 1722, and he was the last ordained by the venerable Increase Mather; he was a man of more than ordinary worth, of finished education, of stern integrity, of warm affections, of deep piety; "he died," says Cotton Mather, "nobly;" his death took place Sept. 11, 1727: Reuben Nason, son of John Nason, born about 1778, was fitted for college by Rev. Robert Gray, was settled in Freeport, Me., and was for many years a reputable teacher in Gorham, Me.; he died very suddenly at Clarkson, N. C., December, 1834: Charles Dame, born in South Berwick, Sept. 12, 1810, is son of Joseph and Anna P. Dame; was admitted to the First church in Dover, July 18, 1830; graduated Bowdoin in 1835, at Andover theological seminary 1838; was ordained pastor at Falmouth, Me., May 29, 1839; was dismissed Aug. 11, 1853; installed at Brentwood, N. H., May 17, 1854, where he now is: John K. Young, born in Dover March 22, 1802, son of Nathaniel and Betsey (Kimball) Young, graduated D. C. 1821, united with the Circular Congregational church in Charleston, S. C., in 1826, graduated Andover theological seminary and was ordained by the Londonderry Presbytery, 1829; was agent for the American Education Society a year or more, was installed pastor at Laconia Nov. 30, 1831, where he now is: Aurin M. Payson was admitted a member of the First church Sept 5, 1830, graduated D. C. 1840, is a licentiate of Piscataqua Association, but follows the profession of a teacher: Henry M. Haskell, a son of Ezra Haskell, born in Boston, Ms., May 10, 1828, fitted for college under the care of his father, (then and now a resident of Dover,) graduated Yale 1849, united with the college church in 1845, graduated Yale Divinity school in 1852; receiving a call to the British and American Congregational church in St. Petersburg, Russia, he was ordained in Central church, Boston, March 5, 1855, and left immediately for his field of labor; after only five months of service he died, greatly lamented, Oct. 31, 1855; his disease was typhus fever,—a younger brother of the last named graduated at Yale, entered the Episcopal ministry, and died

in New York State after a very short service: John Colby, born in York, Me., Oct. 6, 1821, was for some years a printer in the employ of the F. W. B. printing establishment in Dover; he united with the First church July 4, 1841, graduated D. C. 1852, and at Andover 1855; and was ordained pastor of the Congregational church in Hampton, Oct. 31, 1855: Elbridge G. Brooks, a well known minister of the Universalist denomination, originated also in Dover, but we have no dates in reference to him: Charles G. Ames, a former printer, and a member of the Washington street F. W. B. church, entered the ministry of that denomination since 1850; he was founder and is now the successful pastor of the first F. W. B. church in Minnesota, at Minneapolis: Alonzo H. Quint, a native of Barnstead March 22, 1828, graduate of Dartmouth 1846, of Andover 1852, and, Dec. 27, 1853, ordained at Jamaica Plain, Ms., pastor of the Mather Church.

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## DURHAM.

REV. ALVAN TOBEY.

Durham was settled as early as 1635, but was not separated from Dover as a township until May 15, 1732. But by agreement with the town its distinct ecclesiastical action commenced in 1651; a virtual separation, as a parish, occurred in 1675; and an unequivocal incorporation was obtained May 4, 1716. In 1651 the town of Dover voted to sustain two ministers, one at Dover Neck and one at Oyster River (Durham). A church was built there therefore in 1655, and a parsonage in 1656. The same year Rev. Mr. Fletcher became their minister. He remained at Durham but one year, when he left, saying that he was "not minded to stay any longer, but to Prepaer himselfe for old England." We suppose he is the same man who was afterwards "ejected" in England in 1662, and returned to America; and the one who was afterwards minister at Wells. The difficulties between the two parts of Dover, which this arrangement was formed to settle, broke out afresh after his departure, and continued with little intermission, until the vote of the Massachusetts General Court in 1675 authorized the people here to manage their own ecclesiastical affairs. This enabled them to hire Mr. John Buss, who had come there in 1674, and who became their minister as well as physician. He was here for thirty three years. He is said to have died in 1736, at the age of 108. His house was burned, with a

valuable library, in the destructive attack of the Indians on this place, then known by the name of Oyster River, in 1694.

Rev. Hugh Adams was settled here and a church formed March 26, 1718, and his ministry continued till 1739, with what success we have no means of knowledge. A very unhappy controversy in relation to pecuniary matters arose between him and the town, which was not settled until his death in 1750. He graduated at Cambridge in 1697, at the age of 21. He was ordained in the second parish of Braintree, Ms., Sept. 10, 1707, and was settled a second time for a brief period in Chatham on Cape Cod, from which place he was dismissed in 1716, one year before his contract with the Oyster River parish.

Rev. Nicholas Gilman was the second pastor. He was a native of Exeter, graduated at Cambridge in 1724, was settled in Durham in 1741, and died in 1748. He was a good man, prayerful, conscientious, and had favor with the people. But his ministry was harrassed by a lawsuit, prosecuted against him by his predecessor and defended by the town. A state of fanatical excitement arose also in his time, promoted by a man named Woodbury, who proved a worthless character, and "became a vagabond in the earth." Mr. Gilman was affected by the excitement, and led to such excessive labors as "broke the firmness of his constitution, opened the way for consumption, and sent him prematurely, but deeply lamented, to the grave." He was buried at Exeter, and his body carried thither in funeral procession by young men of the town, who requested the privilege of performing this service.

The third pastor was Rev. John Adams, a nephew of the first. He was a native of Boston, son of Matthew Adams, mentioned by Franklin as having been his benefactor in boyhood by lending him books. The ministry of John Adams commenced in 1748; but the stipulated salary of "500 pounds old tenor, and the use of the parsonage property, was to commence on the 25th of March, 1749." Probably that was the date of his ordination. He lived in troublous times, was a man of excitable feelings, lively imagination, and undoubtedly showed superior talents as a writer, and as a speaker on the impulse of an occasion. Mr. Adams was a physician as well as a minister. He was liable to seasons of extreme depression of spirits. When freed from depression and aroused by excitement he is said to have been at times very eloquent. A traditional remark concerning him is: "when out of the pulpit he appeared as if he ought never to go into it; and in it, he appeared as if he ought never to

come out." After a ministry of nearly thirty years he was dismissed Jan. 16, 1778, in consequence of prejudices excited by a false and slanderous attack on his character by a worthless woman. His ministry was afterwards continued in Newfield and other places in Maine.

As up to this time no records are preserved, there are no means of determining the number of members in the church. Probably it was small, not more than 50; perhaps at no time half that number. After the dismissal of Mr. Adams the church seems to have been in a weak and broken condition. There were but few members, and they perhaps not united in sentiment. Preparatory to the settlement of another pastor they renewed their covenant, and adopted a confession of faith, which they do not seem to have had before. *Nine* male and *ten* female members appear to have subscribed the confession and covenant with their own hands. The name of the clerk at the time is not among them; and probably some others did not sign..

Rev. Curtis Coe, the fourth pastor, was ordained Nov. 1, 1780. His ministry continued twenty five and a half years, and closed May 1, 1806. Mr. Coe was born at Middletown, Ct., July 21, 1750, graduated at Brown University 1776, and studied theology with Rev. Mr. Benedict of his native town. After his dismissal from Durham he resided in New Market, and performed considerable missionary labor in various parts of the country. He died June 7, 1829, nearly 79 years of age. The church, small at the beginning, does not appear to have increased in numbers under his labors. Like his predecessors, he was the minister of the town. And this relation led to much and violent opposition, which resulted in his dismissal. He was a good man, rigorous in doctrine and discipline, clear and impressive, perhaps somewhat heavy as a preacher. His ministry does not seem to have been very successful in the addition of members to the church, or the increase of its influence in the community. During Mr. Coe's ministry in 1792 the third house of worship was built by the town, and the expense defrayed by the sale of the pews. It was a large, and for the times and place a costly building. It stood for 56 years, and was taken down in 1848, preparatory to the erection of the present house, which was dedicated Sept. 13, 1849.

Mr. Coe was the last minister settled and supported by the town. After his dismissal, for more than ten years, the church was without a pastor and continually declining.—“No additions were made to the number of communicants from Oct. 30, 1799, to June 22, 1817, a period of almost



eighteen years. By the vigorous exertions of a number of the inhabitants, together with the benevolent assistance of the Massachusetts Society for promoting Christian Knowledge, and the New Hampshire Missionary Society, provision was made for the support of a minister ; and on the 18th of June 1817, the Rev. Federal Burt was regularly ordained to the pastoral office in this church." Such is a note in the records by Mr. Burt. There were, at the time of his settlement, only two acting male members in the church, one of whom was almost superannuated, and the other had before removed from the town, but returned to aid in the settlement and support of a minister. There were only seven members in all, one of whom was the former pastor, not resident in town, and another was soon made the subject of discipline, and three were females. Mr. Burt first came to the town in June 1814, as a missionary of the Massachusetts Society for promoting Christian Knowledge. From that time until his ordination, he preached here at intervals, a considerable portion of the period. He became interested in the people, and they in him ; and thus the way was prepared for the usefulness of his ministry.

In connection with his ministry a Congregational society was organized, the Meeting-house was repaired, and a very considerable and increasing influence was exerted in favor of Congregationalism ; old prejudices were allayed, and intelligent, evangelical piety was promoted. Additions were made to the church soon after his settlement, and continued from time to time ; but the largest additions were after a revival of religion, which followed the meeting of the General Association in Durham in 1826. That revival was one of great interest, and moved the Congregational part of the community more strongly, perhaps, than ever it was moved before or since. As the fruits, 19 united with the church at one time, 13 at another, and five at another. But they were not all good fruit. Five of them have since been excommunicated.

The revival was greatly promoted by the labors of Rev. Henry Smith of Camden, N. Y. He was a son of Ebenezer Smith, Esq. of Durham, and cherished a deep anxiety for the salvation of souls in his native place and the vicinity ; he labored with great zeal, perseverance and success. He was instant in season and out of season, at all times and by all means striving, by the grace of God, to save men from sin and death. In Durham, Newington, Greenland, and other places, his efforts were much blest of God. Mr. Smith was a graduate of Bowdoin college, and studied theology at Andover Seminary. He was eminently a man of prayer,

and devotedness to the service of his Master. He died in Camden, N. Y. in 1828.

Mr. Burt's ministry was closed by his death, Feb. 9, 1828, having continued a little less than eleven years. In its progress the church increased from seven to about seventy. It was the most prosperous period of its history. Mr. Burt was born in South Hampton, Ms. March 4, 1789. His Christian name was given by his father, from the coincidence of his birth with the organization of the United States government under the present Constitution, and the inauguration of President Washington. He graduated at Williams college in 1812. He studied theology with Dr. Lyman of Hatfield, Ms. and Dr. Porter of Catskill, N. Y. Previous to his settlement in Durham, he preached some weeks and received an invitation to settle at Salisbury, Conn. For several of the last months of his life, being unable to preach, he was editor of the N. H. Observer then published at Portsmouth. He was a man of large stature, of a generous, magnanimous spirit, of ardent temperament, yet of sound judgment. Possessing superior conversational powers, much ability in extemporaneous speaking, and being skillful in adapting himself to people of different classes and conditions, he was naturally a leader among his associates, and exerted a great personal influence in the community. His memory is still honored and precious. Dec. 3, 1828, about ten months after the death of Mr. Burt, Rev. Robert Page, who had before been settled at Bradford in this State, was installed the sixth pastor of the church. His ministry was short, but in a good measure useful. The Piscataqua Association had voted to revise their Constitution. One article of the new draft was, that one exercise at each meeting should be a sort of *inquiry meeting*, calling out the religious experience of each member since the last meeting. The first time that this exercise was introduced was at his house, in 1829 or 1830. That meeting was followed by some awakening among his people, which resulted in the addition of a number to the church. The Temperance Reform was well commenced under this ministry. Mr. Page was dismissed, from failure of pecuniary support, March 31, 1831. He is well known as a devoted minister of Christ.

Rev. Alvan Tobey, a native of Wilmington, Vt. April 1, 1808, a graduate of Amherst in 1828, and of Andover in 1831, began to preach in Durham on the first Sabbath in October 1831. The church and society did not then consider themselves in a condition to settle a minister. After two years they had gained so much in strength and interest,

that, with the help of \$100 from the New Hampshire Missionary Society, a settlement was effected, Nov. 20, 1833.— In that two years there was some religious interest, and several additions were made to the church. And for some years afterwards there were times of seriousness, and, at intervals, members were added till the number arose to 83 or 84. But now, for ten or twelve years, the additions have been “few and far between,” and the number has declined to less than 60. But the society has gained strength. For about fourteen years now, no missionary aid has been received for the minister’s salary. A neat and pleasant house of worship has been built, and was dedicated Sept. 13, 1849. In the new house the congregation is somewhat increased. The Temperance Reform has made much progress; and the state of morals and intelligence in the community seems to have improved. May the almighty grace of God be granted to revive his work, to save souls from death, and to build up his kingdom here.

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## FARMINGTON.

REV. DANIEL D. TAPPAN.

Farmington was taken from Rochester, and incorporated Dec. 1, 1798. It has enjoyed Congregational preaching at intervals from the date of its incorporation. Missionaries, at times, preached from year to year before a Congregational church existed. In 1819 a Congregational church, consisting of eight members, was organized by Rev. James Walker, who officiated here for several years. He was succeeded by Rev. Clement Parker. Rev. Timothy Morgan was the stated supply three or four years. Afterwards, Rev. Joseph Lane preached here about a year and a half. Rev. Benj. G. Willey came in 1847, and remained three years. He was succeeded by Mr. R. M. Sargent, who preached about one year. The present minister, Rev. D. D. Tappan, began to preach here, Oct. 24, 1852.

The whole number of church members from the beginning is 68. The number has at no time exceeded 30, till now. The present number is 31. Number of infant baptisms from the first, eight. There is no parsonage. There is a small fund of \$300. There was a revival under the ministry of Mr. Walker, and some religious interest under that of Mr. Morgan.

The Freewill Baptists have, more or less, enjoyed preaching for many years. They are now considerably

numerous, and have recently established public worship anew—it had been for some time suspended. There are but two places of stated worship, at present, within the limits of the town,—the Freewill Baptist and the Congregational. The average attendance in both together does not probably exceed 300. Population of the town not far from 1800. There never was a Congregational minister ordained or installed as a pastor here. The church clerk has no record of the amount annually given to benevolent objects in times past. At present a very commendable spirit of liberality prevails. Strenuous efforts have of late been made to suppress the sale of intoxicating drinks, and the result is highly gratifying. The people are evidently improving.—There is much enterprise here in things secular, and the religious prospects brighten.

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## GREAT FALLS.

REV. J. B. THORNTON.

Prior to the incorporation of the Great Falls Manufacturing Company, in 1823, the site of the present village of Great Falls was used for farming purposes, and the few inhabitants of the neighborhood were numbered among the parishioners of Rev. Joseph Hilliard, in Berwick, and Rev. Reuben Porter, of the old church in Somersworth. Soon after the settlement of the village commenced, however, religious meetings were holden, and Rev. Mr. Porter stately preached in an unfinished dwelling-house on Bridge street, belonging to the Manufacturing Company. Meanwhile, measures were being taken for the organization of a church, and on the 16th day of January, 1827, "The Piscataqua Association of Ministers" met in the village, approved of the proposed creed and covenant, and established the "First Congregational Church of Great Falls," consisting of eight members. Rev. Mr. Porter continued to preach as "stated supply," during that year, but early in the next year, Rev. Josiah T. Hawes was ordained—the first settled minister. A meeting of citizens favorable to the purpose, was holden in the village school-house Sept. 13, 1827, and "The First Congregational Society of Great Falls" was organized under the new law of the State, relating to Religious Societies. Arrangements were immediately made for the erection of a suitable house of public worship. The Manufacturing Company generously contributed an appropriate lot, and \$500, and in the following year the church

was completed at a further expense of about \$4000. It was dedicated in August 1828,—Rev. Dr. Lyman Beecher preaching the sermon on the occasion. Four religious societies, of as many different denominations, were established in the village at about the same time, hence each was small, and all were more or less dependent upon foreign assistance. This Society was aided for several years in the support of its pastor, by the Piscataqua Association, the New Hampshire Missionary Society and the Massachusetts Society for the promotion of Christian knowledge; but its ability gradually increased with its additional numbers; it soon became independent. Pastors:—Rev. Reuben Porter, “stated supply” for several years; Rev. Josiah T. Hawes—ordained Jan. 23, 1828—dismissed Jan. 6, 1830; Rev. William Twining—ordained as an evangelist, Jan. 6, 1830; Rev. James A. Smith—ordained April 17, 1832—dismissed July 19, 1837; Rev. Alfred Goldsmith—ordained Sept. 13, 1837—dismissed Aug. 24, 1838; Rev. John R. Adams—supplied as acting pastor, from Sept. 1838, to Jan. 1841; Rev. Samuel Beane—ordained July 7, 1841—dismissed May 24, 1844; Rev. James T. McCollom—installed Oct. 2, 1844—dismissed Dec. 27, 1853; Rev. James B. Thornton—acting pastor from April 11, 1854.

The Methodists at the present time, have two societies. A Universalist church was early established in the village, but it flourished only for a few years, and its Meeting-house has since been used as a dancing hall.

The Congregational church has no parsonage and no fund, depending for its support upon the voluntary contribution of its members. The salary of the first pastor was \$500, of the second \$550, and there has been a gradual increase corresponding to the increase of the society in the number and means of its members, until within three or four years during which the regular salary has been fixed at \$1000. Upwards of \$500 are annually given for benevolent purposes. The average attendance upon public worship in all the five evangelical churches is probably not far from 2300—upwards of one-fifth of which number attend the Congregational church. Five men have been furnished for the ministry. The whole number of persons who have been received into the church is 463. Present members 149—male 42, female 107—infant baptisms from the beginning 50.

The first general revival of religion in the history of the church occurred in 1830 and '31, when more than 100 names were added to its list of members, and in 1840, under another outpouring of the Spirit, nearly forty others were converted.

The reason why the number of present members is small in view of the whole number of additions and the age of the church is, because this is a manufacturing village, with a population constantly changing, and many have been dismissed and recommended to other churches. The church has never been so large, and in some respects never more prosperous than at the present time.

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### LEE.\*

There is not now, and has not been for many years, a Congregational church here. It has been supposed there never was one. But Hon. Valentine Smith of this town, an aged and well informed man, says "there was a church there many years ago, in his boyhood," (he is over 80 years of age,) "that Rev. Samuel Hutchins was the pastor, that he became a pauper, dependent on the town." There is a regular Baptist church in the town, supplied occasionally with preaching; and also a Christian Baptist church. At a Meeting-house in the south part of the town there is occasional preaching by ministers of different denominations—Christian, Baptist, Methodist, and Second Advent.

At the Meeting-house on the hill, the most central locality for such purposes, there has been Congregational preaching during the summer for five years. A licentiate from Andover Seminary has been sent there for the spring vacation by the N. H. Missionary Society; and the supply has been continued through the summer, with a little aid from abroad. Recently the people have raised a subscription of \$300 to obtain the services of Mr. Mason Moore, a licentiate of the last senior class from Andover, for a year, and have applied for aid sufficient to secure the supply. They have a congregation of about 100, and a respectable Sabbath School.

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### MADBURY.

Anciently a part of Dover, it was sundered from it by an act of incorporation May 31, 1755. Farmer says of the town in 1823: "No church can with propriety be said to have been established here. In 1758, Rev. Samuel Hyde commenced preaching, and continued until 1770, but no regular

\* Sketch by Rev. A. Tobey.

church was organized. Rev. Eliphaz Chapman officiated from 1771 until 1773; when Eld. William Hooper, a Baptist, formerly of Berwick, commenced preaching and continued several years. There is one Meeting-house in Madbury, but no settled minister. There are a considerable number of Friends in this town belonging to the society at Dover. The inhabitants are mostly industrious agriculturists; and as there are neither stores or taverns in town, intemperance is not frequent among them."

Some forty or fifty years ago there was a Baptist church, of which there is, now living, one member, an aged woman, bearing a good Christian character. There is now a Christian Baptist church in town, not supplied with constant, nor very frequent preaching. There has been some Methodist preaching here for a few years past in the summer season. A Sabbath School is maintained by the help of one or two young men from Dover.

The town is of a wedge form, and so situated that most of the people could, if they would, attend public worship in Durham, Dover and Barrington, as some of them do.

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### MIDDLETON.

Here, as in very many towns in the State, fewer inhabitants are found than there were ten or twenty years ago—there are forty seven less than in 1790. It was incorporated March 4, 1778. Lee and Rochester sent hither the men who made the first settlements. Its highest population was in 1790—617; it was 476 in 1850.

Rev. Nehemiah Ordway, a graduate of Harvard in 1764, was settled here in 1778, and remained only a few years. He was a native of Amesbury, Ms. No evidence has met us that a Congregational church was ever formed here. There is a Freewill Baptist church of 48 members.

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### MILTON.

REV. JAMES DOLDT.

The early settlers of this town were, generally, a vigorous, intelligent class of persons. They came principally from Dover, Madbury, Rochester and towns in that region, where they had been trained, to a good extent, in the principles of

Puritanism, and they brought those principles with them.— They appreciated religious institutions, and had an eye early to their establishment among them. This town formerly made a part of Rochester, and, for a year after being separated from it, received the labors of their old pastor Rev. Mr. Haven with deep gratitude. They hailed his regular and occasional visitings with great interest. But they needed more constant, steady labors among them than their old minister with a large home parish could give them. They set their faces therefore to having religious institutions among them separate from Rochester. The children wished to set up for themselves in religious, as they had in municipal, matters. With this view, they made strenuous and combined efforts to have preaching not furnished from the parent town. In some cases a single individual would pay for a Sabbath's preaching, then his neighbor would do the same. After this they would all unite to get one or more. Beyond this, they sought the aid of the New Hampshire Missionary Society then recently formed. This Society responded to their call, and sent them, among some others, Rev. Curtis Coe formerly pastor of the church in Durham. He superintended the formation of a church in Milton. This took place Sept. 8, 1815, and it consisted of eight members. After the formation of the church Mr. Coe continued to labor more or less as long as he was able to preach. Following him in the ministry of this place was Rev. Dyer Burge. He continued some twelve months or more among them. Following him, after no long time, Rev. James Walker came and remained till his death, which took place on the fourth day of Sept. 1826. During his ministry the church was considerably enlarged and strengthened. With God's blessing he helped widen and consolidate her foundations. From his death, for six years, there were no regular ministrations of the gospel in the place, only preaching from men occasionally laboring among the people, such as were secured by their united contributions or sent to them from abroad.

In 1832 Rev. Benjamin G. Willey came into this town and labored in the ministry as stated supply till February 1846—nearly fourteen years. During his ministry 100 were received into the church, much the larger proportion by profession. He left from no disaffection on his part or on that of the people. A good parsonage was built during his ministry costing some ten or twelve hundred dollars, likewise two Meeting-houses, one at the Pond and the other at Milton Mills village so called. These were both union houses, not free, one owned by the Congregationalists and



Methodists, and the other by Congregationalists and Calvinistic Baptists. Such union in many cases may not be commended, but here it worked well, and under the circumstances was the best thing that could have been done for the promotion of religion generally. After Mr. Willey, came Rev. Edward F. Abbott and remained in the place as minister till May 10, 1848. He was the first settled pastor the church ever had. He was ordained Aug. 19, 1846, and retired from that relation to this people at the time just named. He left in good and regular standing as a minister. Very soon after Mr. Abbott left, Rev. James Doldt came to this place, and has labored in it in the ministry, as stated supply, ever since. During this time 20 have been added to the church—10 by profession and 10 by letter.

The gospel is supported in this town principally by individual contributions taken up yearly by subscription. There is a ministerial fund in it giving an annual interest of sixty dollars, which is divided equally among four denominations: Methodists, Calvinistic Baptists, Christian Baptists and Congregationalists. The Congregational parish embraces about two-thirds of the population of the town, and it is believed the average attendance on public worship is about 150. Other denominations have less than this, ranging from fifty to one hundred individuals. This town has never furnished a man for the Christian ministry in either of the evangelical denominations contained in it. One young man in this parish once had it in view for some time, but was finally deterred by the lean support and hard service attending it. Sixty have been baptized in infancy since Mr. Willey's ministry commenced, which was in 1832. Before that time there were some, but no record in the church book gives the exact number; 181 members have been added to the church since its formation. Most of these additions have been the fruit of what may be termed general revivals, though some have come in as the result of scattering mercy drops falling here and there on the fields of Zion. For a course of years some twenty five years ago, there were many interesting seasons of revival in this town. Numbers of those we might describe at length, but have place only for one. This was one of rare interest, and such as answers our conception of a model revival. The center of it was in a large school district in the middle of the town. It came in connection with meetings held in a large school-house of the district, continued day after day, though not called protracted meetings. The meetings as they succeeded each other seemed to be demanded by the state of feeling in the first one.—

This being full, called for the second, the second for the third, and so on to the end. This marked a distinction between them and many continued meetings, where, without much reference to feeling in commencing, a certain number of days are previously set apart for religious services. As a result of the meetings of which we speak, about thirty were hopefully converted and some ten or twelve family altars reared. Great solemnity and stillness characterized these successive meetings. There was nothing which was so obvious to the spectator as these. The consequence was, and this we deem a fitting consequence, the conversions in them were deep and thorough. Time, to a large extent, has proved this. Compared with forty years ago, the state of things in this town as to general morality, spirit drinking, licentiousness, contentions, rude and debasing society in taverns, has greatly improved.

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### NEW DURHAM.

Rev. Nathaniel Porter, D.D., was ordained here Sept. 8, 1773, and removed in 1777. He was settled the next year at Conway. Elder Benjamin Randall, who is regarded as the founder of the Freewill Baptist churches, began his work here in 1780, and organized a church. Some account of him will be found in this work, in the history of New Castle.—There are Freewill Baptist churches here with about 130 members. It was incorporated in 1762 with a small population—but 286 persons are found here in 1775. With all other denominations, the Freewill Baptist churches have occasion to bless God for raising up and sending Whitefield out to preach; their founder's heart was given its peculiar *fire*, though not its peculiar doctrines, from the blessing of God upon his words of eloquence and love. Rev. Messrs. N. Berry, D. Wedgewood and J. Glines, are ministers here.

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### ROCHESTER.

Rev. J. C. SEAGRAVE.

The charter of George I. is dated May 10, 1722, granting to certain petitioners the township of Rochester, provided that "a Meeting-house be built therein for the public worship of God" within four years from the date of the charter.

But, at that period, the howl of the wolf, the yell of the savage, and the report of the huntsman's gun, were the principal sounds that disturbed the silence of these dense swamps and primeval forests. For more than a hundred years after *Winichahanat* had been settled by the London fish-mongers, the Indian's wigwam was the only human habitation between Dover and Canada. To commence a settlement and clear the lands at this distance from the village of Cochecho, was an enterprise of no common peril, while a cruel and revengeful enemy continually hovered upon the frontier. It was not therefore till 1728, that the first family was permanently settled in this town. Two years subsequent to this date the proprietors, induced in part, doubtless, by the hope of attracting hither a sober and industrious class of citizens, voted to "build a house of worship, forty feet by thirty five, and eighteen feet studs." To defray the expense of its erection, they taxed the owners of whole shares of land *three pounds*, and other proprietors in the same proportion. In 1732 they voted to call a minister, and every share was taxed *forty shillings* per annum for his support. But, for obvious reasons, all these measures to secure an adequate support for a minister could but partially succeed. It required something more than the efforts of proprietors, most of them non-resident, to give strength and permanency to gospel institutions in this place. Besides, there was no Missionary Board to send forth a pioneer in the cause of truth, to preach and labor among the early settlers in this wild region. But the men who first made turpentine and potash on Norway Plains and cut down masts and ship-timber on Squamanagonic Hill, the farmers that first built their log cabins and cleared their three acres of tillage land in this town, were the friends of religion, and they determined to give their children an example of fidelity to the cause of Christ.

In the year 1737, the General Assembly of this Province passed "an Act for the better support of the gospel ministry in Rochester." The preamble of this Act was in part as follows: "Whereas the inhabitants of Rochester, have petitioned this Court, setting forth that they, being about sixty families, were without a settled ministry in said town, and in such low circumstances, that they were unable to support the same: Wherefore they prayed that a committee might be appointed by this Court, to call a meeting of the inhabitants of said town, and that a tax might be laid on the non-resident proprietors of land in said town, toward the support of the gospel ministry there." The

above named Act authorized the levying of an annual tax of fifteen shillings upon each share of land for "the support or an Orthodox Minister of the gospel." In May of the same year, "*the Revd. Mr. Amos Main* became the settled minister of this town, for whose support a salary of one hundred and thirty five pounds "*old tenor*" was raised, in addition to the proceeds of the "Parsonage share," which were to be employed perpetually for the benefit of the minister." Mr. Main also came into possession of "the first minister's share" which was his by absolute right according to the provisions of the charter. The town promised also to build him a two-story house forty feet by twenty, wherever and whenever he should request them so to do. There is evidence that the town made ample provision for the support of a minister during the whole of that century. As the currency of the country depreciated in value the stipulated salary was increased in due proportion. Notwithstanding the scarcity of capital and the poverty of almost every family, the pastor was well provided for and the pecuniary obligations of the people to him were sacredly regarded. When life was daily exposed to the Indian's tomahawk; when nothing but the unparalleled bravery of those pioneers of civilization became the means of preserving the whole settlement from destruction; when men labored in the fields with their muskets at their sides, and went to church armed as if for the battle field, even then the labors of a pastor were valued so highly, that to vote his salary and assess the ministerial tax was the most important item of town business. In 1747, it was voted to raise *one hundred and sixty pounds* for the support of the gospel, and *five pounds* for other town purposes. In 1742 it was voted at a meeting of the proprietors, that "all the *Mill seats* should be given for the support of the gospel ministry in the town of Rochester forever; to be divided equally among them if ever there should be more than one settled minister in town."

The ministry of Mr. Main continued till his death, which occurred April 5, 1760. He had labored, for twenty three years, for the spiritual good of this flock and apparently with good success. It is not difficult to picture to ourselves this beloved pastor, as he penetrates the remotest bounds of his parish, to comfort the afflicted, to speak of Jesus to the dying. We see him threading his way through the narrow defiles leading to some opening in the forest, where a family of his congregation, after incredible labor, have just begun to find the soil capable of yielding them a support; he sits down with them in their log hut to eat wholesome brown bread

and talk over their past experiences of sorrow and of joy, and then to join with them in devout praise to God for his mercy to the infant settlement. Sometimes the theme on every tongue, was the last murder of a much loved fellow citizen, or, the capture of a little boy by the Indians. There were times when the bravest trembled at the thought that they and their little ones were daily exposed to death.— There was work enough for a pastor to do in those perilous times, if it were only to visit his widely scattered flock, and inspire them with courage and hope, on occasions which tried men's souls. It is worthy of notice, that many of the original roads and bridges of this town were petitioned for and built to accommodate the inhabitants in respect to the meeting upon the Sabbath. Their first thought was, not for a road to market, or to a farm in some other section of the town, but for a road to the house of God!

Mr. Main was followed in the pastorate by the Rev. Samuel Hill, who was ordained Nov. 19, 1760. But his death occurring April 19, 1764, the town was without a settled minister till the installation of the Rev. Avery Hall, which occurred Oct. 15, 1766. The ministry of Mr. Hill seems to have been a peaceful and prosperous one, and he died deeply lamented by his people. The latter part of Mr. Hall's ministry was greatly embittered by fierce contentions among the members of his church and congregation. Numerous charges to the discredit of the pastor, whether true or false, led to the organization of two violent, opposing parties, to the calling of an *ex parte* council, and to many other transactions not peculiarly promotive of brotherly kindness and spirituality. At length, the church voted by a majority of one to abide by the decision of the council and accepted Mr. Hall's resignation, April 10, 1775.

On the 10th of January 1776, the Rev. Joseph Haven was settled over the parish, who retained the relation of pastor till his death in 1825. He was for forty nine years the minister of this people, and enjoyed in a remarkable degree the affection of the entire population. He was affable, witty, the friend of the aged and the young alike. The peculiar events and circumstances of the period in which he commenced his labors here, the country being already involved in the war of the Revolution, the great length of his ministry, and, above all, his social qualities and habits rendered him an object of deep interest to almost every person in the parish. He is said to have been Arminian in his theology, and perhaps more partial to the pleasures of pastoral visitation than to those of profound and protracted study.

The half century following the war of the Revolution was, in many respects, a disastrous one to the interests of religion in this place. Intemperance, infidelity and error were gradually creeping in, not sparing even some professed followers of Christ. Men lost in a large measure those strict and virtuous principles and habits which marked the preceding age. They began lightly to esteem the Scriptures, to desecrate the Sabbath, and in many instances to withdraw utterly from the house of God. The sanctuary which the fathers had built with incredible difficulty, but with strong faith in God; the house that had been completed in the midst of the war of the Revolution, and which the fathers had thronged while the country was overwhelmed with misfortune and suffering, was well nigh forsaken now. Religion ceased to command the general respect and attention. It partially lost its influence over the customs and conduct of society.—“The half way covenant” had begun to bear its *bitter, bitter* fruits, in this church, and many professed followers of Christ were apparently destitute of vital godliness.

But there appeared a new and hopeful sign in the midst of the prevailing irreligion and immorality. The labors of some Methodist preachers were blest to the conversion of quite a number of persons in different parts of the town.—The foundations of a church were laid, which is now among the largest and most influential belonging to that denomination in the State.

In July 1823, Rev. Thomas C. Upham, feeling a deep interest in the spiritual welfare of his native town and of the church to which he belonged, became the associate pastor of this flock. “The half way covenant” was exchanged for one better adapted to the advancement of piety in the church. The sanctuary was once more filled with attentive listeners and devout worshipers. The people of God began to rejoice in the evident tokens of the divine favor, and the restoration of light and salvation to this people. A large number were added to the church, and a foundation laid for what we may hope will yet become the glorious spiritual temple of the Lord.

Mr. Upham having been called to a professorship in Bowdoin college, in 1825, Rev. Isaac Willey was inducted into the pastoral office here in January 1826. The great evil which he had to encounter, was, the prevailing habit of intemperance. There were many in the church who had not yet begun to feel the common danger resulting from this vice, and there were some among them, whose personal habits brought great dishonor upon the Christian name.

Intemperance threatened to sweep away the last vestige of morality and piety still remaining in the hearts of the people. It was ascertained that *more than six thousand dollars were annually expended in this town alone for intoxicating drinks*. The Temperance Reform had not yet begun its blessed work in most of the towns of New England. The few who understood the universal danger were praying for a speedy deliverance. At this time the pastor who had just commenced his labors here, was at first opposed and defamed, in his endeavor to remove intemperance from the church and to maintain the principle of total abstinence. But the good work went on, a wholesome discipline was exercised toward the erring, and soon, the church united in the effort to eradicate so great an evil from the community. In 1826 commenced a refreshing outpouring of divine influences among this people. For several years the good work went on, and the church was increased and edified. In 1831, the revival reached the point of deepest influence, and in that year quite a number became the hopeful subjects of grace. In 1828 commenced the work of systematic and thorough Bible distribution in this town and county. About the same time the cause of Foreign Missions also began to awaken new interest in the church and congregation. The churches of the conference assumed the responsibility of sustaining at the Sandwich Islands, a missionary who had gone forth from their midst. This devoted and faithful man still lives to labor in that field, sustained no longer by foreign aid, but by the voluntary exertion of those whom he has been instrumental in elevating from the degradation of heathenism, to the honor and blessing of believers in the gospel of Christ. Mr. Willey was dismissed in 1834 to become the Secretary of the New Hampshire Home Missionary Society.

In January 1837 Rev. Edward Cleaveland was installed pastor, but was dismissed in October of the same year, at his own request. Rev. F. V. Pike was called to the pastorate in 1839, who continued his labors till September 1841. Rev. J. E. Farwell entered upon his labors here in 1843.—Up to this time the Meeting-house had stood at the foot of the plain upon which the village is built. But this year it was moved to a more central and desirable location, thoroughly repaired, and consecrated anew to the worship of God. This took place in August, and at the same time Mr. Farwell was installed pastor of the church. He continued his labors here till 1852. After enjoying the labors of Rev. G. Spaulding for a year as stated supply, Rev. J. C.

Seagrave, the present pastor, began his ministry among this flock in Dec. 1853, and was installed in May 1854. If the spiritual condition of this church and people be not such as to give just occasion for despondency and alarm, surely it demands the earnest prayer of every Christian heart: "O Lord, revive thy work!"

### ROLLINSFORD—SALMON FALLS.

Rev. E. E. ATWATER.

A few persons, inhabitants of the village of Salmon Falls, having assembled Jan. 3, 1846, to consider the expediency of forming an Ecclesiastical Society of the Congregational Order, unanimously resolved: "That the interests of religion and good morals in our village require the organization of such a Society," and appointed a committee to prepare a constitution.

At an adjourned meeting Jan. 9, the Society was duly organized. Rev. B. L. Swan was immediately engaged to preach three months. In April following, Mr. Samuel J. Spaulding was engaged to preach the remainder of the year. In the same month incipient steps were taken towards forming a church which was organized May 1, 1846, by an ecclesiastical council convened for the purpose, adopting a confession of faith and covenant, and consisting of fourteen members. Soon after the organization of the church, John Crosby and Gilman Jaquith were chosen deacons. Mr. Spaulding, having received a unanimous invitation to become the pastor of this church and society, was ordained and installed Oct. 28, 1846. The deacons of the church having removed from town, Chas. F. Stewart and Horace Barbour were elected deacons May 5, 1848. At a meeting of the church, April 20, 1849, the subject of building a house of worship was considered, and a committee appointed to procure by subscription the funds necessary for the purpose. At a subsequent meeting, a report favorable to the enterprise was presented, and a committee appointed to contract for and superintend the erection of the house; which was completed in the spring of the following year, and dedicated to the worship of God, May 1, 1850. Rev. Mr. Spaulding having received an invitation to become the pastor of the Whitefield Congregational church in Newburyport, Ms., his pastoral relation to this church and society was dissolved June 9, 1851. Rev. Edward E. Atwater, the present pastor, was installed Feb. 3, 1852. Present number of members, 91.



## SOMERSWORTH.

Somersworth was settled prior to 1700, being then part of Dover, not however at the present center of population, but around the old burying ground at the junction of the Great Falls Branch with the B. & M. railroad, as well as near Cochecho river, and also, as early as 1634, on the New Hampshire side of Salmon Falls. Up to 1713 or thereabouts the inhabitants were obliged to travel from five to eight miles to the church on Dover Neck; when the new church was erected at Cochecho, the distance was shortened by four miles; but the increased number of inhabitants enabled them to procure an act incorporating them as a distinct parish in 1729-30, when 65 men petitioned for that privilege.

The people had had preaching there as early as 1727 by James Pike, who, Oct. 28, 1730, was ordained pastor of a new church there; he was born in Newbury, Ms., March 1, 1703, graduated H. C. 1725; after graduating he taught school in Berwick, Me., just opposite Somersworth, by which he was led to preach in the latter place. He remained at Somersworth until his death, March 19, 1792, having preached his last sermon Oct. 31, 1790. "He was a faithful servant of Christ," and his ministry was a peaceful one. Nicholas Pike, author of Pike's Arithmetic, was his son.

The first Meeting-house in this town was erected in 1729, and taken down in 1773. The second Meeting-house was erected in 1772, and consumed by lightning in a violent thunder storm, May 4, 1779. It happened about the middle of the day. Its severity was caused by the junction of two clouds directly over this town; one of which rose in the N. W. and the other in the S. W. The clouds ran low; and during the space of half an hour it rained and lightened incessantly, accompanied with tremendous peals of thunder. The steeple of the Meeting-house was struck with the lightning, which passed down by one of the posts of the belfry adjoining the house, and in about an hour it was in ashes. The bell was melted and fell in a state of fusion. The third Meeting-house was erected in 1780.

Rev. Pearson Thurston was ordained here Feb. 1, 1792, dismissed Dec. 2, 1812, and died Aug. 15, 1819. The house he occupied was burned up in January, 1812, and the church records, communion service, and a social library.

This church now grew more and more feeble till, in 1827, it had but five members, and in 1829 but two.

In the meantime, Great Falls and Rollinsford or Salmon Falls were growing into importance, and in both are now found large and efficient churches, and both are within the limits of the old town of Somersworth. And so the church of Christ is not extinct on this ground. In the two churches above alluded to, more than 250 members are embraced; so that, if we take the extinction of this church as evidence of decrease of piety in the town, we greatly err. And in hundreds of cases in New England where there is mourning over the weakening and decay of our churches, were the facts fully known, it would be seen that the numbers emigrating from them are the nucleus of new, perhaps larger churches—if not in the same town—in some distant border of the country.

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### STRAFFORD

Was disannexed from Barrington and incorporated June 17, 1820, with a population of 2144; it now has 1920. At that time four Freewill Baptist churches were existing here, three of them embracing about 100 members each, and the fourth 37 members. These churches now contain about 350 members. In this town and in South Barrington six ministers of this denomination are found; also one minister of the Christian denomination, and no others.



# Merrimack County.

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## ANDOVER.\*

The early history of the Congregational church in Andover has not been very fully recorded. Rev. Mr. Kingsbury, upon visiting the place in September 1828, found the church formerly established extinct. The venerable pastor and one aged member of the church were still living. No records nor church documents could be found. The following statements are derived from various sources.

The first grant of Andover was made in 1746, under the name of New Briton. The first inhabitant, Joseph Fellows, moved into town 1761. It received its present name of Andover 1779. A house for public worship was erected by the proprietors, in which there was occasional preaching. In 1782, Oct. 30th, Rev. Josiah Badeock was ordained over a church organized the same day, consisting of six members. The church increased to about 30, and afterwards gradually diminished till 1809, when the pastor was dismissed. After this, there was occasional preaching and the form of a Congregational society for many years. For a few years prior to 1829 the Congregational people united with other denominations under the name of the Union Society.

Jan. 13, 1829, a Congregational church was formed consisting of ten members, and Mr. Samuel Kingsbury was settled as its pastor. He was dismissed by an ecclesiastical council Jan. 11, 1831. From that time there was but little Congregational preaching till June 25, 1841, when another church was organized by an ecclesiastical council, consisting of 13 members.

May 23, 1843, Rev. Nathan Howard was ordained pastor of the churches of Andover and Wilmot, and continued to preach one half the time in each town till the year 1849, when the church enjoyed his services for one year wholly. At the commencement of the year 1850, the Congregational society united with other denominations and employed Rev. Reuben Kimball for two years. In January, 1853, the

\* Sketch by Rev. N. Howard.

church again employed Rev. Nathan Howard, who served them till the close of the year 1854.

In 1801 there was a revival among the Freewill Baptists, and Elijah Watson of that denomination was settled and soon after dismissed. In 1810 great additions were made to their church, under the preaching of Elder Chase. In 1819 there was a great excitement among the Christians; 107 were formed into a church; a second church of this denomination was gathered, 1820, consisting of 25 members, by Elder Young. In 1826 there was another excitement under the preaching of Elder Morrison, and a large number were baptized. The Universalist society was formed in 1818. Two Methodist classes were formed here 1828, of 40 members.

The first house erected in this town for public worship was demolished in 1795. The second house was erected May 3, 1796,—dedicated Jan. 5, 1797; the third was erected 1824. At present the Congregational church consists of 23 members. Additions have been made from time to time since the church was formed in 1841, so that if there had been no removals by death or dismission the church would number 36 members.

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## BOSCAWEN.

Rev. AMBROSE SMITH.

The earliest settlement of this town was made in 1734, by a colony from Newbury, Ms. Three years after, Mr. Phineas Stevens, a native of Andover, Ms. and graduate of Harvard college, was employed by the proprietors to preach on their "plantation." The year following, measures were taken to build a Meeting-house—"said house to be built of logs, forty feet long, and as wide as Rumford (Concord) Meeting-house, only two feet higher."

A church was organized on the Cambridge platform, and Mr. Stevens was ordained to the pastoral care of the church and people in "Contoocook," Oct. 8, 1740. During his ministry of nearly eighteen years, he appears to have enjoyed the confidence and affection of his people in a high degree, amidst the many trials and labors, privations and dangers of a new settlement in the wilderness. He died suddenly, Jan. 19, 1755.

After the employment of various persons as stated supplies, Mr. Robie Morrill, a native of Salisbury, Ms. and graduate of Harvard college, was invited by the town to become

their minister, and ordained pastor of the church in *Boscawen*, Dec. 29, 1761. Soon difficulties arose, from the "depreciation of the value of his salary and the acts of the town in making him an indemnity," which led him to give up his contract and ask a dismissal, which took place Dec. 9, 1766. He continued in town, a respected citizen and active member of the church, until his death at the age of 77.

At the next annual meeting, the town voted to employ a "regular preacher," and Mr. Nathaniel Merrill, a native of Newbury, Ms., a graduate of Harvard college, after more than a year's labor, was ordained Oct. 19, 1768. The log Meeting-house having become much impaired, a new house, with great difficulty, was erected. Several years passed before its completion. Mr. Merrill became a member of the Grafton Presbytery, and the church adopted in part the Presbyterian form of government. This gave much dissatisfaction to the people generally. After a ministry of little more than five years, aware of the general discontent among his charge, he "applied to the Presbytery for a removal, and was removed without the intervention of either the church or town," April 1, 1774. Not long after, a committee of nine was appointed by the town, "to confer with the church in Boscawen about the government and discipline thereof." But the church retained its Presbyterian form for more than twenty years. Then it gradually fell into disuse; but not until 1828, did the church by a formal vote adopt the Congregational order of discipline.

The town also chose a committee, soon after the removal of Mr. Merrill, to employ immediately "a gospel preacher of the Congregational order." Different persons were employed as stated supplies, during the six following years, when Mr. Samuel Wood, a native of Mansfield, Conn., but early a resident of Lebanon, and a graduate of Dartmouth college, was invited to settle as minister of the town and pastor of the church. A council was called and he was ordained Oct. 17, 1781. For more than half a century his life becomes identified with the history of this church. Soon after his settlement a precious revival of religion was enjoyed, for the first time in Boscawen. Thirty or forty heads of families were gathered into the church, which produced a marked improvement in the state of society.

For the convenience of those in the west part of the town, a second Meeting-house was built, and the meetings held in it a part of the time. The pews were sold Oct. 17, 1791. About this time, many influences from abroad and at home, contributed to awaken conflicting opinions and passions,

which painfully affected the interests of the town and church. Many refused to pay their taxes for the support of the gospel. Society became demoralized, and deeds of violence were frequent. Bridges were taken up, young orchards destroyed, horses killed in the pastures, the houses of individuals assailed and life endangered, school-houses and finally the east Meeting-house were burned. Boscawen, near the close of the last century, was as noted for lawlessness and crime, as it has become since for order, morality and religion. The church was greatly afflicted with trying cases of discipline. Not less than eleven meetings for the purpose of settling difficulties are noticed in the records of a single year. And, at a single meeting, four or five different committees were sometimes appointed to labor with offending brethren. The offence most common, was withdrawal from communion, and in many cases from public worship, on account of some grievance. Such absence from the Lord's table, when persisted in, was deemed a reasonable cause for exclusion from the fellowship of the church.

With much difficulty, a site was fixed upon for a new Meeting-house in the east part of the town, where the present house stands, at the head of the plain on King street.—The house was built by proprietors, a majority of the town being opposed to this location. On this account, a large proportion of the public money, for the support of preaching, was given to the west parish. Other acts were passed by the town, which the people in the east section deemed unjust and oppressive. Mr. Wood took the same view of the case. The number refusing to support the ministry increased. Mr. Wood was requested by the town to ask his dismissal. But such action being informal, a special meeting was called Feb. 1, 1802, and it was voted that the town desire Mr. Wood to give up his contract. This he agreed to do on certain conditions, which were accepted. The contract was dissolved—the town, as such, ceased to support the ministry of the gospel.

Mr. Wood remained pastor of the church; and a society was soon formed for his support, which a few years after was incorporated. His public services were now confined to the east Meeting-house. Indeed, soon after, a church was organized and a pastor settled in the west part of the town. The first church must at this time have been small and feeble.—Though the moral and religious state of society began to wear a brighter aspect, yet, there seems to have been for many years, no special interest and no large accessions to the church. Some now living remember to have heard Mr.

Wood repeatedly declare, that the church must soon become extinct unless the Lord should revive his work. Indeed, there were few signs of its visible life and power. Had Mr. Wood's ministry in Boscawen closed then, it might have been called unsuccessful. But strong in faith and hope, he forsook not the field, where now for more than thirty years, he had scattered the seed of sound doctrine, and watered it with his tears, seeing little fruit of his labors. But if "the vision tarry, wait for it." The year 1814 passed without a single addition to the church. The next year opened, as cold and cheerless in the spiritual as in the natural world :

"The winter season has been sharp,  
But spring shall all its wastes repair."

The following April, without any manifest cause or special means of grace, commenced a remarkable work of the Spirit. Profane and ungodly sinners, here and there, were suddenly arrested by the most pungent convictions. Crowded assemblies of anxious inquirers and young converts gathered frequently in different parts of the parish, sometimes with not a person present who had ever before led in social prayer. But the Spirit found them tongues, and taught them to pray.—The silent, powerful agency of the Holy Ghost seemed to do all the work. The interest increased through the spring and summer, and was greatest at the busiest season of the year. In haying and harvesting, the people then had no difficulty in finding time to attend week day meetings, yet, they say their business suffered no injury—*their work was done better and easier than usual.* The revival extended over the town, and abated not until late in the fall. Of the fruits of this rich harvest of souls, 50 persons were added to the church at one time, some of whom still remain pillars in the house of God. During the following year many more united with the church.

Another revival followed in 1819, still more extensive and remarkable in its visible effects, yet less marked by the noiseless and powerful operation of the Holy Spirit. Special means were used to a greater extent than before. The religious excitement was intense throughout the whole community. The number of hopeful conversions was very large. Jan. 16, 1820, 76 individuals made a public profession of their faith in Christ, and 138 were added to the church during the year.

Well might the favored and rejoicing pastor see, in these events and among his own people, the fulfillment of Isaiah's glorious vision of Zion's future prosperity, and exclaim, "who are these that fly as a cloud, and as doves to their

windows!" Richly rewarded does he now feel for years and tens of years of labor, trial and discouragement. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The little band ready to perish, becomes in five years a flourishing church of more than 300 members—its greatest number at any one time. Few additions occur from this time until 1827, when some 25 persons united with the church.

Oct. 17, 1831, Dr. Wood completed a half century of ministerial labor in Boscawen, and noticed the event by appropriate services. In view of the past, he adopted the language of Paul for his text: "I was with you in weakness, and in fear, and in much trembling." In this discourse, he stated that he had received into the church by profession 480, of whom 109 had removed their relation, 119 had died, 30 had been excommunicated, and 238 remained.

The following year, Rev. Salmon Bennett was invited to settle as colleague with Dr. Wood, and was installed Dec. 5, 1832. During his ministry of four years, interesting revivals occurred, and considerable additions were made to the church. At length difficulties arose in respect to his salary which induced him to ask a dismissal; and his connection with the church was dissolved Oct. 25, 1836. Dr. Wood now remained sole pastor of the church and society. But his labors were nearly finished. In less than two months, he was removed to the church above. On his last Sabbath, he preached from the text, "I must work the works of him that sent me, while it is day; for the night cometh when no man can work." The next *Saturday evening*, Dec. 24, the *time* when he commenced his earthly Sabbaths, he entered into his everlasting rest. His last words were, "All is well." *Well*, it might be with *him*, who had filled up a life of 84 years in the service of his blessed Redeemer, having learned of Christ from his mother's lips, while fondly leaning his head on her lap, and become hopefully pious before he was five years old. At the mature age of 24, he left the farm to begin his preparation for the ministry, and yet enjoyed the privilege of preaching the gospel fifty five years.

Deep was the interest which he felt in the church, on which he had bestowed his life-long toil and care. He looked upon its members as his own children. Indeed, they were nearly all his spiritual children. To the society he gave most of his property, which still remains a permanent fund, yielding an annual income of about \$200.



The usefulness of Dr. Wood was not confined to his own people. He is said to have fitted about 100 students for college, and aided more than 60 in their studies for the ministry. Though called, while he lived, to pass through evil as well as good report, his name is now held in great veneration by all classes, both in the town where he resided, and throughout the wide circle of his acquaintance.

The church and society very soon took measures to secure the settlement of another minister; Rev. Caleb B. Tracy, a graduate of Williams college, and of Andover theological seminary, was invited to become their pastor, and installed Sept. 12, 1837. Interesting revivals occurred during his ministry—particularly in the winter of 1842–3, when on one occasion 54 persons united with the church. About this time, a Calvinistic Baptist church was organized, and a Meeting-house built—the first and only society, of other denominations, within the bounds of the east parish. For two or three years past, they have not sustained public worship, and many of them attend meeting at the Congregational church. Not long after, a Congregational church was organized at Fisherville, to which several persons, 13 or more, removed their relation from the First church. Difficulties having arisen to interfere with his comfort and usefulness, Mr. Tracy asked a dismissal. A mutual council was called, and his connection with the church and society dissolved, Oct. 29, 1851. Divisions, produced by various causes, prevented united action in the settlement of another minister. For nearly two years the people were without a pastor; but the pulpit was not suffered, for a single Sabbath, to stand unoccupied.

At length, the church and society united in extending a unanimous call to Rev. Ambrose Smith, a graduate of Dartmouth, and Andover theological seminary. He was installed June 15, 1853, and is the present pastor. Salary \$600. At the present time, a good degree of harmony and external prosperity are enjoyed. An increasing number attend meeting on the Sabbath, and much interest is manifested in the preaching of the gospel. The congregation under favorable circumstances exceeds 200, and this is characterized as a church-going people. Yet large numbers habitually neglect public worship—perhaps one half of the whole population of the parish, which is about 700. The weekly prayer meeting, and also the monthly church meeting are well sustained. The Sabbath School is continued summer and winter; and during the interim of divine service, some 18 or 20 classes are gathered for the study of God's word, composed of all

ages, from little children just beginning to lisp the Saviour's name, to veterans in his service of more than four score years. The ladies have a Maternal Association, and also a Female Benevolent society, which hold monthly meetings. The attendance on the latter often exceeds 80, and the avails of their work were about \$75 the last year. Collections for benevolent objects are made regularly, on the first Sabbath of every other month. The "old Boards" are generally preferred as the channels of their beneficence—donations the last year, in all, exceeded \$300.

This church early took a decided stand in favor of temperance. In 1832, it was voted, that all who should thereafter be admitted, would be considered as adopting the pledge of total abstinence from the common use of ardent spirits. The church has also declared itself strongly opposed to slavery. In 1843 a resolution was passed "that as a church we will not hold christian fellowship with those, who, for the sake of gain, continue to hold, buy or sell human beings as slaves." It is also printed among the "standing rules" of the church, that "slavery is a sin, against which we, as a church and individuals, are solemnly bound to protest, and exert our influence in all suitable ways."

This church has sent out some 12 or more of its number to preach the gospel—some among the heathen. More than 600 persons have been united to it since its organization, on profession of their faith in Christ; and we trust it will be said, of many dwellers in Zion's holy mount, that they were born here. Yet while large numbers have been added from time to time—218 within the last 25 years—the church has, during this time, decreased from 300 to 145 members—showing the necessity of large and constant accessions to churches, in the country, to keep their numbers good, on account of constant removals by death, and especially, of late, by emigration.

This church is sound in doctrine, and strongly attached to the Abrahamic covenant. Within little more than a year, the present pastor had the privilege of impressing its seal on 15 lambs of the flock. But while we have much reason for thankfulness in view of past blessings and present privileges, we mourn, in common with other churches, the absence of the Holy Spirit, whose powerful influences have been so often felt here in other days. Often is heard in the conference room, the prayer, "O Lord, revive us again, as in years past."

## BOSCAWEN WEST.

Rev. EDWARD BUXTON.

In the year 1791, the inhabitants in the westerly part of Boscawen petitioned for the convenience of a Meeting-house. One was built by the town during that year. The pulpit, at this house, was partly supplied by Rev. Samuel Wood, as minister of the town, till the dissolution of his contract with the town in 1802. After that, it continued to be pretty constantly supplied, by different preachers, the expense being defrayed mostly by private subscriptions. As it was not to be expected that the town would again settle a minister, a considerable number of the people were desirous of adopting some systematic method of providing for the preaching of the gospel. A society, therefore, consisting of 60 or 70 members, was formed, called the Westerly Religious Society in Boscawen.

Soon after, there was a special attention to religion, and a small number became hopefully pious. This event induced the society to express their desire to have the stated preaching of the gospel, by extending an invitation and proposals to the Rev. Ebenezer Price, who had for several months been laboring among them, to settle with them in the ministry. Their proposals being conditionally accepted, the Second Congregational Church in Boscawen was formed, Sept. 10th, 1804; and on the 26th of the same month, united with the religious society in the settlement of Mr. Price as their pastor.

To this church have been added, by profession, 313; by letter, 47,—in all, 370. Removals have been as follows: by dismissal, 117; by death, 90; by exclusion, 13, leaving in present connection with the church, 58 males and 91 females; in all, 149 members. Deacons of this church have been elected as follows: In 1805, Benjamin Sweatt and Eliphalet Kilburn. Benjamin Sweatt died Oct. 11, 1810, aged 55. Eliphalet Kilburn died Dec. 11, 1844, aged 92. In 1811, Enoch Little was elected, who died April 1, 1848, aged 85. In 1825, James Kilburn was elected, who in 1843, removed to Andover. In 1831, George T. Pillsbury was elected, who died May 17, 1836, aged 44. In 1836, Jeremiah Gerrish was elected, who died Oct. 30, 1843, aged 49. In 1843, Enoch Little and Eldad Austin were elected, who continue to fill their office as deacons of the church.

Rev. Mr. Price was dismissed from the pastoral charge of this church, May 10, 1837. In his communication to the

church asking his dismissal, he says, "Whereas of late it has appeared to some *in* and others *out* of the church, that my removal from my pastoral relation is expedient; and accordingly measures have been taken to effect it; but in these movements, to prevent any breach in the church and society, the majority in both have yielded to the wishes of the minority, on certain specific conditions, which have been complied with, expressive of justice and unabated affection to the pastor; therefore, in view of these combined efforts of my people for the insurance of this object, however self-denying in itself, yet, trusting that it is the will of God, I consent to the giving up of my contract with the society, and my pastoral relation to the church; and do hereby ask to be dismissed from the ministry with you."

The present pastor and successor of Mr. Price, Rev. Edward Buxton, was installed Dec. 13, 1837. The Sabbath School connected with this church, consisting of children, parents and grand-parents, has been prosperous for many years. Father Price, ever since his dismissal from the pastoral charge of the church, has, with unabated affection to the people, served them in the capacity of superintendent of their Sabbath School, being now in the 85th year of his age.

The special rules of this church are of long standing. One of them is: "Any member of the church, refusing to unite with, or withdrawing from the religious society, in the view of the church is chargeable with a breach of covenant." Another is: "No one can be admitted into the church without giving the temperance pledge." Another: "There shall be, in future, a standing or permanent committee of the church, composed of the officiating pastor and deacons, and six brethren of the church, whose power shall be merely advisory."

This church was somewhat disturbed by conflicting views on the subject of temperance and slavery. Its position in regard to temperance is shown by its rule on that subject. It has endeavored to maintain a reasonable and scriptural anti-slavery sentiment, with decided disapprobation of ultra and disorganizing views and means in regard to slavery.

This church has been blessed with nine revivals of religion, the largest of which are indicated by the following additions to the number of its members: In 1815, were added by profession 36; in 1820, 31; in 1835, 54; in 1843, 32. Baptisms have been as follows: children, 413; adults, 89—in all, 502.

This church makes annual contributions for most of the objects of Christian benevolence; especially for Home and Foreign Missions, and for the American Bible and Tract

societies. The members of this church have ever manifested a sacred regard for the doctrines of grace ; in which they were fully instructed by their first, revered pastor. After the articles of their confession of faith, they say, " For a more full declaration of our faith, we refer to the Assembly's Shorter Catechism, which we esteem as a good summary of Christian doctrine, founded on the word of God." This is a pedo-baptist church. In its covenant, its members expressly engage to dedicate their children to God in baptism ; and it is believed that God has blessed to them the administration of household baptism, as a means of promoting the salvation of their children.

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### BOW.

This town was first granted, May 20, 1727, to Jonathan Wiggin and others ; but its settlement progressed very slowly, for its inhabitants numbered only 350 in 1775, forty eight years after it was granted. And no evidence has come before us that a church, of any name, existed here until almost seventy years after the above event.

The Baptist church in Bow was first organized in 1795 ; and Rev. Benjamin Sargent was ordained in 1797 over the church and society, where he continued until 1801, when he removed to Pittsfield, and has since died. Rev. Thomas Waterman ministered to the people from 1804 to 1807 ;— during which period a new church had been formed of Baptists and Congregationalists, and subsequently dissolved, the two denominations forming distinct societies. From 1807 to 1815, the Baptist church was without any pastor. July 3, 1816, the Baptist church was re-organized ; and on the 13th of Feb. 1817, Rev. Henry Veazey was settled. It appears that a church composed of Baptists and Congregationalists once existed here, and out of this sprung one of each order. In 1824, the name of a church in Bow appears on the Minutes of the General Association, with 24 members. Since that time but little preaching of our order has been enjoyed here. Population in 1850, 1055.

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### BRADFORD.

Rev. C. RUSSELL.

Soon after the first settlement of this town the people erected a Meeting-house in September 1796, near the center

of the town, in a very pleasant location. The house was owned principally by the Congregationalists who worshiped therein for seven years, before the formation of a church.— Previous to the settlement of a pastor, the people sat under the ministry of Rev. Benjamin Wood, Rev. Mr. Pearley, Rev. Abisha Clark, Rev. Messrs. Colton, Stanford, Rolfe, and Moulton.

A Congregational church was gathered and organized Nov. 24, 1803, consisting of 15 members. The first deacons were John Brown and David Ingals. The first pastor was the Rev. Lemuel Bliss, a graduate of Dartmouth college, and a theological student with the Rev. Samuel Wood of Boscawen. He was ordained over the church March 6, 1805, and died July 4, 1814. The number added to the church under the ministry of Mr. Bliss was 15—12 by profession and three by letter. The interim from the death of Mr. Bliss to the settlement of the Rev. Robert Page, was filled by the labors of Rev. Hosea Wheeler, Rev. Mr. Langley, and Morse. The church gave Mr. Wheeler a call for settlement; but the council, convened for that purpose, found him more a Calvinist Baptist in sentiment than a Congregationalist, and, therefore, refused to settle him.— They gave Mr. Morse a call, but he declined its acceptance. Four members were added during this interim.

The next pastor was the Rev. Robert Page who was ordained over the church May 22, 1822,—dismissed April 16, 1828. The number added to the church during the ministry of Mr. Page was 35. He left the church and people, very much against their wishes, under the impression that he might be more useful in some other field of labor. A delinquency in paying his salary, he construed as an indication of want of proper interest in his services. A reformation commenced before he left, which it may be interesting to notice. In the winter of 1826–7 a weekly prayer meeting was commenced at the house of the pastor on Saturday evening, the object of which was to pray for a revival of religion. That meeting was never omitted. It was always small—sometimes consisting of only one man and the pastor's wife, he himself being from home for an exchange. Every thing looked discouraging.— The next winter, especially, all was dark. Thoughtlessness, neglect of religion, sinful amusements, vice, and opposition to Christians had become alarmingly prevalent. The state of religious feeling in the church was very low. It was the darkest time the pastor had ever seen. It seemed as though every thing good would go down. But in April one and another, who had no hope, began to drop in at the prayer

meeting. The hearers began to give more fixed attention to the preaching of the Word. The labors of the minister there were drawing to a close. In that dark time he had asked a dismissal,—as in some other cases he has perhaps unnecessarily done—and arrangements had been made for this event. As the time drew near he preached more plainly and closely. These facts, combined, had an influence, it may be, in producing a more fixed and interested attention. The last Sabbath he spent there, several of the youth came to his house, after the public services, to converse with him on the subject of personal religion. All these became hopefully pious. That attendance at the prayer meeting was the first indication of any special attention to religion, and that Sabbath inquiry meeting the first public commencement of the revival. It rapidly increased. Soon it became general, and it continued about a year. It was the greatest revival ever enjoyed in the place. It is believed there were, in the town, over 100 who hoped they had experienced renewing grace. The late pastor was not privileged to gather in the harvest. He had used his influence, in connection with that of some of the church, to induce Rev. Mr. Kent, since that the adventurous pioneer missionary at Galena, Ill., to labor among that people. He was with them about one year. *He* was the reaper. In less than one year 67 persons were gathered into the church, of whom two became ministers of the gospel. But the former pastor had the joy of knowing that he had been sowing the seed for six years, and, in the latter part of the time, in four Bible classes, as well as on the Sabbath,—which, together with that sown by others before him, at length yielded such a plentiful harvest.

The Rev. Orlando G. Thatcher was next installed over the church Dec. 2, 1829, and died Aug. 19, 1837. The accession to the church under Mr. Thatcher was 31. The next pastor was the Rev. Stephen Rogers who was installed Dec. 20, 1838. Previous to his installation, the Congregational church and people built a new and elegant Meeting-house, near their former one, in which they worship at present.—It is furnished with a good bell, gallery clock, and means for lighting it. The dedication of the house, and ordination of two deacons, viz. Jeremiah Colby, and Silas Abbott, took place on the day of installation. The number gathered into the church during the ministry of Mr. Rogers was 74. His labors closed amidst an undesirable state of feeling. He was dismissed July 22, 1846. Soon after Mr. Rogers' dismissal, the church chose, as their pastor, Rev. Daniel Goodhue, who was ordained May 2, 1848 and dismissed

May 31, 1853. Six were added to the church previous to his dismissal.

Since November 1853, the church and people have enjoyed the ministerial labors of the Rev. C. Russell. The number of additions to this church since its organization, by profession has been 197, by letter 35; in all 232,—excommunicated 22,—the present number is 51. This church has passed through seasons of light and shade. She has enjoyed prosperity and suffered adversity; but the great Shepherd of Israel has never forsaken her, but still continues his loving kindness. His promise, "I will never leave thee, nor forsake thee," is felt to be truly fulfilled.

"As birds their infant brood protect,  
And spread their wings to shelter them;  
Thus saith the Lord to his elect,  
So will I guard Jerusalem."

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## CANTERBURY.

REV. HOWARD MOODY.

The original proprietors of this town considered it a matter of the first importance, that religious institutions should be strictly maintained. Accordingly, their records inform us that they raised money from time to time for the support of the gospel. The first appropriation was made in the year 1735. In 1742, they taxed themselves each three shillings and ninepence. It appears that the name of the first preacher was James Scales, a graduate of Harvard college in 1733. He was repeatedly chosen town clerk. In 1743 we find a vote to give him £20 for his ministerial services. In 1750 the town agreed to have constant preaching, until a minister can be settled in the town. The first Meeting-house was built of logs. The same year a thousand acres of land were voted for the use of the ministry. In 1756, the Rev. Robert Cutler received a unanimous call to settle over the people; he continued to preach in the town for two years, but for some reason was not installed over the people. He was the first settled minister at Epping. He was afterwards installed in Greenwich, Ms., and died there in 1786, aged 64. Mr. Timothy Walker of Concord, who graduated at Harvard college in 1756, was employed a short time.—He afterwards went into civil life, and was a member of the council, and chief justice of the Court of Common Pleas.

In 1760, Mr. Abiel Foster, a native of Andover, Ms., and a graduate of Harvard college, was invited by the church



and town to become their minister. He was ordained Jan. 21, 1761, and continued the pastor of the church till 1779, when, by mutual consent, the connection was dissolved. A number of candidates were employed, to some of whom invitations to settle were given, but insurmountable obstacles prevented, until in October 1790, when Mr. Frederick Parker was invited by the church, unanimously, to become their pastor. He was ordained Jan. 5, 1791. He was born at Shrewsbury, Ms., May 4, 1762; graduated at Harvard in 1784, and died, very suddenly, in Canterbury, April 21, 1802, in the fortieth year of his age. Two candidates, Rev. Daniel Staniford and Mr. Myrick were employed previous to November 1802.

During this year the Rev. William Patrick was employed to preach as a candidate. Mr. Patrick was born in Warren, Ms., July 4, 1773, graduated at Williams college September 1799; read divinity with the Rev. Charles Baccus, D.D.; was licensed to preach in June 1801; ordained and installed pastor of the church in Canterbury, Oct. 26, 1803, and was dismissed, at his own request, Nov. 22, 1843; and, on the same day the present pastor, Rev. Howard Moody, was ordained and installed over the church. Mr. Patrick is still living and active, and has preached half the time in town since his dismission. The first records of the church having been lost, the exact time of its organization is not known.

The number added to the church during the ministry of Mr. Foster was 33; to the settlement of Mr. Parker, six; during the ministry of Mr. Parker 52 were added. Up to the time of the settlement of the Rev. Mr. Patrick, the church had acted on the half way covenant. One hundred and twenty united in this. From the time of the settlement of Mr. Patrick, the practice ceased. The whole number of communicants received to the church during the forty years of the pastorate of Mr. Patrick was 353; 28 have been received under the present pastor. The church never enjoyed a revival before the ministry of the Rev. Mr. Patrick.—During his ministry no less than seven seasons of special religious interest were enjoyed. One, which occurred during the years 1810 and '11, was a very general and powerful revival; as the fruits of which, 79 were gathered into the church and a large number was added to the Freewill Baptists. The church, within a few years, has been greatly weakened by the deaths of many valuable members and the emigration of others. The church at present numbers about 125, many of whom are non-residents. The society has funds accruing from the sale of the parsonage, which a few

years since was sold by the town, and the avails of the sale, amounting to some \$1500, were divided equally between the Congregational and Freewill Baptist societies. A legacy of about \$2000 was bequeathed by an individual some years ago for the support of Congregational preaching in a section of the town where there is a Union Meeting-house, about seven miles from the Congregational Meeting-house. Two Congregational ministers have been raised in this town.—The average number attending worship with this church may be set down at 150. The spirit of emigration that prevails tries the faith of the church, and it is hoped it will “fail not.” We give the following in “father Patrick’s” own words: “About the year 1832 a difficulty arose between certain members of the church, belonging to respectable families. Disciplinary steps were taken on both sides, and complaints were laid before the church. A number of church meetings were attended and efforts made in order to bring about a reconciliation, but in vain. As a protracted meeting was appointed, the church came together feeling it their duty to make a decision. A complaint was taken up and the question put,—Is the brother guilty? and decided in the negative. A deacon of the church then turned to this brother and said, we have exonerated you, do you clear yourself. After a moment’s pause, he replied, ‘No: I know that I was far from possessing a right temper of heart at the time.’ The scene instantly changed. Their criminations of *others* were dropped, and followed by humble confessions of *their own* faults. The whole church seemed to be melted down into a sympathetic union. This was viewed as a prelude, and was followed by a revival of religion in the town.” Many such facts are with the fathers in the ministry, and they would be worth much if placed on the page of history. No martial achievements are so worthy to be remembered.

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## CHICHESTER.

REV. S. M. BLANCHARD.

The town did not enjoy the stated ministrations of the gospel before 1791. Votes were often passed to raise money for the support of “Gospel preaching,” but there is reason to believe that but few of those sums were actually appropriated, since such votes were often re-considered at a subsequent meeting. During this time, eleven baptisms are recorded. The date of a church organization does not appear,

but probably it was about this time, for a new religious interest was awakened by the arrival of Rev. Josiah Carpenter. A Meeting-house was built. A day of fasting, humiliation and prayer to Almighty God for the Divine "blessing on us in all our undertakings as a Christian people," was observed; and a committee was raised "to call a number of neighboring ministers and churches." And Mr. Carpenter was ordained. These things occurred in 1791.

That the town had some just appreciation of the principle of ministerial support, appears from the call given Mr. Carpenter. For the first year he was to receive £50, and each succeeding year an increase of £5, until it reached the sum of £65, which was to be the stated amount; one third of the same was to be paid in specie; the remaining two-thirds in beef, pork, corn, grain, each article to be valued at a fixed rate. Besides this, the town voted to furnish yearly 25 cords of wood, and English hay sufficient to keep one horse, two cows, and six sheep. They also pledged the sum of £55 towards building him a house; £15 of which was to be in lumber of various kinds, and £40 in labor. What was the size of the church, or what was the state of religion during the first pastorate, cannot be told, for very few records were kept for 36 years. Mr. Carpenter records the baptism of about 543 persons, of which number 30 were adults. The passage of what is called the *toleration act*, repealing the law to raise a tax for religion, and bringing into vogue the voluntary system of supporting the gospel, occasioned the dismissal of Rev. Mr. Carpenter, July 24, 1827. But the final adjustment of this matter between the parties did little towards restoring harmony in the church, since Rev. Mr. Carpenter continued to reside in town, and seems never to have been fully reconciled to the new order of things. It was during this *transition period*, which continued some 12 years, that Arminianism obtained a foothold here. Two Freewill Baptist meetings, and a Methodist, were established. The Freewill Baptist societies are extinct, but the Methodists erected a house of worship in 1833, and still live. During the above named period, the church did not grow, either in graces or numbers.

On Aug. 29, 1832, Rev. Rufus A. Putnam was installed. The next year the old creed was revised, and rules of discipline adopted. A Sabbath School, the first in the town, was organized, and the church which had been much depressed now arose to new conquests over the kingdom of darkness. Protracted meetings were held in 1832, 1835 and 1838, each of which were followed by results apparently glorious. Nearly

100 persons professed Christ, as the result of the second and third. In 1838 a new Meeting-house was erected, and dedicated to the worship of the Triune God. But the records show that bad as well as good were gathered into the gospel net, for many were suspended or cut off from the church. But the measures employed to purify the church, especially in connection with the sins of hypocrisy, intemperance, and the system of American slavery, were a "rock of offence and a stone of stumbling." Therefore the relation of pastor and people, for want of pecuniary support, was dissolved by mutual council July 11, 1843.

Mr. Charles Willey succeeded as pastor, being ordained Oct. 15, 1845. But, for want of support, was dismissed after a settlement of five years, Dec. 3, 1850. The church had now become reduced by removals and death, so that for the three following years a blank occurs in the records. Little effort was made to secure a permanent ministry, the religious education of the youth, and family prayer, had gradually fallen into neglect.

About 1817, it is said, an addition of 120 persons was made to the church. The number who professed Christ during the ministry of Rev. Mr. Putnam was 117. The number under Rev. Mr. Willey was eight. In 1833 the number of resident church members was 136. In 1855 the number is 76 resident and 34 non-resident members. In November 1853 the services of Rev. S. M. Blanchard were engaged, who continues to this time to minister the word of life to the people.

The following description of a meeting on the evening of the Sabbath after a protracted meeting of four days, one of a series through the Association in 1835, will call to mind, among those who were in those days active in Christian labor, many similar "tokens" of God's power and love, all over the land:

"In the evening a meeting was attended at the Center School house; at which all inquirers were particularly invited to be present. It is difficult, if not impossible, to conceive of a scene of more solemn and intense interest than was witnessed at that meeting. The theme of discourse was—"*My Spirit shall not always strive with man.*" The sinner was pressed on the point, that God's Spirit was beyond his control—God had now given it—He might at any moment take it away—eternal death would follow his total withdrawal—*Now, then, O NOW* cease to strive with the Spirit—let Him come a Conqueror into your hearts, and be ye converted and saved! After the discourse was closed, a short prayer was offered for the breathings of the Holy Ghost on dying

souls. The moment the prayer was ended, a young man, strong in body and mind, yet agonizing under a sense of guilt in the sight of heaven, rushed to the desk, seized with a violent grasp the hand of the preacher and implored with a trembling voice prayer in his behalf. His whole frame was agitated and literally shook. To the question—‘How do you feel?’ he replied in substance—‘I hardly know, I am greatly distressed.’ Prayer was offered, while his hand still grasped that of the suppliant in his behalf. During the prayer he became more calm. The awful strugglings and agonies of his soul appeared to cease. A peaceful serenity dwelt on his countenance. After the prayer, he was asked—‘What are your feelings now?’ he replied—‘I feel much relieved.’ ‘Are you willing to give up all for Christ who died for you—your soul and body and all your eternal interests, and be at his disposal forever?’ ‘I think I am.’ He sat down on the step by the desk; and from that time has appeared to be a new creature, and is now a member of the church. No language can describe the effect produced on the audience by this incident, or rather overruling event of divine providence. There was breathless stillness, except the beatings of the struggling heart, and the deep sigh which could not be repressed, escaping in unutterable prayer, or bursting from the bosom burdened with a sense of guilt. O the indescribable, the inconceivable, the glorious power of the Most High God when he comes by his Spirit to work in men the salvation of their souls! Angels, we may suppose, were present at that meeting. They gazed on its transactions with rapturous emotions. They went up to heaven and reported there that some hearts had given up the contest with God, and sweetly bowed to the Saviour’s dominion. And heaven rejoiced at the blessed news. Yes, some, we humbly trust, submitted on the spot before they left the house—some on their way home lost their burden and walked in the light of a Redeemer’s reconciled countenance—and some during the night ere they retired to rest sought in prayer the forgiveness of sins, and believing in Jesus rejoiced with joy unspeakable and full of glory.”

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## CONCORD.

FIRST CHURCH.—Rev. N. BOUTON, D.D.

The grant of land which now constitutes the city of Concord, was made by the General Court of Massachusetts in

1725, under the name of the "Plantation of Penacook."—Among other conditions of the grant, were these: That the lands should be divided into one hundred and three lots; that one hundred families, able to make a settlement, should be admitted; each settler be obliged to build a good house for his family within three years; and that they should completely finish a convenient house for the public worship of God, within the same term:—Of the one hundred and three lots, one was to be laid out to the right of the "first settled minister," one for a parsonage, and one "for a school forever."

On these conditions the settlement was commenced, in the spring of 1726, by persons from Andover, Bradford, Haverhill and Salisbury, in Massachusetts. These were all men *selected* by a committee of the Great and General Court, as men of substance and character, and able "to bring forward" the settlement. Some of them were men of the first respectability in those towns—three of the original proprietors were ministers of the gospel, viz.: Rev. Samuel Phillips of Andover—father of John, and grandfather of Samuel, the founders of the academies at Exeter and Andover; Rev. Bezaleel Toppan, and Rev. Enoch Coffin of Newbury. Almost one-fourth of the settlers were from Andover, mostly descendants of the Puritans, and all of them were united in their views of religious doctrine, of church order and government. When surveyors and chainmen, with others, came to lay out the land, Rev. Enoch Coffin accompanied them, as chaplain, and preached twice on the Sabbath, in a tent pitched on what is known as Sugar Ball plain.

The first Meeting-house was built of logs, 40 feet long and 25 in breadth, and the first minister Rev. Timothy Walker of Woburn, a graduate of Harvard college, was ordained pastor, on the 18th Nov. 1730, (O. S.) and the church, of eight male members, was organized the same day. The ordination sermon was preached by the Rev. John Barnard, of North Andover, from Prov. 9: 1, 2, 3. Rev. Samuel Phillips gave the charge, and Rev. John Brown of Haverhill gave to the pastor and church the Right Hand of Fellowship. In his sermon the Rev. Mr. Barnard remarked,—*"There is this peculiar circumstance in your settlement, that it is in a place where Satan some years ago had his seat, and the Devil was wont to be invoked by forsaken Savages; a place which was the rendezvous and head-quarters of our Indian enemies."* The members of the church—Mr. Walker being one—when organized, adopted and subscribed a *covenant*, in which they did "solemnly devote and dedi-

cate themselves to the Lord Jehovah, who is Father, Son and Holy Ghost," and did "promise by divine grace to endeavor to observe all things whatsoever God in his Word has commanded."

For about twenty years, public worship was held in the log Meeting-house—which also, during the period of troubles with the Indians, served the purpose of a fort: the people carried their guns to meeting, stacked them in the entry with a sentinel to watch, while the pastor, who it is said had the best gun in the parish, carried it into the pulpit and proceeded with the order of worship. Mr. Walker's salary was fixed at £100, to be increased 40s. a year till it amounted to £120, which in the currency of that period was equal to about \$156. Besides, he improved the "parsonage," and had in his own right, the lot laid out to the first minister. The salary with a few exceptions was promptly paid every year, till the close of his ministry. He continued in the ministry as pastor of the church, fifty two years. He was a man of native good sense, sound judgment, of agreeable manners and exemplary life. He was "orthodox,"—that is, received the Westminster Assembly's Catechism and the Cambridge Platform; but in his advanced age he was opposed to what were called "*New Lights*," and claimed to be a "moderate Calvinist." He preached twice on the Sabbath, and the Preparatory Lecture once a month in the summer, and once in two months in the winter. Under his ministry a large portion of the people became members of the church, either in full, or "owned the covenant" and had their children baptized. The latter mode was the more common. The salutary influence which he exerted during his long ministry, justly entitles him to the appellation of *Father of the Town*. He was greatly venerated, and his memory is precious to this day. He died suddenly on the morning of the Sabbath, of apoplexy, Sept. 1, 1782, in the 78th year of his age, and 52d of his ministry.\*

After a trial of several candidates, the Rev. Israel Evans, a graduate of Princeton college, N. J., and a chaplain in the army during the Revolutionary war, received a call both from the church and town, and was installed pastor, July 1, 1789. The installation sermon was preached by Rev. Joseph Eckley of the Old South Church, Boston,—a copy of which in manuscript is still preserved, in the New Hampshire Historical Society. Rev. Mr. Evans was a gentleman of polished and dignified manners, a fluent and sometimes eloquent

\* For a full account of his character and labors, see Rev. Dr. Bouton's History of Concord.

speaker, and evangelical in doctrine; but his habits and style of living were so different from those of his predecessor and of his parishioners, that the connection did not prove either very happy or lasting. He tendered a resignation of his charge, which was accepted by the town, and his pastoral relation was dissolved by a council July 1, 1797, after a ministry of eight years. Mr. Evans' wife was a sister of the late Col. Wm. A. Kent of Concord. By will, he left the chief part of his property—about \$4000, on the decease of his widow,—to Dartmouth college, to endow a Professorship of Oratory. He was a zealous patriot and a devoted friend and admirer of Washington. In his last sickness he was visited by his successor in office, the Rev. Dr. McFarland, who in prayer for Mr. Evans, asked "that, after the trials of this life were over, he might sit down with Abraham, Isaac and Jacob in the kingdom of God," to which Mr. Evans audibly added, "*and with Washington too.*" He died March 9, 1807, in the sixtieth year of his age.

The Rev. Asa McFarland, a native of Worcester, Ms., and a graduate of Dartmouth college in 1793—having been previously employed in Concord, as a teacher of music—was immediately engaged to preach as a candidate, and received a call to settle. To the "call" 22 persons entered their dissent upon the town records, "on account of the salary," which was \$350 yearly, with the use of the parsonage!—Mr. McFarland was ordained March 7, 1798. The sermon on the occasion was preached by Rev. John Smith, professor in Dartmouth college. In 1809, Mr. McFarland was chosen a Trustee of the college; in 1811 President of the New Hampshire Missionary Society, of which he was one of the founders; in 1812, he received the degree of Doctor of Divinity from Yale college; and for twenty seven years was clerk of the Pastoral Convention of this State. Dr. McFarland possessed a vigorous and active mind; was discriminating and sound in judgment; his sermons were instructive, plain, direct, and delivered with a full, powerful, yet agreeable voice. His labors in the ministry were very arduous, and the fruits abundant. He published a volume entitled "View of Heresies," containing 276 pages, (12 mo.); sixteen sermons, and an oration before the Phi Beta Kappa of Dartmouth college. He left two thousand and fifty four manuscript sermons—which made an average of seventy six a year.

Under his ministry the church was greatly increased, particularly, by means of three extensive revivals; the first in the years 1811-12, in which time 95 were added; the second



in 1816, when 108 were added; and the third in 1820, when 85 were added. Previous to the ministry of Dr. McFarland no *articles of faith*, but only a covenant, had been used, in the admission of members. In 1807, he drew up twelve articles, embracing the substance of the orthodox belief, which were subsequently used in the admission of members, with consent of the church, though never *adopted* by vote. He never practiced or allowed the "half way covenant," except to baptize the children of those who were already connected with the church on that principle.

On account of growing infirmities, Dr. McFarland thought the best interests of the church and society would be promoted by resigning his charge; which he accordingly did; and was dismissed from his pastoral relation to the church, by the same council that ordained his successor, March 23, 1825. From this period—retired from public labors, entertaining the most friendly relations with the church and his successor—his health and vigor more rapidly declined.—From December 1823, to February 1827, he experienced seven strokes of paralysis—all except one on the Sabbath.—He expired on the morning of the Sabbath, Feb. 18, 1827, in the 58th year of his age, and 27th of his ministry. His funeral sermon was preached by Rev. Walter Harris, D.D. of Dunbarton, from Heb. 9: 27.

Before and during this ministry the town constituted the parish; the salary was assessed and collected as a part of the town expenses—under the name of the Pulpit Tax.—Hitherto also the inhabitants of the town had remained almost entirely united in their religious views. Under the ministry of Rev. Mr. Walker, only two families are known to have separated from the parish. In 1803 a "Society of Friends" was gathered, and a small Meeting-house built; in 1817 an Episcopal society was formed under the name of St. Thomas' Chapel, which supported worship till 1823; in 1818, a Baptist church was organized of five males and nine females, and there was occasional preaching in town by Methodist preachers, about the same time.

Agreeably to a new law of the State, the *First Congregational Society* was formed July 29, 1824, which society, soon after its organization, consisted of 223 taxable members, embracing the names of nearly all the heads of families descended from the original settlers. Dec. 24, 1824, the church presented an unanimous call to the Rev. Nathaniel Bouton, a native of Norwalk, Conn., graduate of Yale college, 1821, and of Andover theological seminary, 1824,—who had preached seven Sabbaths as a candidate—to settle

as their pastor ; with this call the society unanimously concurred Dec. 30, and he was ordained March 23, 1825. The Rev. Justyn Edwards, D.D. of Andover, preached the sermon, from 2 Cor. 5: 17. Under the ministry of the present pastor there have been repeated "seasons of refreshing" from the presence of the Lord,—the most precious of which was in connection with the meeting of the General Association, in September 1831. Many and fervent prayers for the Divine blessing preceded the meeting. On the first day, the impression made by the public exercises was highly salutary and hopeful ; on the second, more deep and solemn ; on the third, tears flowed abundantly from many eyes. On the afternoon of the third day, the Lord's Supper was administered to about 850 communicants, occupying every seat on the lower floor of the old North Church and benches in the aisles ; while the galleries were crowded with non-communicants, for the most part standing, but with silent and tearful emotion, looking on the solemn scene below, and listening to the affecting appeals which were addressed to them. Many afterwards said "*that the scene was to them like the day of judgment.*" In the evening Rev. Joel Fiske, then of New Haven, Vt., preached from the text John 7: 37—"If any man thirst, let him come unto me, and drink." Towards the close of the sermon the preacher most pathetically urged sinners then to come and give themselves to Christ ; one, a leading man of the town, rose, went forward, and kneeling in front of the pulpit, asked for prayers,—whereupon the pastor said, "an opportunity is now given for all who desire prayers, to come forward,"—when persons seated in every part of the house, below and in the gallery, moved, as by a spontaneous impulse, towards the broad aisle of the church, and filled the entire space from the pulpit to the front door ! Then the "glory of the Lord filled the house." Ministers and Christian brethren stood in joyful wonder at the sight. After prayer and a few words of exhortation, the meeting closed ; and all, awed and subdued by the power of the scene, retired to their homes, not to sleep, but to converse, and praise and pray. The great work of God's spirit, thus begun, rapidly advanced ; a general religious interest pervaded the town, which continued till the next spring—the result was the addition of 101 members to the church, embracing many heads of families as well as youth.

In 1834, a *protracted meeting* of three days was held, during which two or three sermons were preached each day ; accompanied with earnest exhortations and prayers ; the

fruit of this was an addition of 54 members. Similar meetings, of longer continuance, were held in 1836 and in 1842, which were also followed with highly beneficial results.

In consequence of the growth of the town in population, many and great changes have taken place in religious order and sentiment, since 1825. Besides the rise of other religious denominations—Unitarian, Episcopal, Universalist, and Freewill Baptist—the First Congregational church and society has been divided so as to form, at the present time, four churches and societies, each with its pastor, all harmoniously united in doctrine and walking in fellowship: The First church, in 1832, consisted of 527 members, viz. 166 males and 361 females. In 1833, 88 of these were dismissed to constitute the West Congregational church. In 1837, 67 members were dismissed and recommended to constitute the South Congregational church; and in 1842, 44 members were dismissed and recommended to organize the East Congregational church. The action of the First church in these several cases was *unanimous*. After all these changes, the First church consists at this time of 260 members—70 males and 190 females. In the fall of 1842 a new Meeting-house was built for the use of the society, at a cost of about \$6600—to which an addition has since been made at an expense of about \$1600; the house is very commodious, and will seat about 650; the average attendance is not far from 400.

It is interesting to add, that from the first organization of the church till the present time, there has never been any difficulty or misunderstanding between the pastor and church, or between the pastor and parish or society, or between the church and society, which has required an ecclesiastical council to settle; and no council has ever been called by the First church, except to settle and dismiss a minister according to Congregational usage.

It is not known that public worship has ever been suspended even for one Sabbath since the ordination of the first minister in 1730; and there have been only seven years in which the church has been destitute of a *pastor*. In the last thirty years *only three male members* have asked to be dismissed to other denominations.

Members at the organization of the church, 8; added under Rev. Mr. Walker, 95; under Rev. Mr. Evans, 124; under Rev. Dr. McFarland, 429; under Rev. Dr. Bouton, 649; total, 1350.

Rev. Mr. Walker baptized about all in the parish; Rev. Mr. Evans, (imperfect record,) gives 123; Rev. Dr. McFarland, 734; Rev. Dr. Bouton, 595; total, 1452.

Members of the First church who have become ministers of the gospel are the following: James Scales, admitted 1736! ordained first minister of Hopkinton, deceased; Timothy Walker, jr., licensed 1759, not settled, deceased; Ephraim Abbot, admitted 1802, ordained at Greenland; George W. Hough, admitted 1807, Baptist missionary in Burmah, deceased; David Kimball, admitted 1811, now at Hanover, N. H.; James Walker, admitted 1811, died at Milton, 1826; Joshua T. Russell, admitted 1811, died in Mississippi; Jeremiah Glines, admitted 1812, settled at Lunenburg, Vt.; Samuel G. Tenney, admitted 1816, once settled at Lyndon, Vt.; William Clark, admitted 1816, agent of the A. B. C. F. M.; Henry Wood, admitted 1816, consul at Beirut, Syria; Moses Kimball, admitted 1816, now at Weathersfield, Vt.; Henry S. G. French, admitted 1826, missionary at Siam, deceased; Horace Herrick, admitted 1828, once settled at Fitzwilliam; John LeBosquet, admitted 1831, at Greenfield; Luther Farnum, admitted 1832, resident in Boston; Ezra E. Adams, admitted 1832, settled at Nashua; William A. Patten, admitted 1833, late pastor at Deerfield; Ezekiel Dow, admitted 1843, preacher at Monument, Ms.

*“Unto thee, O God, do we give thanks; unto thee do we give thanks: for that thy name is near, thy wondrous works declare.”*

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## CONCORD WEST.

REV. A. P. TENNEY.

In the spring of 1832, several individuals residing in the north west part of Concord, for their better accommodation in the public worship of God, and with the full concurrence of the First church and society of which several of them were members, formed themselves into a religious society, and agreed to build a house of worship. A neat and commodious house was completed, and, in January 1833, was dedicated to Almighty God, Father, Son and Holy Ghost.

The pulpit was supplied, chiefly by Dr. Harris of Dunbarton, until the first Sabbath in March, when the present pastor began his labors as a candidate for installation.—April 23, in the forenoon, eighty nine members,—twenty seven males, and sixty two females, who had been dismissed for the purpose from the First church,—were duly organized into a new church. In the afternoon of the same day, Rev. Asa P. Tenney was installed as their pastor. The Articles of Faith adopted by the church were similar to those

generally used by Orthodox Congregational churches in New England. May 9, brethren Abial Rolfe and Ira Rowell were elected deacons. Having previously served in the same office in the First church, they were not re-ordained. Dea. Rolfe was removed from the church militant Feb. 19, 1840. He was a man of rare excellence, and of great usefulness. His death, while yet in the vigor of his age, was very generally and sincerely lamented. August 15, brother Hazen Runnels was elected to the office of deacon in place of Dea. Rolfe, and, at a subsequent meeting, was solemnly ordained.

The whole number added to this church since its organization is 263, making a total of 352 members. Of the additions 52 were by letter, and 211 on profession of their faith. The present number is 202, including non-resident members. Of the 161 removals, 18 were dismissed to be organized, with others, into a sister church at Fisherville—a village which has sprung up within a few years on the northern border of this parish. Of the whole number received 69 only were baptized, the others having been baptized in infancy—an ordinance that is prized and generally observed by the church. The additions have, in great part, been the fruit of revivals, as will be seen by the numbers received to the fellowship of the church in specific years, as follows: In 1833, 28; in 1834, 30; in 1835, 13; in 1836, 8; in 1837, 9; in 1838, 36; in 1839, 2; in 1841, 9; in 1842, 13; in 1843, 53; in 1844, 6; in 1845, 7; in 1846, 3; in 1847, 1; in 1848, 2; in 1849, 2; in 1850, 1; in 1851, 8; in 1852, 1; in 1853, 1; in 1854, 3; in 1855, 22.

The church was organized amid the influences of reviving grace—several conversions having occurred before the organization. And, from the above notice of additions, it appears that special divine influence was enjoyed with little interruption for several years. The most general and powerful work of grace, which the church has ever enjoyed, commenced early in the autumn of 1842, and continued through most of the following winter. As the fruit of it, nearly eighty persons expressed hope. Most of the converts were young, and what is unusual, more than half of them were males. Of those added to the church nine were from one family, near relatives of good Deacon Rolfe. The revivals which this church has enjoyed, have generally been gradual and noiseless, “like leaven which a woman took and hid in three measures of meal.” That they may prove as all-pervading and permanent in their effects, should be the desire of all hearts. The ordinary means of grace have been chiefly relied on. Protracted meetings were occasionally held, not,

however, for the purpose of awaking a slumbering church and a careless world, but, for the purpose of deepening and extending religious sensibilities already more or less active. The church were, formerly, more wont, than now, to hold special seasons of fasting and prayer. They have, some times, had something like "Class meetings," conducted by the pastor at private houses in the different school districts—church members and inquirers only attending. A frequent means has been, general visitation by committees from the church. But whatever means have been employed, it is acknowledged: "Power only belongeth unto God." Upon the general harmony that has prevailed among the membership, and upon all the useful results of this organization may appropriately be inscribed: "Hitherto the Lord hath helped us."

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## CONCORD.

SOUTH CHURCH.—REV. H. E. PARKER.

The South Congregational Church, Concord, was organized Feb. 1, 1837, at the time of the dedication of their present house of worship, and comprised at the time of its organization sixty seven members who were regularly dismissed, for this purpose, from the First Church. Since that period, to the close of 1854, there have been added two hundred and two persons by letter, and one hundred and fifty eight by profession, the aggregate in 1855 being two hundred and eighty five. Whole number 427. During the current year 29 have been added to its numbers—19 by profession, and 10 by letter.

The church has enjoyed one interesting season of revival during its history thus far; it occurred in the year 1842,—and there has been some increased interest during a part of the past year.

Rev. Daniel J. Noyes was the first pastor of the church; settled May 2, 1837,—dismissed Oct. 10, 1849, to take the theological professorship in Dartmouth college. A strong attachment existed between him and his people. His ministry was a successful and happy one. The meeting of the pastor and the souls he won, by the grace of God, will be joyful to them, and will bring eternal praise to Christ.

Rev. Henry E. Parker, the present pastor, was installed May 14, 1851, with a salary of \$1000. He has occasion for grateful acknowledgments for the smiles of the Head of the church upon him in his work. The South church has a great responsibility, in connection with its sister churches, in this central point of influence in our State.

## CONCORD EAST.

REV. H. A. KENDALL.

This church was organized March 30, 1842, and consisted of 42 members, who were dismissed from "The First Congregational church in Concord," and recommended for the purpose of being formed into a church on the east side of the river, where no established worship had been maintained. A house of worship was built and dedicated before the church was formed. The reason of this enterprise is given in the recorded language of the original members:—"God having favored us with a house of worship where many are now accommodated with the means of grace, who have previously been deprived of this favor to a great extent, we are called upon by the providence of God to be organized into a church."

The religious history of this parish, prior to the formation of this church, belongs to the history of the First church, some of whose pillars were spared to be set in this church as the *third* colony from the original Congregational church in Concord. The mother and her children abide in harmony.

Rev. Timothy Morgan was the stated preacher for one year. Under his ministry there was a revival interest; and about 40 cases of hopeful conversion occurred; of these, 32 individuals became members of this church. This religious interest was preceded by protracted religious meetings in the *town*, and attended by such meetings in the *parish*.

Rev. Hiram Freeman was ordained and installed as the first pastor of this church Sept. 27, 1843. He was dismissed June 19, 1846, at his own request, in order to enter the missionary field of the West. Salary, \$350 per annum. It was raised to \$400. Rev. Winthrop Fifield was installed pastor of this church March 24, 1847. Salary, \$350. He was dismissed March 25, 1850.

Rev. Henry A. Kendall, the present pastor, was installed June 26, 1851, with a salary of \$400.

The whole number of members has been 152. The present number is 104. The additions in all have been 106—by profession 67—by letter 39. Infant baptisms have been 12,—adult three. The average amount paid for benevolent objects during the last four years is \$100, annually. Rev. E. E. Adams, born in this parish, and Rev. Joseph Warren, a resident here, have gone into the ministry. The latter is a missionary of the Presbyterian Board. Public morals have improved greatly during the period of forty years, espe-

cially in the decrease of intemperance, profaneness and open Sabbath breaking.

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## DUNBARTON.

Rev. JOHN M. PUTNAM.

The church of Christ in Dunbarton was organized, June 18, 1789, consisting of ten members. This event was about forty years after the first permanent settlement was made in this town by white inhabitants, and twenty four years after the town was incorporated under the name of Dunbarton.—The population of the town was, at that time, nearly the same that it is now. In 1769, about twenty years before the organization of the church, the town erected a rude structure which was used for purposes of public worship, though it scarcely bore any resemblance to church edifices of the present day. It stood where the old Meeting-house (belonging to the town,) now stands. All around it was then an uncultivated wild.

But a new era was at hand. In the year 1789, the same year in which the church was organized, the town voted, on certain specified conditions, to build a new Meeting-house ; which vote was carried into effect. The same year was also memorable for another event, the settlement of Rev. Walter Harris, the first pastor of this church, which took place on the 26th of August, 1789—a little more than two months from the time the church was organized. Up to this time, but very little salutary religious influence had been exerted here, and very few made any pretensions at all to being the servants of Christ. The candidates for the pastoral office who preceded Mr. Harris, were not men who were adapted to raise very high the standard either of orthodoxy or morals. Arminianism, at that time, was most lamentably rife, and great laxness of doctrine and discipline prevailed in all the churches. The community were still suffering greatly from the deleterious effects, upon their morals and habits of life, of the War of the Revolution.

On Mr. Harris' taking the charge of this church, a new state of things was ere long manifest ; a new aspect was visible upon the religious interests of the people. He saw that the people were, in a spiritual point of view, languishing and perishing for want of faithful, thorough, evangelical instruction. And very soon after his ordination he commenced, in a systematic way, the important work of stating, defining,



illustrating and defending the great doctrines of the gospel. Several years were spent in this great work—during which Mr. Harris brought into vigorous exercise all the powers of his acute and discriminating mind—a mind well trained, both in the school of science and in the school of theology—a mind, naturally capacious and discerning, capable of grasping and digesting great truths, at the same time that it was fired with a peculiar ardor and energy, from the inspiration of a heart touched with the mysterious power of divine grace, and blessed in an uncommon measure, with “an unction from the Holy One.” In this manner he labored; not shunning “to declare the whole counsel of God,” preaching the truth with an earnestness and affection, and with a fidelity and a pungency, peculiarly adapted to take effect.

Two whole years passed away under these faithful labors, and no signs were witnessed of God’s reviving influences. The third year also had half finished its course, and no cloud of mercy had yet made its appearance over this hill of Zion. But now had arrived the hour of God’s merciful visitation. A stillness, like that of death, now pervaded the congregation on the Sabbath, save when that stillness was broken by the involuntary sighs and half suppressed sobs of those who had felt the Spirit’s power upon their hearts, and were weeping over their sins. With such convincing energy did the Holy Ghost descend, that the entire people were moved; the whole town was shaken as with a moral earthquake, and none were so hardened as not to be interested in the inquiry, “What shall I do to be saved?” Now were Zion’s walls indeed called salvation, and her gates praise! This was one of the most signal and glorious works of grace ever witnessed in New England. It was such a scene as earth seldom beholds—“such as heaven looks down with joy to view.” It introduced to this then infant church about 80 new members. Thus the little band of ten, who, three years before, were constituted into a church, in the midst of this moral wilderness, received an increase equal to doubling their number three times, during the first three years of their existence:—a glorious triumph, surely, over the kingdom of satan and the powers of darkness.

To the splendors of this bright day, there succeeded a long night of comparative darkness. In connection with this first revival, or during the lapse of a single year, it appears that a larger number were received to this church by profession, than during the whole generation following. During thirty three years there were, as near as can be ascertained by the records of the church, seventy eight admissions; two less than the

admissions resulting from the revival of 1792. In the course of this period, however, there was one revival, which occurred in 1816, the fruits of which, amounting to 40 in number, were gathered into the church during that and the following year. The average number received to the church, by profession, when no revival existed, was a little over one a year. But notwithstanding the few admissions during the period under consideration, the church, in many respects, might well be regarded as in a healthful and prosperous state. The members of it were ardently attached to the faith once delivered unto the saints, and, under the discriminating, faithful and highly instructive preaching of their pastor, "whose praise was in the gospel throughout all the churches," they were nurtured and built up in the faith, and shone as bright lights amidst the surrounding darkness. No man, perhaps, understood church discipline better, or was more thorough, energetic, and, at the same time, discreet in its administration, than Dr. Harris, the first pastor of this church; and it was owing greatly to his influence, sustained as he was by a goodly number of congenial spirits among his brethren, that the church, as a body, was kept so free from scandal, and maintained so high a character for purity and good order.

The year 1826 marks another memorable era in the annals of this church. A season of refreshing was then experienced from the presence of the Lord, of a similar character to that enjoyed thirty three years previous, an account of which has already been given. At the time of the commencement of this signal work of grace, the relative proportion of professors of religion in this town to the whole number of inhabitants, was comparatively small. There were, indeed, at this time, one hundred and seven names standing upon the church records; but a large number of these were residing out of town. The resident members, as near as can be calculated, were about seventy six or seventy eight. This was a diminution in the number of church members, of somewhat more than one eighth of the whole, since the ingathering of the revival of 1792. But the revival of 1826 put a new face upon things. Long had the ways of Zion mourned. Long had the brethren of this church, at least a portion of them, cried and sighed for deliverance from their spiritual captivity. And now the hour of jubilee had come. The Holy Spirit descended, as at the day of Pentecost, "like a rushing mighty wind," and the glorious power and sovereign grace of God were made manifest, in a most wonderful and overwhelming manner. The whole town was again moved. This revival

resulted in the addition of about eighty new members to the church. We here see, that one powerful revival of religion may do more, in a *single year*, for the enlargement of God's people, than is accomplished during a *whole generation*, in ordinary times, when no such special outpourings of the Spirit are experienced. After the gathering in of the subjects of the revival of 1826, there were but two admissions by profession during the remaining ministry of this venerable man. It was about four years after this great revival, that Dr. Harris closed his ministry in this place. With great diligence and fidelity, as well as with signal ability and pleasing success, he had labored here for about forty one years. During this period he had received into this church by profession two hundred and thirty four persons—on an average, between five and six admissions annually. The influence of Dr. Harris' ministry was great and good. As one has aptly expressed it: "His influence, that still liveth, beautiful as a thread of gold, and with the strength of iron it is interwoven with the whole character of this people."

In the year 1830, Dr. Harris, worn down by the weight of years and many infirmities, was, by his own request, dismissed from his pastoral charge: and the same council which dismissed the *first*, installed the *second*, the *present pastor* of this church, Rev. John M. Putnam, which event took place July 8, 1830. This last act took place with the full approbation and expressed wishes of the first pastor, and the unanimous voice of the church and people.

In the spring of 1831, about eight months from the date of the present pastor's settlement, this church was blest with another of those glorious outpourings of the Holy Spirit, which cause such thrills of joy among the heavenly hosts. The measure of holding a protracted meeting was adopted with much fear and trembling on the part of the church, lest it should fail to be attended with the desired results. For weeks before its arrival, it was made the subject of special, united and daily prayer. It was also made to hold a very prominent place in the public services of the sanctuary.—The people of God seemed truly to humble themselves before their heavenly Father and to feel deeply their unworthiness and dependence, and were led to plead with God with peculiar fervor and importunacy, to come and bless them.

On the first day of this holy convocation there was no very visible effect. But on the second day, Jehovah did indeed appear in his glory. During that memorable day, scenes were acted, which no lapse of time can ever blot from

the memory. They will be remembered forever; for their record is on high. After a number of pungent and powerful addresses had been listened to, in which sinners were pressed, by the strongest motives, to immediate repentance, the pastor of this church arose, and attempted to speak: but so oppressed and overcome was he, by the strength of his emotions, in view of the awful condition of sinners around him—pressing on to death—that he was utterly unable to proceed. He uttered a few broken accents, interrupted by sobs and tears; and then, from necessity, ceased, till the deep fountains of feeling within, which had been broken up, were in a measure assuaged. O, the intense interest of that overwhelming moment! The terrors of Almighty God seemed to hang over the assembly, in such a manner that the hearts, even of Christians, were ready to faint within them. The mount of Calvary presented its blood-stained height—

“ There hung a Savior bleeding  
For their sins upon the tree!”

To this Savior the eye of the sinner was directed. God was holding back his vengeance for a short period, to afford opportunity to those, on whom rested the sentence of condemnation, to look away to this Savior for life:—for it was only to “*look and live!*” At this awful moment a decision was called for. He who, a few moments before, had almost sunk down to the earth, under the weight of his agitated feelings, and who was unable to proceed with his remarks, now gathered strength to say, “*All those who are resolved to give themselves up to Christ now, or who are determined to make the subject of religion a subject of immediate and special attention, and desire the prayers of Christians in their behalf, are invited to remain after the assembly shall be dismissed, and to seat themselves in the central pews of the house.*”<sup>\*</sup> And now followed a scene, such as no one present had ever witnessed. Sinners were seen pressing into the seats assigned them, in token of their resolution to be the Lord’s, and of their desire that, from every Christian’s heart the incense of devotion might rise up before God in their behalf. Every bosom felt. Professors of religion, and heart-stricken sinners, sat down and wept together. Tears of grief, tears of penitence, and tears of joy were commingled, and poured forth most freely. O, it was then that every one felt that GOD was present. Even the infidel, could *he* have been a spectator, would have been compelled to exclaim, surely the

<sup>\*</sup> A similar invitation was given, usually, in connection with the hundreds of protracted meetings held from 1829 to 1835.

Christian's GOD is here ! This revival resulted in the addition of fifty members to the church by profession.

In 1836, the society with which the church is connected, with entire concert, and delightful harmony of feeling, built a new Meeting-house. During the next ten years this church enjoyed some precious seasons of refreshing from the Lord, though no extensive outpouring of the Spirit has been realized. In 1842, a revival was enjoyed of a limited extent, which brought twelve new members into the church in the course of a year.

The whole number of admissions to this church by profession, (so far as can be determined from the church records,) since its formation in June, 1789, up to June, 1845, including a period of fifty six years, is three hundred and nineteen; two hundred and thirty four of these were admitted during the forty one years ministry of the first pastor; and eighty five of them during the first fifteen years ministry of the present pastor. The average admissions, annually, under the ministry of each of the pastors, during the periods mentioned, is *the same*, viz.: between five and six—a remarkable coincidence. At the time of the commencement of the present pastor's ministry, in 1830, there were, as near as can be ascertained, one hundred and twenty four resident members of the church; in 1845, there were one hundred and twenty six resident members, since which time there has been no great change except in the diminution of the church by deaths and removals. There are now, (1855,) one hundred and fifteen members. The ministerial support amounts to \$470. Contributions to benevolent objects this year \$225.

As we contemplate the past, we see many causes of thanksgiving: First, That this church, formed as it was at a time when great laxness and want of discrimination on religious subjects very extensively prevailed, should have been established upon the firm foundation of genuine orthodox principles. Secondly, That it secured, in its first pastor, a spiritual guide, whose moral and intellectual worth were so eminent; and that his life was spared to them through so long a course of years, giving opportunity for *two generations* to form their habits under his influence, and receive the stamp of his principles and the impress of his piety. Thirdly, That God has, from time to time, visited this church with the outpourings of his Spirit. Fourthly, That this church has been graciously preserved from those divisions and fatal delusions, which have swept, like a tempest of fire, over so many of the fairest portions of Zion.

## EPSOM.\*

Epsom was granted to Theodore Atkinson and others, inhabitants of New Castle, Rye, and Greenfield; and incorporated May 18, 1727. The first meeting of the proprietors was holden at the ferry-house in New Castle, Nov. 20, 1727. The concerns of the town were transacted by the proprietors, in meetings holden at New Castle and Portsmouth until 1750. The precise time when the first settlement commenced cannot be ascertained; but there were, probably, several families in the town, sometime before its incorporation.— Among the first settlers were Charles McCoy from Londonderry; William Blaza, a Frenchman; Andrew McClary from Londonderry in Ireland; Samuel Blake, and one Whitaker. In the early days of the town the inhabitants were in great fear of the invasions of the Indians. During the summer season only the men ventured to remain in the place; and then as they labored they kept their arms by them. In the winter there was less danger. At length a house was erected by Capt. Andrew McClary, made proof against the assaults of the Indians, being surrounded by a high wooden wall, entered by a heavy, well secured gate. Into this the inhabitants fled for refuge at night, when apprehensive of danger.

In the grant made to the proprietors, early provision was made for the establishment of religious order and the instruction of the rising generation. Two of the conditions of the charter were, "That a house be built for the public worship of God within the term of six years;" and "That one hundred acres of land be reserved for a parsonage, one hundred acres for the first minister of the gospel, and one hundred acres for the benefit of a school." A period of thirty four years elapsed before a minister was settled. Rev. John Tucke was ordained in the year 1761, and dismissed in 1774. He died while on his way to join the revolutionary army, as chaplain. He was a son of Rev. John Tucke of Gosport, and was a graduate of Harvard university. No records of the church during Mr. Tucke's ministry can be found; but, as nearly as can be ascertained from other sources, the number of the church at the close of his ministry was about twenty. After Mr. Tucke's dismissal and after the lapse of five years, Mr. Benjamin Thurston received a call by the church and town to settle as their minister, but he refused their offers. In 1784, Rev. Ebenezer Hazeltine received a

\* Sketch by Rev. R. A. Putnam, former pastor.

call and was ordained their pastor. Mr. Hazeltine was born at Methuen, Ms., Oct. 28, 1755; entered Dartmouth college, in 1773; was licensed to preach the gospel by the Grafton Presbytery July 24, 1779; and was settled in the work of the ministry in Epsom, Jan. 21, 1784. Rev. Isaac Smith of Gilmanton, who preached his funeral sermon, among other things, says of him—"He was sound in the faith. The Bible was the man of his counsel. His discourses were correct, substantial, instructive and evangelical. He was himself a bright example of those moral and religious duties which he inculcated on others." He was called from his labors by death, Nov. 10, 1813, in the 59th year of his age, and 30th of his ministry.

About one year after the death of Mr. Hazeltine, Rev. Jonathan Curtis was invited by the church to become their pastor; but the town refused to concur. A religious society was then organized and that concurred in the action of the church. Mr. Curtis was ordained Feb. 22, 1815. At his settlement the church consisted of about 50 members. In one year after this, six were added to the church; the next year 11; and in 1817, 16 were added. About this time the attention of many in an unusual degree was awakened by the spirit of God. Much anxiety was manifested, but nothing like enthusiasm or tumult was exhibited. So extensively were the Divine influences experienced that in 1818 the church was increased by 47 additions; 29 at one time solemnly covenanting with God and his people. For several years after that revival more or less were admitted to the church every year. Rev. Mr. Curtis closed his pastoral relation with the church Jan. 1, 1825, having sustained that relation nearly ten years. During the year ending the first of May 1826, Rev. A. Smith was employed as stated supply, respecting whose labors the Congregational society passed a vote of high commendation. In the year 1827 Rev. C. Burbank was employed to preach a portion of the time.

In Oct. 1827 the church and society gave Rev. John M. Putnam a call to settle with them in the gospel ministry.—This call he accepted, and was installed November 1st, the same year. Mr. Putnam was born in Sutton, Ms., Feb. 26, 1794. At the time of his settlement the church consisted of about 110 members. During his ministry with them 17 were added to the church. About the first of May 1830, he was dismissed at his own request, having labored among them two and a half years. Until the first of April 1831, the church were without regular preaching. Rev. Abel Manning was then engaged as a stated supply, and contin-

ued with them two years, and received 29 persons into the church. The church was then left destitute for the most part for more than a year.

In the autumn of 1834 the Deerfield Association held protracted meetings in all the churches embraced within their bounds. The meetings commenced the fourth week in August at Deerfield, and, with the exception of the week in which the General Association of the State was holden, continued week after week in the churches according to their vicinity with each other, for eleven weeks, and ended on the second week in November at Meredith Bridge. All these meetings, with scarcely an exception, were attended with delightful and powerful revivals of religion. Epsom had no minister; and it was doubted whether it were expedient to hold a meeting within the town under such circumstances. But the Association had not the heart to pass them by. The meeting was holden, and a glorious and blessed revival was the result. The church were urged to employ a minister without delay. They were supplied by different persons, among whom were Dr. Harris of Dunbarton, Rev. Mr. Shepherd, and Rev. Preserved Smith, till Feb. 8, 1835, when Rev. Francis P. Smith was employed. He continued with them nearly two years. As the result of the protracted meeting and his labors, 34 were admitted to the church.

Jan. 1, 1837, Rev. Winthrop Fifield began to preach here. The church and society gave him a call, and, May 10, 1837, he was ordained as their pastor. The church now embraced 111 members. There were seasons, during his pastorate, when the Divine influence was more or less fully manifest, and Christians were revived and sinners converted. At one time—May 27, 1838—30 persons, one only by letter, united with this people. Mr. Fifield's ministry continued nine years and a half, during which 49 united with the church. In the spring of 1846 he was regularly dismissed.

On the 19th of September 1846, Rev. Rufus A. Putnam commenced preaching here, and, March 21, 1847, the church gave him a call to settle with them as their pastor; in which the Congregational society concurred. To this call he gave an affirmative answer. He was regularly installed, May 5, 1847. At this time there were 109 members in the church; 36 males and 73 females. He was pastor of the church for five years. During this time six were added to the church. There had been but few additions for several years. A time of dearth and spiritual sloth had rested on the churches. At his own request Mr. Putnam was dismissed by an ecclesiastical council May 3, 1852. He was



born in Sutton, Ms. Nov. 18, 1791, and graduated at Harvard in the class of 1822.

During the years of 1852 and '53, Rev. M. B. Angier and Rev. C. C. Durgin preached a part of the time to this people. The Rev. Rufus A. Putnam was again employed for one year; which closed August 1, 1854. During this year seven united with the church; six by profession and one by letter. Rev. E. H. Blanchard was engaged as stated supply for one year, which closed the third Sabbath in August 1855. This year four were added to the church; one by profession and three by letter. The present number of the church is about 100. Records of the original organization of the church and of the times of Rev. Mr. Tucke, the first minister, cannot be found; probably do not exist. It is impossible, therefore, to make out any very accurate statistics, and we do not attempt it.

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### FISHERVILLE.

This place is situated in the northwest part of Concord, and includes some part of Boscawen. It is growing in population and influence. Many families here cannot well reach houses of worship away from this neighborhood.

With the utmost good feeling a church was organized here Nov. 6, 1850. Two small churches had before existed, one in Boscawen and one in Concord. Their members came into this new church. It consisted at first of 66 members. Quite a number came from the West Church in Concord.—The additions to the church have been, by profession, six; by letter, 11; removals, by death six, by dismissal 10.—Since the union of the two churches, this church has had no settled minister, but a constant supply. For the last fifteen months the pulpit has been supplied by Mr. J. M. Cross, a licentiate, whose labors have been secured for the coming year. Meetings on the Sabbath are well attended; the Sabbath School is in a flourishing condition; the congregation favors the benevolent objects of the day.

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### FRANKLIN.

REV. WILLIAM T. SAVAGE.

The Congregational church in Franklin is one of the younger members of the sisterhood of churches which have

existed coeval with the first settlement of the State. The town in which it is located was incorporated in the year 1828, and was made to include territory taken from four corners of the towns of Salisbury, Andover, Sanbornton, and Northfield. Previous to the date mentioned, the religious interest existing on this territory, was, for the most part, attracted to religious centers long established in those older places, and the various families, following their particular affinities and consulting their convenience, repaired to those places to enjoy the public worship of God.

In process of time, however, this territory became itself a center of business operations and of influence, and secured distinct municipal, religious and educational institutions, through which to develop its powers and manifest its own peculiar life; so that henceforth, the agricultural village, where were developed the intellectual powers of a Webster; the mercantile and industrial village, not far distant, on the Pemigewasset; and the manufacturing force and population, near the confluence of the Winnipiseogee with the Merrimack, were all united and concentrated in one town; and that a town destined, without doubt, from the remarkable manufacturing power yet unapplied, to exhibit an important future.

From these statements, it will be seen that the church in Franklin, unlike many others, has its main interest in its outlook towards the future, rather than towards the past; and that the work of its historian is brief. The outline facts of its life are these:

It was organized, and its articles of faith and covenant adopted, June 11, 1822. At that time, it included fourteen members; five of whom united with it on profession of their faith in Christ. The Rev. Dr. Wood, of Boscawen East, Rev. Thomas Worcester, of Salisbury, and Rev. Ebenezer Price, of Boscawen West, officiated at its organization, and the Rev. Abraham Bodwell, of Sanbornton, was appointed, by the church, its first moderator. It was under the fostering care and counsel of these respected men, with the blessing of heaven, that the church obtained its first start in the career of life.

It appears to have had the services of several ministers of the gospel, for short periods, down to November 1828, from which time, the list of its ministers is as follows: Joseph Lane was acting pastor from Nov. 16, 1828, to Feb. 20, 1831; Benjamin P. Stone was ordained pastor May 26, 1831, and dismissed May 2, 1832; Daniel D. Tappan was acting pastor from July 8, 1832, to Aug. 11, 1833; Samuel

Nichols was acting pastor from Jan. 26, 1834, to May 1, 1837; Isaac Knight was installed pastor Sept. 27, 1837, and dismissed Dec. 21, 1848; William T. Savage was installed pastor Sept. 4, 1849, and is the present pastor.

The basis of doctrine, on which this church has stood from the first, is that which is distinctively known as the "Orthodox Congregational;" holding the Bible as the only rule of its belief and the perfect guide of its conduct. Under the ministry of Messrs. Stone and Tappan, it passed through afflictions of a marked character, but through the grace of God, power was granted its officers and members to hold fast their confidence in the Divine nature and sufficient atonement of the Lord Jesus Christ. It has steadily advanced in numbers and strength to the present time. Occasionally it has experienced seasons of special spiritual refreshment and progress, when numbers have been enrolled among its membership, and the strength and beauty of the Lord have rested upon it. The present number of its members is 105. Its sphere of influence is wide and increasingly important. It bears testimony, at "the meeting of the waters" forming the Merrimack river, that the Puritan faith and forms of worship still live, and, to hopeless wanderers from God, it holds out the torch that illumines the way to heaven. Thus may it do, ever.

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## HENNIKER.

Rev. J. M. R. EATON.

The character of the early settlers was generally good.— They came mostly from Massachusetts, many of them from Westbury, Grafton and vicinity. One of the votes, at the first town meeting of which we have the records, is, "that the inhabitants accepted Mr. Jacob Rice as their gospel minister, agreeing to pay him £30 as a settlement, and £30 a year as salary, for four years, and then to increase it to 35, 40, 50, 60, £66, 13s, 4d, as the population increased. The last named sum was to be the regular salary when it reached that point." The church was organized June 7, 1769, and Mr. Rice became its pastor. It consisted of nine male members. Mr. Rice's health soon failed, so that the people were without preaching a part of the time. He was finally dismissed February 1782, but supplied the pulpit occasionally for twenty years afterwards, while the church was destitute of a pastor. During this time a number of candidates

preached, but the people were not united in them. During the first thirty three years of the church, so far as is known, 55 persons were connected with it. Mr. Rice was a native of Northborough, Ms., and a graduate of Harvard college.—Not long after his dismissal he removed to Broomfield, Me., where he continued to live about twenty years. He preached while there about as frequently as he had done for twenty years and more in Henniker. In 1823, at the age of 84, he walked to Fryeburg, a distance of eight miles, to be present at an ordination. He walked up in the morning before the services. He died the next February, at Broomfield, in the 85th year of his life.

Rev. Moses Sawyer, a native of Salisbury, N. H., a graduate of Dartmouth college, preached in the town's Meeting-house during some months in the year 1801. Some special interest was manifested on the subject of religion. Effort was made by the church to settle Mr. Sawyer, but the town opposed it, as they had in the case of others to whom the church had given a call, for many years. The church became satisfied that they could not settle a faithful minister in connection with the town, gave up their connection with it, and organized a Calvinistic society. The town first gave Mr. Sawyer a call to settle over them, but an opposition was raised, another town meeting called, and the opposition was so strong that they re-considered the vote. Immediately, on the spot, the house was divided, and the evangelical portion decided to organize and settle Mr. Sawyer. His ordination took place May 26, 1802, in a barn, where he preached for some length of time. Mr. Sawyer was dismissed March 29, 1826. During his ministry individuals were received to the church every year, with the exception of three. He admitted 114 persons. Nine were received in 1802, 13 in 1803, 12 in 1810, 26 in 1816, and 16 in 1824. From these items it is probable that the church was revived quite frequently under Mr. Sawyer's ministry. He was hopefully converted at the age of 17—delivered the Philosophical Oration at Dartmouth, when he graduated—studied theology with Dr. Burton of Thetford. "The harmony that existed between Mr. Sawyer and his people" here "was remarkable for a period of about twenty four years. He was a laborious student, always bringing beaten oil into the sanctuary. He aimed to explain to the people the great doctrines of the gospel. He lived and acted, and prayed and preached, apparently with the sacredness of his office in view, and with an ardent love of souls in his heart. It was never said that, in all his intercourse with

his people, he ever uttered a saying or did an act that had a tendency to bring reproach on the ministry. He was fearless in his defence of the truth, and yet all his conduct was marked with prudence. The cause of God prospered under his ministry." His dismissal from this place gave his nervous system a shock from which he never recovered. He was installed twice after leaving here, once at Scarborough, Me., and once at Gloucester, and he supplied the pulpit at Saugus, Ms., six years, when he retired from a work to which he was much attached, and to which he had long been devoted. This was in 1842. He was in the ministry forty years. He was descended from pious ancestors.

Rev. Jacob Scales, a native of Freeport, Me., and graduate of Dartmouth college, was installed Jan. 17, 1827, and dismissed March 1, 1839. Mr. Scales received 224 individuals to the church, 10 in 1830, 57 in 1831, 36 in 1832, 14 in 1833, 12 in 1834, 47 in 1835, 11 in 1836, and 27 in 1838. No year passed without some additions. Protracted meetings were held during Mr. Scales' ministry here. The church was visited by committees. Mr. Scales was a very laborious and successful pastor.

Rev. Eaton B. Foster was settled as pastor of this church Aug. 18, 1841, and was dismissed Jan. 7, 1847. Thirty one individuals were received to the church during this period. Fifteen of these were received in 1843, and eight in 1844. The church was visited by a committee in '42, and a series of special religious meetings was holden in '43. Undoubtedly these means had an important bearing upon the church's prosperity. Rev. Richard T. Searle was installed as pastor of the church Dec. 1, 1847, and was dismissed March 20, 1850. Seven individuals joined the church during this time. Mr. Searle graduated at Union college.

Rev. J. M. R. Eaton was installed Feb. 26, 1851, graduated at Amherst college 1841, native of Fitchburg, Ms.—twelve have united with the church. There has been within the past year more than usual religious interest, several young men have become hopefully pious. It would be impossible to describe *satisfactorily* the *causes* of the dismissal of the former pastors of the church. The *consequences* have, in some cases, been bad. The people have never provided a parsonage. In the early history of the church there was a fund for the support of the gospel in part, but long since it was divided among different denominations and has disappeared. There is reason to believe that the early settlers made considerable sacrifices for the support of the gospel. The church has been distinguished for benevolence. It is not

a wealthy church. While they pay a salary of only \$ 500, they contribute from \$ 500 to \$ 600 for benevolent purposes. During the last year an aged member of the church has gone to his rest, who contributed more to benevolent objects than men of his means are accustomed to do. The average attendance on public worship is not far from 250. About 375 are connected with the parish in some way, or somewhat less than one quarter of the whole population. Whole number of church members from the beginning, 451. Present number, 170. The number of *children* baptized on the faith of parents in 16 years, is about 200. Mr. Scales baptized most of these, and many of them by families, when the parents became members of the church. Under date of Feb. 24th, 1839, he makes an entry upon the church records, in which he states that there are four children of one sister in the church whose husband refuses to have them baptized; and also that there are four other children whose four mothers are members of the church, but whose fathers are not. "Besides these," says he, "I believe there is no child of any member of the church, who is six months old, and has not been baptized." One, at least, of these was baptized afterwards.—The neglect of infant baptism and of family worship is scarcely known among us. Seven members of the church have been licensed to preach. One of these is a missionary at Satara. One other is a member of Dartmouth college, preparing for the ministry. Revivals have generally been connected with special means, such as protracted meetings, visiting by appointed committees chosen from this and from neighboring churches. At least this seems to be true for twenty five years past. It is thought that church members are more active than they were forty years ago. There is not so much open wickedness, by far, among adults now as then. At that time, there was a vast amount of intemperance, *open opposition* to truth and righteousness, and blasphemous conversation. At present there is a sad development of depravity among the young, in obscene and profane language.

"The year after the church was gathered, a Meeting-house 30 feet long and 20 feet wide was built of logs, without the use of a smoothing plane, and without glass windows. For ten successive years it was occupied for religious worship and other purposes; then it was burnt and the church and people left without a sanctuary six or seven years. The old Meeting-house on the south side of the river was built by the town in the year 1786, and occupied by the church and people in peace till 1802, and then the doors were closed

against the church and the minister of their choice. After resorting for many months to barns and private houses to hear the word of God, another house was erected, and occupied by the church, and all who chose to assemble with them, till Aug. 23, 1833, when it was burnt with all its contents. The church being left a fourth time within 64 years without a place of worship, set themselves by prayer and voluntary effort to lay a new foundation and erect another house; which was dedicated Aug. 27, 1834." Our town has suffered immensely by investing money in railroads, and the religious community have shared largely in the loss.

The Calvinistic Baptist church in this place was organized in 1830 as a branch of the Bradford church, and became independent of that in about three years. They have had no preaching for a number of years past. Present number of members, 43. The Methodist Episcopal church numbers 100.

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## HOOKESETT.

This is a comparatively new town, having a distinct history only from its incorporation in 1822. A Congregational church was formed here in 1828 of seven members. In 1846, with great self denial, they built a Meeting-house costing \$1500, of which they raised \$1200 while they were building and had but fourteen members in the church. The church has never enjoyed a *permanent* ministry. Quite early Rev. Mr. Boyter was here. He was followed in 1836 by Rev. H. Moore, in '37 by Rev. W. C. Greenleaf, and in '38 by Rev. S. E. Jewett. In 1846 Rev. James W. Perkins was here, followed by Rev. John Lawrence the next year. Rev. J. W. Tarlton was employed in 1853, and Rev. William A. Fobes in 1854. The church now numbers 36 members.

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## HOPKINTON.

Rev. M. B. ANGIER.

In answer to the petitioners for a grant of this town, the committee of the "Great and General Court" of Massachusetts recommended that the petition be granted on certain conditions, among which is this: "that the grantees do, within the space of three years from the time of their being admitted, build and finish a convenient Meeting-house for

the public worship of God, and settle a learned orthodox minister." At the first meeting of the proprietors after their petition was granted, it was voted, "that when ten families are settled, the proprietors will maintain preaching." In the church records is the following entry: "the settlement of this town or plantation, was begun before the war, which begun about the year 1744, but by that war was entirely broken up." This was the old "French war."

Nov. 23, 1757, a church of ten members was gathered, and Mr. James Scales was ordained the same day. No house of worship had been erected, and the ordination was solemnized in Putney's Fort, (so called,) and "the numerous spectators attended the solemnity abroad in the open air, the weather being very warm, calm and pleasant for the season." Mr. Scales graduated at Harvard college, 1733. He was dismissed July 4, 1770. During his ministry 92 persons were admitted to the church; 45 of them on profession. A few were probably admitted on the "half way covenant." Mr. Elijah Fletcher, a native of Westford, Ms. and graduate of Harvard college, 1769, was ordained Jan. 27, 1773, and died April 8, 1786. During his ministry of about thirteen years, 42 were received to the church; 12 of them by profession. Mr. Jacob Cram a native of Hampton Falls, and a graduate of Dartmouth college 1782, was ordained Feb. 25, 1789, and dismissed Jan. 6, 1792. On Thursday morning Feb. 5, 1789, the Meeting-house was consumed by fire purposely set. Mr. Cram's ordination was solemnized on a stage erected contiguous to the front of the dwelling house of Benjamin Wiggin, Esq., now, (1855,) occupied by Mr. S. B. Sargent. During Mr. Cram's ministry, 33 persons were received to the church, 26 of them by profession. During the time in which there was no Meeting-house, public worship was held in the barn of Benjamin Wiggin, Esq. After the dismissal of Mr. Cram, the church was destitute of a pastor more than eight years. During that period, an interesting revival was enjoyed, as the fruit of which 38 were received to the church by profession. While the church were destitute of a pastor, sad divisions arose, and another church was organized. At length, through the mediation of ministers called for that purpose, the divisions were healed. The Rev. Dr. Harris of Dunbarton, who had been repeatedly called for the removal of these difficulties, remarked to a minister settled over the church many years after, that he "saw the individuals who had been alienated from each other, *melted down into one body.*"

Rev. Ethan Smith, a native of South Hadley, Ms., and a



graduate of Dartmouth 1790, was installed March 11, 1800; dismissed Dec. 16, 1817. Mr. Smith was the author of several works. His "View of the Trinity" was a valuable addition to theological literature. Mr. Smith's ministry was eminently useful. In 1811, a more extensive revival was enjoyed than had probably been witnessed from the settlement of the town—192 persons by profession and letter were admitted to the church during his ministry. Mr. Roger C. Hatch, a native of Middletown, Conn., and a graduate of Yale 1815, was ordained Oct. 21, 1818, and dismissed June 26, 1832. Several seasons of special religious interest were enjoyed during his ministry. The whole number admitted to the church in the 14 years of his pastorate, was 147.

Rev. Moses Kimball, a native of the town, and graduate of Dartmouth 1826, and of the theological seminary at Andover 1830, was installed May 7, 1834, and dismissed July 15, 1846. During the ministry of Mr. Kimball four seasons of special religious interest were enjoyed. There were added to the church 179; of these 116 were by profession. Rev. Edwin Jennison, a native of Walpole, and graduate of Dartmouth, 1827, and of the theological seminary at Andover 1830, was installed June 6, 1847, and dismissed, on account of ill health, Sept. 5, 1849. Mr. Christopher M. Cordley, a native of Oxford, England, and graduate of the Western Reserve college, Ohio, 1844, and of the theological seminary at Andover 1847, was ordained Sept. 5, 1849, and dismissed Feb. 4, 1852. A season of considerable religious interest was enjoyed during his ministry.

Mr. Marshall B. Angier, a native of Southborough, Ms., and a graduate of Yale 1844, and of the Union theological seminary, N. Y., 1849, was ordained June 8, 1853. Of the nine ministers who have been settled over this church, but one has died while in office here. Five of the number are now living. There are about 200 members in the church at this time. Fourteen persons have filled the office of deacon. One of these left the place, and eleven have deceased. The society have a neat and convenient house of worship, and a vestry for the accommodation of social religious meetings.

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## LOUDON.

FIRST CHURCH.—REV. JAIRUS ORDWAY.

In January 1773, the parish of Loudon was set off from the town of Canterbury. At its first town meeting, held at

the private house of Abraham Bachelder, in the following March, it was voted to raise fifty dollars for the support of the gospel in Loudon the ensuing year; also, to fall twenty acres of trees on the parsonage, which was located near the center of the town, where the first Meeting-house that was built now stands. From this time until the settlement of a minister in 1789, from fifty to a hundred and fifty dollars were raised annually for the support of the gospel; and preaching was most of the time enjoyed. Various ministers served, by the year, and for shorter periods of time, there being frequent intervals of destitution.

In 1778 arrangements were made for building a Meeting-house, to be located on the reserved school lot adjoining the parsonage. It was forty four feet by fifty eight, with galleries, and end porches for stair-flights. Forty five thousand dollars of the depreciated continental bills were raised, to defray the expenses of building. A barrel of rum was purchased for the raising, and a great supper provided for the mass. The frame was raised in 1779, and walled in the succeeding year; the tax-payers receiving the pew privileges and building their own pews respectively, at private expense. In 1783 an acre and a half of the parsonage ground was walled in for a cemetery; another half acre being reserved for future inclosure.

Efforts were made from time to time to open the way for the settlement of a minister, by a few weeks or months employment of some one on probation. The second call was extended to Mr. Jedediah Tucker in 1789, who was then ordained as the minister of the parish, having the whole township of Loudon as his charge. He received thirty acres of land adjoining the parsonage as a settlement—the use of the parsonage of sixty acres; and a salary of £60, to be increased five pounds annually up to seventy five pounds. Soon after the Rev. Mr. Tucker was ordained, a church was organized with five male members. Copies of the list, taken off several months later, contain 10 members, four of them being females. Several individuals in town entered their dissent, and others did not heartily coöperate in settling a minister, not being united in sustaining the Congregational order, but having preferences for other sects, and especially for the Baptist. Accordingly there were occasional withdrawals, to attend some other meeting in an adjoining town. Mr. Tucker not only occupied a large field, and hard to cultivate, but his labors were increased by an extensive practice as a physician, for which services, within the limits of the town, no charges were made. There were no revivals

during the early history of the parish—apparently but few conversions, and few additions to the church. A large number of public houses were kept, principally for retailing alcoholic liquors. Intemperance prevailed to a considerable extent; but other immoralities did not unusually abound; and there was a general attendance upon the Sabbath worship. Such was the general state of things, as nearly as can now be ascertained, for a period of eighteen years. In 1808 the collecting of the taxes for the minister's support became difficult. The next year, his salary being some hundreds of dollars in arrears, proposals were made for dissolving the pastoral relation; but no agreement was concluded. In the town meeting of 1810 it was voted to pay up arrearages of the minister's salary to a certain date, and advance two hundred dollars together with a year's use of the parsonage.—This proposal was acceded to by the pastor—the relation was dissolved, and the pulpit left vacant. He did not, however, altogether relinquish his labors, but held frequent meetings in school-houses and private dwellings, in which a religious influence was still exerted. After the dismissal of Rev. Mr. Tucker, no money was raised by the town, as such, for the support of the gospel. For six years there was no stated supply of the pulpit, and but occasional and irregular ministerial labors were enjoyed.

In 1816 some virtuous young men met together, and commenced an effort for obtaining a minister, and signed one dollar each for this purpose. Then it was taken in hand by the older people, who enlisted anew in the undertaking. Just at this time Mr. Enoch Corser came to town, and commenced his labors in what was considered one of the waste places of Zion. In the fall season a revival commenced under Mr. Corser's labors, and was carried on by him, with some assistance, till it became a very extensive and thoroughgoing work. Imperceptibly perhaps this revival commenced farther back, in the efforts of those young men whose hearts were moved by the Holy Spirit to do something toward obtaining a minister. But its power was augmented and made visible by the preaching of the gospel—by the pungent appeals, the plain and pointed application of truth. There were upwards of sixty hopeful conversions, but a much smaller number united with the church. The First Congregational Society in Loudon was now incorporated. And in January 1817, a call was extended to Mr. Corser to settle as a pastor over this church and society, with an annual salary of \$400. He, having signified his acceptance of the call, was ordained in March following. The

society were now comparatively well united in the minister's support; the number of the church was fast increasing; the spirit and power of religion were felt among the people, and there was an interesting and hopeful state of things generally through the town. But opposing influences were set at work, and this interest declined. The Freewill Baptists had already commenced their efforts here, and were beginning to lead off individuals from the Congregational meeting to their own. In 1817 their society was incorporated; they soon obtained the regular services of an elder, and established themselves upon the same ground, so that much of their gain was the loss of the church.

In 1821, the condition and prospects of the Congregational society were such as to induce the voluntary relinquishment of \$100 of the minister's salary for the following year. But during that year a new interest was awakened. A protracted meeting was held, in which a revival commenced and was carried on, increasing continually and extending itself through all ranks of society, until it became the most powerful work that has ever been experienced in this town. The Baptist church shared largely in this work. There was considerable religious excitement, and at the same time the Holy Spirit was abundantly poured out. The spirit of this revival pervaded the community. The wicked were afraid; profane lips dared not utter their oaths; and open immorality ceased for the time its customary indulgences. There were at least a hundred hopeful conversions, most of whom united with the churches. In May 1823, the use of the Meeting-house half of the time was given up to the Baptists, and the Congregational meetings were subsequently held half of the time in school-houses. Then measures were taken to build a new church edifice, which was to be located a mile nearer the village, for the better accommodation of the southwest part of the town. But this undertaking did not succeed. In 1826 the effort to build was renewed. But some of the members, residing in the southwesterly part of the town, were not satisfied with a central locality, and determined that the new house should be located at the village, which is four miles southwest of the old Meeting-house, and nearly three miles beyond the literal center of the town. A large part of the society would not help build at the village; consequently those residing in that part took the enterprize of building into their own hands, and in course of the following year erected their house. This led to an unhappy division; for, although Mr. Corser preached the dedication sermon, he declined further services. The

villagers asked dismissal, to form a new church and society, which was refused. They left the society, by entering their protest upon the records against being taxed, according to an article in the charter. Separation from the church was eventually effected by an *ex parte* council, which organized a new church independently of the consent of the old; thus cutting off both church and council from fellowship. Such action, however, was subsequently taken, and such concessions made, that fellowship was restored between the parties; and a charitable feeling, it is hoped, has at length generally prevailed. Both societies being weakened by this division, it has since been difficult for either to raise a competent support for a minister. This society raised \$300, and the minister continued his labors,—that, has succeeded by missionary aid; so that preaching in both has most of the time been sustained.

In 1831 protracted meetings were held by the Deerfield Association in all their churches. Their meeting with this church was the means, under God, of its awakening and of an extensive revival. Meetings were continued with unusual interest, until a large number experienced religion. Many other churches being revived at the same time, the interest became general, and the spirit and power of the gospel were felt effectively throughout this neighborhood. Then christianity had at least a temporary triumph, such as has not since been experienced. But the fact of its having been followed by long years of comparative coldness and inaction, permits but a tremulous expression of joy in our retrospective view of those times. In 1833 protracted meetings were repeated with much less effect. The people were not so easily excited; nor was excitement so much the result of deep conviction as before. Similar formalities were observed; but faith seemed to fasten too much upon the means,—too little upon God. The Holy Spirit was poured out less copiously; and but few conversions occurred. At length, difficulties in the way of supporting the minister increased. He became from time to time dissatisfied with the condition and prospects of the society, and desirous of leaving, until, late in the season of 1837, after twenty years of enterprising labors, having been regularly dismissed, he left town. The great work of building up a church from the unwrought materials which this world naturally affords, was mainly accomplished in the early part of Mr. Corser's ministry. Successive revivals soon brought it to its best state, numbering upwards of a hundred, and possessing competent means of sustaining itself. But unfavorable circumstances arose, threatening its prosperity,

and opposing forces, pushing it backward so far that it has never been able to recover its former size and strength. It received one shock from the rise of the Freewill Baptists; a much severer one from its own division; and, to say nothing of some personal difficulties, when Mr. Corser was dismissed, the church was left in an enfeebled and discouraging state.

Since then not less than eleven different ministers have officiated, six of whom have been stated supplies for a year or more, and one ordained as pastor, the others serving for a shorter period. In 1838, the Meeting-house having become old and out of repair; also being large, and cold, and inconvenient for a small congregation; and being occupied half of the time by the Baptists; arrangements were made for building a new one, which was finally located near the old, at what is called the center of the town.

In the year 1839, a new church edifice was erected near the old one, forty feet by fifty, in simple modern country style, and neatly finished for the small sum of \$1600. Under the labors of C. W. Wallace, in 1838, there was a protracted meeting held, and something of a revival, resulting in a few conversions. The church and society were united in desiring his settlement, but they failed of securing it for want of sufficient pecuniary means. Parker Pillsbury succeeded, who became a railer at length against all things "of good report." He left the congregation divided on the subject of slavery. Some withdrew their membership, and others their support. They were then more than ever distracted and embarrassed, yet did not "give up the ship," and were not long deprived of the labors of an evangelical ministry. Rev. John LeBosquet supplied there from June, 1841, to September, 1842. The services of Rev. E. N. Hidden, who supplied the pulpit for a short time, were very desirable, but could not be continued for want of the means of rendering suitable compensation. There was more than usual religious interest in the winter of 1842-3, under the labors of Jonathan Ayers, which however resulted in the addition of only two members to the church. Rev. Ezekiel Dow was settled Feb. 12, 1845, and dismissed June 9, 1847. Nine individuals united in 1849 to raise the funds in equal shares, and they purchased an acre of land opposite the house of worship for a parsonage lot, and erected suitable buildings thereon.

Rev. E. F. Abbott supplied the church from June, 1849, to March, 1854. The last revival in this place occurred in the fall of 1851. It commenced in a protracted meeting of both societies, held in the Baptist house, with the assistance

of Elder Finney and other ministers, where the work rapidly progressed and was mainly accomplished. The stated supplies, Elder Sargent and Rev. E. F. Abbott, performed much of the labor. Union meetings were subsequently held for a few days in the Congregational house; and frequent meetings of this church continued during the winter. The truth was made efficacious, so far as human instrumentality was concerned, by those special means and extra efforts usually resorted to on such occasions. Both churches enjoyed a refreshing from the divine presence, and were much revived. Many hearts were changed. In March, 1854, Rev. Jairus Ordway began his labors among this people. Through the blessing of God, the society seem determined to sustain the preaching of the gospel, and if possible, without that missionary aid which is received by several abler societies. Infant baptism is administered in this church as in others; though the number cannot be ascertained for want of records. The population of the town is nearly equally divided between the three parishes, the first and second Congregational, and the Baptist; yet only about one third of the inhabitants have any interest in these societies. But an *average* of not more than three hundred persons in town attend any religious meeting. The present number of the church is 86. The salary is \$350. There have six men been furnished for the ministry.

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## LOUDON.

### SECOND CHURCH.—REV. C. WILLEY.

The Second Congregational church in Loudon was organized Aug. 14, 1828, with six members: 121 have united with it since, making the whole number from the beginning 127. The number of infant baptisms recorded is only 24. This church has had only two settled pastors. The first was Rev. Henry White. He was installed Feb. 11, 1835, and dismissed Dec. 26, 1838. The second was Rev. Thomas N. Jones. He was ordained May 24, 1848, and dismissed Feb. 21, 1849. After being absent from the place about three months, he returned and supplied the desk between three and four years. He also preached here a year or more before he was ordained.

Other stated supplies, as we learn from the records and from individuals, are Rev. Messrs. Arnold, Peabody, Eli Smith, W. Nichols, Calvin White, Robinson, Henry Wood,

Hawley, and Cyrus Mann. Some of these supplied nearly or quite one year, and one or two of them two years. Rev. Chas. Willey has been preaching here since the first of April, 1853.

God's Spirit has been poured out upon the people twice since the church was organized, leading several each time to the Saviour; once when the church was destitute of preaching, in 1832. The other revival was at some period during Rev. H. White's ministry. The people have contributed during the last two years about \$140 to various benevolent objects. In the three evangelical churches in this town it is thought the average attendance on public worship is not more than one sixth part of the population. Present number of the church, 44. Salary of the minister \$400.

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## NEWBURY

Contained, according to Dr. Belknap, 130 inhabitants in 1775, and in this enumeration Sutton was included. It *was* incorporated in 1778 under the name of Fishersfield, and the name was changed in 1836. But little effort was early made to secure religious privileges here.

At present the Freewill Baptists have three societies, comprising, in all, 83 members and three preachers. The town had, in 1850, 738 inhabitants,—136 less than in 1820.

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## NEW LONDON

Was incorporated June 25, 1779—settlements having been made but little previous to this time. We insert with pleasure the following extract from a letter by Ex-Governor Anthony Colby: "We have no Congregational church in this town. The Baptist people were the first to organize a church here, and there has been no attempt to organize any other, except of the Freewill Baptist or Christian order, and they have not met with great success. We have some ten or fifteen persons in town who are members of Congregational churches, most of them females. They are constant attendants at our meetings and are very good people. Our minister often exchanges with ministers of your denomination, and we go on very well. My grand-parents were Congregationalists, and their families, excepting my father and mother, who were among the first settlers and aided in the



settlement of the first minister, who lived to be pastor of the church about forty years ; and we have always supported a minister, and have a good one now. The place would not support two ministers that would be worth having. To give you a minute history of our church matters would not aid you in your object—if it would I would cheerfully give it.”

Rev. Job Seamans is the minister above alluded to. He was settled over the Baptist church Jan. 21, 1789—the church having been organized the previous year. The above extract teaches a salutary truth—that one denomination of Christians well supported, in a town of less than 1000 people, is better than more. With a population of 945 in 1850, New London has a church of 226 members, and had 200 thirty years ago—a number exceeded by no other Baptist church out of our cities except Newport, where was a great revival three years since ; and although it would be very agreeable for the few Congregationalists there to enjoy the privilege of communion, and although we have no doubt our Master would love to see the privilege extended to them, still, in our view, they would do well to ride to other towns at communion seasons, and lend their aid to the existing church, rather than try to secure the planting of a church of their own order that must only live *a lingering death*.

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## NORTHFIELD AND SANBORNTON BRIDGE.

Rev. C. CURTICE.

Northfield was settled in 1760, and no very effective measures seem to have been adopted for the establishment of religious institutions for many years. In 1806 a Methodist church was organized here, and a Meeting-house was built, open to all denominations. In 1822 the Congregational church was organized and reported, in 1823, 21 members, and Rev. Liba Conant was their minister. He remained with this people about fourteen years, and more than 90 were added to the church. In 1837 Rev. Mr. Lucas was their minister for a year.

In 1838 Rev. Enoch Corser entered this field, and the Holy Spirit was poured out upon the people, and a season of revival was enjoyed which brought about 50 into the church. He continued his labors for about five years, during which 73 were added to the church.

Rev. Corban Curtice commenced labor here and was settled Oct. 5, 1843, and is the present pastor. In 1841 San-

bornton Bridge and Northfield congregations were united, and remain so to this time. About 70 have been added to the church under the ministry of Mr. Curtice. Ministerial support \$475. Congregation about 270. The population of Northfield was 1332 in 1850, having lost nearly 100 in ten years.

### PEMBROKE.\*

The ancient *Suncook* of the Indians was granted by the name of Pembroke in May 1727, to sixty grantees. Its first survey was made in 1728, and in the following year settlements were commenced by several of the grantees, but that town was not incorporated till Nov. 1, 1759. "As the original settlers," says Farmer, "were composed of persons of Scotch and English descent, foundations were early laid for Presbyterian and Congregational churches. The Congregational church was organized March 1, 1737," having but nine male members. The Rev. Aaron Whittemore, of Concord, Ms., who graduated at Harvard 1734, was ordained the pastor of the church, March 12, 1737. He exercised his ministry till Nov. 16, 1767, when he was seized with paralysis in the pulpit, carried to his home, where he died the next morning, at the age of 55 years. No record of the statistics of the church during Mr. Whittemore's ministry has been found. A Presbyterian church was organized before the death of Mr. Whittemore, but at what date and how large, no record informs us, but on the 3d of December, 1760, Rev. Daniel Mitchel, a native of Ireland, educated at Edinburgh, was ordained as its pastor. He continued his ministry sixteen years, when he was removed by death, Dec. 16, 1776, in the 69th year of his age.

The Rev. Jacob Emery succeeded Mr. Whittemore in the pastorate of the Congregational church, Aug. 3, 1768, and was dismissed March 23, 1775. He was a native of Andover, Ms., and graduated at Harvard 1761. The Rev. Mr. Burnham, to whom we are indebted for many of the facts embodied in this history, says in his anniversary sermon of 1821, "with what success the labors of these three ministers were crowned I have not been able to learn, but the number of the Congregational church when Mr. Emery was dismissed was probably about 40, for this was the number five years afterwards, when the Rev. Zaccheus Colby succeeded Mr. Emery.

\* Sketch by B. P. Stone, D.D.

Mr. Colby was ordained March 22, 1780, and was dismissed May 11, 1803. He was a native of Newtown, N. H., a graduate at Dartmouth 1777. Within three or four years after his settlement the Presbyterians united in his support, and he administered to both churches, yet each retained its own organization till 1798, when the Presbyterian church became united with the Congregational in the support of public worship. The first year of his ministry, there was a revival which resulted in the addition to the church of 30 members. During Mr. Colby's ministry 99 were added to the church, including, as Mr. Burnham supposes, the Presbyterian members; 20 died, and 18 had moved away, leaving 101, of whom 46 were males. After the short lived unions of '94 and '97," says Mr. Burnham, "we find again in 1800, two churches, Congregational and Consociate. On the records of the Congregational church, we find a few baptisms and additions by neighboring clergymen from time to time down to 1805. During the above named period we find nothing recorded of the Consociate church but about 50 deaths, an unusual number for the time—a solemn warning, perhaps, to the people of God to cease from ecclesiastical strife. From 1803 to 1807 both churches were destitute of pastors, the spirit of bitterness and contention existed among them, religion greatly languished, and the ways of Zion mourned; but, finally, after several meetings of the parties and mutual concessions, they agreed to disband both organizations and to form a new church. Accordingly, a council was called on the 20th of August, 1807, which organized a new Congregational church out of materials which constituted the two old churches.

The Rev. Abraham Burnham, a native of Dunbarton, who graduated at Dartmouth college in 1804, and afterward received the degree of D.D. from the same college, commenced preaching in Dec. 1807, and was ordained the pastor of the church March 2, 1808. After a faithful and laborious ministry of nearly forty three years, Dr. Burnham was dismissed at his own request by an ecclesiastical council, and the Rev. John H. Merrill was installed his successor by the same council, Nov. 20, 1850. Dr. Burnham died Sept. 21, 1852, aged 76 years and 10 months. Mr. Merrill was dismissed June 1, 1853. The Rev. Robert Crossett having supplied the pulpit several months, was installed the pastor of the church March 16, 1854, and dismissed Oct. 8, 1855, at his own request. The church is now destitute and in a somewhat dispirited state.

Like most of its sister churches, the church in Pembroke

has seen a chequered life, enjoying seasons of great prosperity when the candle of the Lord shone around it, and seasons of trying adversity when its prospects were in a dark cloud. During the long ministry of Dr. Burnham there were several periods of revival interest enjoyed by the church, the most extensive of which occurred in the years 1832, '33, '35 and '36. The largest number added to the church by profession in any one year, was 38 in 1832. Dr. Burnham received into the church during his ministry 423, of whom 303 made a public profession of their faith in Christ. The whole number of baptisms he administered is 654, the most of which were of children. During the short ministries of Messrs. Merrill and Crossett, only 18 were added to the church, of which 11 were by profession and 7 by letter, and 10 persons were baptized, making the whole number added to the church from the commencement of Mr. Colby's ministry in 1780, to the dismissal of Mr. Crossett in 1855, a period of nearly seventy five years, 540, and the whole number of baptisms from the commencement of Dr. Burnham's ministry to the present time, 664. The whole number of communicants, according to the last report to the General Association, is 32 males and 92 females—total 124. As the church was supposed to consist of 40 members when Mr. Colby was settled in 1780, the whole number of members connected with it since that time is 580—of whom, it is worthy of record, all but 157 entered the church in the last 43 years. The removals, then, by death, letter and exclusion, in seventy five years, amount to 456, which is an average of about six members in a year. The average additions for the same period is about seven and one fifth, exceeding the average removals by little more than one member.

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## PITTSFIELD.

Rev. J. A. Hood.

The town of Pittsfield was originally a part of Chichester. The first settlers, however, were from Hampton Falls and that vicinity. The time of the first settlement was not far from 1770. The town was incorporated in 1782. On the third of June 1782, the town met and voted to build a Meeting-house for the Congregational society and locate it where the present town house stands. At a town meeting held Jan. 6, 1783, it was voted that the Meeting-house should be built "of the same bigness of Hampton Falls

Meeting-house." May 3, the town met and agreed to hire Jonathan Brown to keep school for six months at nine dollars per month, and to hire a minister for two months.—Sept. 16, 1784, the town met and passed this vote: "to take some method to take care of those persons in town who spend their time in idleness and are out of employment, and set them to work,"—a very wise vote. Although the town voted the same year of their incorporation to build a Meeting-house for the Congregational society, they did not raise it till the summer of 1787, and it was not completed till the spring of 1789. Sept. 17, 1787, the Congregational society met at the corn barn of John Cram, Esq., and voted to give Mr. Jacob Cram, who had been supplying them for a few Sabbaths, a call: the call was not accepted. In 1788 the town voted to hire a Congregational minister for three months. In 1789, after the Meeting-house was so nearly finished that meetings could be held in it, the society voted to give Mr. Christopher Paige of Hopkinton, a call to settle with them, offering him a settlement of £60 and a salary of £66 annually, a third to be paid in cash, a third to be paid in good corn at 3s. per bushel and good rye at 4s. per bushel, the other third in good beef at 20s. the cwt. Nov. 17, of the same year, a church of 10 members was organized with the Congregational form of government, doctrine and discipline. The council was composed of the following churches: Deerfield, Loudon, Hopkinton, Epsom, Gilman-ton, Pembroke and Hardwick.\*

Less than two years after the organization of the Congregational church, we find the first date on the records of the Freewill Baptist church. When that church was organized in this place, is not known; probably, however, but a few months after the Congregational church. Mr. Paige was settled over the Congregational church and society but about six years. During his ministry, communion Sabbath was the second Sabbath of each month, except December, January, February and March, during which four months no communion was administered. His preparatory lecture was on Thursday. He resided where widow John F. French now owns and resides. Unhappy dissensions arose between Mr. Paige and a portion of his people, and he was dismissed Jan. 7, 1796. The number of admissions during his ministry was 14.

After Mr. Paige's dismissal, there appears to have been but little Congregational preaching till the year 1800.—

\* The neighboring churches of Chichester, Barnstead and Northwood were not then organized.

In the fall of that year, Rev. Benjamin Sargent, a close communion Baptist, came to supply the pulpit for another person. His preaching was so acceptable that he was invited to come again. In December the society voted him an invitation to supply them for a year. This unusual invitation was regarded by him as an indication of Providence that he should accept it. It led him to look into the subject of close communion more carefully, and he became an open communionist. Before Mr. Sargent moved with his family to Pittsfield, in the beginning of the year 1801, the Congregational church consisted of six males and eight females, and there was not a Calvinist Baptist in town. In the spring of 1801 there was a revival which added three persons to the Congregational church. The rest of the converts, seven males and fourteen females, were baptized by immersion, and on October 29, of that year, Mr. Sargent and these persons were gathered into an open communion Baptist church. After the year 1801, and during Mr. Sargent's ministry, 13 were added to the Congregational church and six to the Baptist church. The whole number added to the church during Mr. Sargent's ministry of eighteen years, was 44, 28 becoming open communion Baptists, 16 Congregationalists.

April 29, 1802, six months after the Baptist church was organized, the two churches met at the Meeting-house.—Deacon Perkins was chosen moderator, and they then mutually agreed and passed a vote to commune together at the table of the Lord, but that each church should discipline their own members. And ever afterwards during Mr. Sargent's ministry, these two churches were accustomed to sit around the same table, deacon Perkins of the Congregational church and deacon James of the Baptist church, officiating as deacons. This was making the Lord's table free to all members of his evangelical church, and manifested Christian grace and love. The two churches were equally united in Mr. Sargent to the last. Sabbath afternoon, March 15, 1818, Mr. Sargent went to church in his usual health. His text that afternoon was Isaiah 46, last two verses: while dwelling on the last clause he was seized with a fit of palsy, which in a few moments deprived him of speech and reason. He died the next Thursday.

After Mr. Sargent's death, difficulties arose between the Congregational and Baptist church. The former reasoned, that as there were no Calvinist Baptists previous to Mr. Sargent's coming, and as they had supported a Baptist minister for seventeen years, that the Baptists ought to unite

with them and support a Congregational minister. The Baptists would not agree to this, and so hardness of feeling arose, increased, and in seven months after Mr. Sargent's death, the Calvinist Baptists, who for so many years had met around the same Lord's table with the Congregationalists, were willing, with a few exceptions, to organize themselves into a *close* communion church. This they did Oct. 29, 1818. Their number was six males and about eleven females. The Congregational church at this time numbered six males and eleven females.

The same month that the Baptist church re-organized, Mr. Abel Manning commenced preaching to the Congregational church. He says, "The Congregational Society obtained *leave to occupy* the Meeting-house for two Sabbaths, a new thing, and at once an unusual interest was manifested and they suffered me to preach for four Sabbaths. I left for six or seven weeks, and on my return found opposition somewhat rife." The first part of the next year (1819) Mr. Manning supplied them about twenty Sabbaths, and that year the society lost their parsonage lands which were given originally to assist Congregational preaching.

After Mr. Manning, different persons, till 1827, supplied the church. The society was now so feeble that though assisted by the Home Missionary Society, they could enjoy but a few months preaching each year. Of the various persons who supplied after Mr. Manning, Mr. S. M. Wheelock appears to have been the most successful. He supplied for a year or more, and the number of admissions during his supply was ten. New Articles of Faith and Covenant were adopted May 18, 1822, under Mr. Manning's administration; the change, however, appears to have been made simply for brevity's sake. From 1819 to 1824, while the Congregational and Baptist churches were struggling to maintain preaching, the Freewill Baptist was prospering, but in 1824 that church was called upon in its turn to suffer severe trials occasioned by one John A. Rollins, who came into the place and promulgated wild and fanatical doctrines, and for three years the church was troubled by dissensions.

In 1827, the Congregational church and society gave a call to Mr. Ezra Scoville; the call was accepted, and he was ordained and settled Nov. 21, 1827. His ministry was successful but short, owing to the poverty of the society. He was dismissed Sept. 14, 1829. During his ministry of two years, twenty three were added to the church. June 12, 1832, Mr. Preserved Smith was ordained to perform the work of an evangelist with the Congregational church and society. He

labored less than two years, but his labors were abundantly prospered. Thirty six were added during his ministry, all but four of whom were on profession.

Rev. Jonathan Curtis, of Sharon, Ms., was installed October, 1834. The church enjoyed some very marked visitations of the Spirit during his ministry. The greatest addition ever made to this church in one year, was under Mr. Curtis, in the year 1838. That year, forty three joined on profession, one by letter, and this was a greater number than the whole number of persons belonging to the church from its organization to Mr. Sargent's death, a period of twenty nine years. The whole number of admissions during the eleven years of Mr. Curtis' ministry, was 165; 132 by profession and 33 by letter; 79 of these are yet members of the church, and constitute a little less than one half of the present church members. The number of additions during Mr. Curtis' ministry is only four less than the number of admissions in the other fifty five years of the existence of the church. On the 2d of May, 1838, the second Freewill Baptist society was organized in Libbey's hall, with twelve males and thirteen females. They immediately went forward and built their present Meeting-house. So prosperous has this church been, that the original church has been entirely absorbed by it and lost its visibility. The present Congregational Meeting-house was erected in the year 1839, and the Meeting-house, where for half a century the Congregational society had worshiped, was purchased by the town for a town house. Rev. Mr. Curtis was dismissed July 1, 1845, and Mr. Moses H. Wells, of Deerfield, was ordained Nov. 19, of the same year. During his ministry of eight years, 13 were added by profession and 26 by letter. The society prospered under his labors, and in 1851 the Meeting-house was enlarged. Mr. Wells was dismissed on account of feeble health, Dec. 5, 1853. Dec. 12, 1854, the present pastor of the church, Rev. J. A. Hood, of Salem, Ms., was settled. It is proper to add, in closing the history of this Congregational church and society, that the society by the influx of population, by the increased business of the place, and by the powerful revivals occurring between the years 1827 and 1844, has become one of the most prosperous societies in the State. The church now numbers 167, and pays a salary of \$650, and the use of the parsonage.



## SALISBURY.\*

Salisbury was originally granted by Massachusetts, under the name of Bakers-town; and again by the Masonian proprietors Oct. 25, 1749, under the name of Stevens-town. There were fifty seven grantees, of whom fifty four belonged to Kingston. It was incorporated by the government of New Hampshire, March 1, 1768, under its present name. Call, Meloon, Webster, Bohonon, and Eastman, are among the names of the first settlers. Some of them were captured by the Indians and carried to Canada, and sold to the French, most of whom escaped and returned. At a meeting of the proprietors, held in Portsmouth Oct. 25, 1749, they decided that the town be divided into eighty shares, and each share into four different lots, one of which should contain sixty acres. In the arrangements made for the drawing of these lots, one share was reserved for the first minister of the gospel who should be settled on said land, and should continue there during his life, or should be regularly dismissed; to be held by him, his heirs and assigns. One other of said shares was reserved for the support of the gospel forever. The sixty acre lots belonging to these shares were to be laid out as near the place where the Meeting-house should be built as convenient, or they might be drawn for as was arranged for the other lots. It was also voted, at the same meeting, that there be ten acres of land left in some convenient place, as shall be determined by a majority of the grantees, for building a Meeting-house and school-house upon, and for a training field, a burying place, and for other public use. In 1768, at two town meetings the people voted to raise money for preaching. Of one of these meetings Ebenezer Webster was moderator. Being without a Meeting-house, it was voted "that the meeting should be held at the house of Andrew Pettingill, five Sabbaths from the date hereof." Voted also, that the committee "discourse with Mr. Searle" before applying to any other candidate.

Jan. 14, 1771, it was voted to give Mr. John Elliot a call to settle in the town of Salisbury in the work of the ministry, in the Congregational order. They made provision for his support, and the selectmen were made a committee to communicate their doings to Mr. Elliot and obtain his answer. In his answer Mr. Elliot says, after proposing conditions somewhat more favorable to himself—"If you will comply with these terms, then, from these outward, and

\* Sketch by Rev. B. F. Foster.

many inward reasons, I shall think it my duty to devote my life to the gospel ministry among you." His proposals were acceded to, and September 10 was fixed for his ordination. Five pounds was voted to defray the ordination charges. Before September came, Mr. Elliot petitioned for an article to be inserted in a warrant for a town meeting, "To see if the town would grant him a dismissal for reasons that he might assign." The meeting was held July 8. His reasons then given were: 1st, "My want of health of body to carry on my studies." 2d, "Because of an entire change in my mind in respect to my call to preach and labor in said place among them as their minister, and because I cannot stay unless I am forced utterly against my present mind, as I am not a volunteer in the place, and as I am convinced that this is not the place that the great Governor of the world has appointed for my labors." These reasons were deemed quite sufficient, and Mr. Elliot was released from his obligation. He gave up his claim to any public lands by virtue of his being the first minister.

Oct. 2, 1772, Mr. Jonathan Searle was called to the work of the ministry. A salary of £50 was voted him, to be increased, after two years, £5 a year till it amounted to sixty pounds; and twenty five cords of wood annually delivered at his house. Mr. Searle was ordained Nov. 17, 1773. A church was organized on the same day, by the same council that ordained Mr. Searle, consisting of eleven male members. The Meeting-house in which Mr. Searle preached, was located upon a very high hill some three miles from the eastern line of the town. It was never finished. It was sold in 1790 at auction. The avails, after paying the pew owners, were given to the schools. Notwithstanding the distance at which many lived from the Meeting-house, and the destitution of the means of conveyance, and the difficulty of ascending the hill, when the Sabbath came, men, women and children, on foot, on horseback, and often, in winter, on ox sleds, made their way to their unfinished house of worship, eager to hear the gospel. Mr. Searle was dismissed Nov. 8, 1791, for the alleged reason of insufficient health to continue in so extensive a charge. He died in 1818, aged 74 years. It is sad to say, he lost his Christian standing by intemperance. His sun went down in great darkness.

Mr. Thomas Worcester was employed three months on probation in April, 1791. He was invited to settle in September following. This invitation was accompanied by an offer of £120 lawful money as a settlement, and £80 as a yearly salary as long as a majority of the church and town

should desire his continuance. He was ordained Nov. 9, 1791, by the same council that dismissed Mr. Searle. He was dismissed April 3, 1823, after a ministry of thirty two years.

A little previous to the date of Mr. Worcester's settlement, two new houses of worship had been built in the town, one at the South Road village, so called, the other at the Center Road village. The erection of *two* houses was occasioned by a disagreement among the people upon the question of the location of *one*. Mr. Worcester preached at the South Road. The other became a Baptist house. Mr. Worcester was settled at the early age of twenty three years. His youthful appearance and limited opportunities for an education, caused some hesitation with the council as to ordaining him. They however yielded to the desires of the people. The congregation that attended upon his preaching for many years was large. He was a faithful and laborious pastor. His pulpit addresses were attractive, earnest, direct. All were interested, many deeply moved. During his ministry there were several seasons of the special outpouring of the Holy Spirit. An extensive revival of religion occurred very soon after his settlement, as the fruits of which, over eighty were received into the church. Another special work of grace occurred about the year 1815, when more than sixty made public profession of their faith. There were 268 received into the church during his ministry. He administered baptism to 322 children; solemnized 307 marriages; and attended twenty five ecclesiastical councils abroad, some of them at great distances.

It is known by many that before Mr. Worcester's dismissal he had departed from the faith as held by him at his ordination, and as held by the church. Out of this change grew dissatisfaction and embarrassment in the church. A council was finally called to consider their circumstances, and to advise in respect to Mr. Worcester's dismissal. It was an able council. Rev. Daniel Dow, D.D. was moderator. In their result the council say, "While we are happy to find no specific charges are preferred against Mr. Worcester, seriously affecting his moral and Christian character, they are constrained to confess that in the course of his proceedings of recent date, there occur some deviations from strict consistency and propriety. These however they are inclined to ascribe, in a considerable degree, to mistaken views, to bodily infirmities, and to the agitation and distress of mind excited by the thought of separation from a beloved people. We joyfully pay our tribute of respect to Mr. Worcester, and

to his assiduity and tenderness as a pastor. We rejoice in the signal blessing with which it has pleased a sovereign God to crown his labors in years that are past. In commending him as a minister of the gospel, faithfulness to our Divine Master and to the sacred cause of truth constrain us to except his dereliction from the doctrine of the proper Deity of Jesus Christ,—a doctrine, concerning which, we hesitate not to aver that, in our view, it constitutes the grand foundation of the gospel scheme, and of the sinner's hope. Yet here it is our duty, and our pleasure to add, that the deviation is not in this case accompanied, as it usually is, with an abandonment of other distinguishing and glorious doctrines of the gospel."

After some years of separation from the church, Mr. Worcester returned and died in full communion. It is not, however, known that he relinquished the views referred to in the foregoing extract from the Result of Council.

The church was not relieved from all its difficulties by Mr. Worcester's dismissal. He had, on his own individual responsibility, altered the creed of the church, so that there might be nothing found in it to stand in the way of any persons assenting to it who professed conversion. The church were dissatisfied with the creed in this altered form, but found it difficult to restore it to its original form. Consequently, they called a council of advice Dec. 25, 1823. Dr. Samuel Worcester was moderator, and Rev. Abraham Burnham scribe. In their call they say: "The object of this council is, that they may review our Christian fellowship with the sister churches, and give us their advice as to what measures we shall take in our present, peculiar trials, that we may act in concert with our brethren abroad, while we seek to promote the best interests of our divine Redeemer, in promoting his cause among ourselves, and also among this people." By this council the church was declared to be the First Congregational church in Salisbury in regular standing, and, as such, it was recommended to the Christian fellowship of sister churches. They expressed the earnest hope, that none would neglect to unite in re-settling the gospel, "as the connection between them and their late pastor was regularly dissolved by the venerable council of April last."

March 24th, 1824, Mr. Abijah Cross was settled as pastor of the church. He was dismissed April 1, 1829. Soon after the settlement of Mr. Cross, the church adopted a creed fully expressing orthodox views as the views of the church. At the time of his settlement, there were eighty eight members of the church supposed to be resident in town. Seven-

teen were added during his pastorate. During his ministry, an effort was made by the Rev. Benjamin Huntoon, a Unitarian clergyman, to organize a Unitarian church. He succeeded in finding five individuals, most or all of whom had withdrawn from the church, and formed them into a Unitarian church, and they had preaching half of the time for a year or so.

Rev. Andrew Rankin succeeded Mr. Cross. He was installed July 11th, 1830. He was dismissed Oct. 1832. During his pastorate, 17 were admitted to the church by profession, and 11 by letter. During his ministry there was a pleasing state of religious interest, in which about twenty individuals are supposed to have been hopefully converted.

Rev. B. F. Foster was settled pastor of the church Nov. 13, 1833, and continued in this relation thirteen years—was dismissed by mutual council July 23, 1846. There were 80 admitted to the church by him—40 on profession of their faith, and 40 by letter. Several seasons of unusual religious interest occurred during his ministry, the most marked of which was in the winter of 1842-3. As the fruits of this revival, about twenty were admitted to the church in the course of a few months. Others have since come in who then entertained hope. Nov. 7th, 1846, a call was extended to Rev. Moses Kimball to become their pastor, but the call was not accepted. Rev. E. H. Caswell was ordained pastor June 28, 1848, and was dismissed by mutual council in February following. Four were admitted to the church by profession and one by letter.

Rev. E. D. Eldredge was installed pastor of this church June 12, 1849. He was dismissed, on account of ill health, by mutual council Nov. 1, 1854. During the ministry of Mr. Eldredge, 26 were received into the church,—19 by profession and four by letter. The labors of Mr. Eldredge were very useful to the church and acceptable to the people generally, and it was with much regret that they yielded to his request to discontinue his connection with them. The church is now without a pastor.

The Congregational church in Salisbury has been in existence eighty two years; 449 have been received into it since its formation; it has had seven pastors. Various influences have operated against its prosperity and enlargement, in the moral dereliction of its first pastor, the doctrinal change of its second, the frequent changes subsequently, and the rise of various other denominations. The income of the land originally granted for the support of the gospel, also, is now claimed and shared by at least six different societies. The

number in the church is now only 88, but a happy state of unanimity exists, and a strong purpose to sustain the gospel among them. It has always borne a liberal and an intelligent part in carrying forward the benevolent objects of the present day. The lambs of the flock are generally consecrated in baptism, to the Great Shepherd. There is cause of gratitude to Him who planted this vine in the wilderness, who has watered and nourished it, who still spreads out its branches, that his friends may sit under it with delight. He makes it yet to stand, a pillar and ground of the truth; a break-water to the surging waves of wickedness. Seven natives of the town have become ministers,—one is a Unitarian, the others Orthodox Congregationalists:—two are dead; four are still living, actively engaged in their high calling. The hill on which the first Meeting-house was built is called “Searle’s hill.” From this hill a very extensive view may be taken of the town. A little plat of ground surrounded by a stone wall, contains the ashes of the first dead of the place. No monument reveals their names. The owner of the land instinctively forbears to break the soil with his plow, lest he should disturb the quiet of the sleepers beneath. This burying place is a fit emblem of the obscurity which will hereafter rest upon the memory of us all.

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## WARNER.

Rev. H. O. HOWLAND.

The Congregational church in Warner was gathered Feb. 5, 1772, two years before the town was incorporated, and Rev. William Kelly ordained the same day. The church had no particular confession of faith, and parents were allowed to offer their children in baptism on the half way covenant. The whole number of members in full communion probably did not exceed 30. Mr. Kelly was settled by the town. The charter of the town required the grantees to settle in it forty families, within three years, each having a house 18 feet long and 16 wide and three acres under tillage, also that they lay out three rights or shares, one for the use of the first settled minister, one for the use of *the ministry in town forever*, and one for the use of schools; that they build a Meeting-house, settle and maintain “a learned orthodox preacher” from and ever after the term of three years, from the date of the grant. During the first part of Mr. Kelly’s ministry the people were united, peaceful and

happy. But after about twenty years, sectarian delusion began to spread, and it was represented as oppressive to be *legally taxed* to pay for preaching. People might *give* what they pleased, but, to be *taxed was tyranny*. Mr. Kelly, without relinquishing his contract, was willing they should try the plan of voluntary giving; but the whole amount he received in a year did not exceed \$60, and that chiefly from those who were willing to be taxed. Near the commencement of the year 1801, Mr. Kelly asked a dismissal, which took place in March following, and the arrearage of his salary was collected by a suit at law against the town. This raised a popular clamor against Congregational ministers and gave sectarians an advantage which they were willing to improve. To pay Mr. Kelly and defray the expense of the lawsuit, the town sold the right reserved "for the use of the ministry forever," and applied so much of the proceeds as was necessary to liquidate the debt. A small surplus of two or three hundred dollars was put on interest.

In 1813 the interest had accumulated to about one hundred dollars, and the selectmen expended it in employing Mr. John Woods, a young man just licensed to preach, eight Sabbaths. He was afterward employed several Sabbaths by the assessors of a society which had just been incorporated. In the mean time a town meeting was notified and held, which voted him a call and a salary. But opposition arose, and at a subsequent meeting the call from the town was re-considered. But the church and society had so increased in numbers and strength that they united in giving him a call, with an offer of \$400 yearly as a salary.—Mr. Woods left them with the promise that he would see them again. He was immediately employed in Massachusetts, where he was offered \$700 yearly with a liberal settlement, which he made up his mind to accept. But on revisiting Warner, he found such a readiness to remove objections and introduce articles of faith corresponding with his views, that he reversed his decision and the next Sabbath gave them an affirmative answer, and was ordained June 22, 1814. His labors were soon blest with a revival of religion and numbers were added to the church. The practice of examining candidates in the presence of the church was introduced, and attracted considerable attention. The connection between the doctrines of grace and Christian experience was pointed out, and the church, which had been leaning towards Arminianism, became, almost to a man, sound in the faith.

Mr. Woods' connection with his people was pleasant,

harmonious and affectionate. But the society, always feeble, in the course of a few years was much weakened by deaths and removals ; and from year to year an arrearage was accumulating, until the society felt unable to bear or remove the burden. The Association of ministers being about to meet in the place, it was thought expedient to ask the advice of a council, hoping that some way might be pointed out by which help might be obtained. But the wisdom of wise men failed. There was then no benevolent society from which aid could be expected. Mr. Woods' dismissal took place, June 1823, and was to the people very unexpected, and many began immediately to inquire, "Why do you let him go?" And such offers were made relative to aid in supporting him that a subscription was started, which was soon filled—the numbers subscribing for his support being more than three times as many as had aided in supporting him previous to his dismissal. But the arrearage still remained unpaid, and, *for that reason*, he thought it his duty to accept a call from another people. The house in which Mr. Woods was ordained, and in which he preached with but little interruption for about four years, was built by pew holders, but was controlled by the town. In 1817 he was laid by from preaching, by ill health, for about a year, and other denominations, more particularly Universalists, rushed in and claimed the right to occupy whenever they pleased ; although it was well known that the house was built by and for Congregationalists and that they owned seven-eighths of the pews. This led the Congregational church and society to abandon the old house and to erect a new one, which was dedicated Oct. 20, 1819. It cost \$2,400. This house was afterwards removed to a more convenient location in the village, where it is now occupied by the church and congregation.

Since the dismissal of Rev. Mr. Woods, the following men have been installed pastors of the church: Jubilee Wellman, installed Sept. 26, 1827, dismissed Feb. 15, 1837; Amos Blanchard, installed Feb. 15, 1837, dismissed Dec. 10, 1839; James W. Perkins, installed March 4, 1840, dismissed Jan. 30, 1846; Robert W. Fuller, installed June 10, 1846, dismissed Oct. 24, 1850; Harrison O. Howland, installed Jan. 4, 1854. When Mr. Wellman commenced his labors here a revival immediately followed, as the fruits of which 29 were added to the church. In 1831–2 revivals were again enjoyed under his ministry, from the fruits of which 48 were added to the church. If we except the year 1830, additions to the church were made annually during his labors; amounting in all to 111, but few of whom came by letter. The



church was very much strengthened during the ministry of Mr. Wellman. A revival was enjoyed during the ministry of Rev. Mr. Blanchard, and again in 1842 during the ministry of Rev. Mr. Perkins. Since 1842 no revival has been enjoyed here. Five members of this church have entered the ministry. Present number of the church is 125. The pastor's salary is \$500.

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### WILMOT.\*

The Congregational church in Wilmot was organized Jan. 1, 1829, with seven members, two males and five females, all by letter from neighboring churches. The excellent Rev. John S. Winter, then preaching in Danbury, by occasional visits and preaching in Wilmot, was the instrument in gathering these persons into a church, and served as their moderator for several years. Baptists and others were found here, had churches and occasional preaching. This church existed without a pastor until about 1838, with only occasional and transient supplies, among whom was Rev. James Hobart for a short time. In 1838 Rev. John Clark was elected pastor, and labored with good success among them until 1842.

March 13, 1843, Rev. Nathan Howard, of Andover, was chosen pastor and ordained and hired to supply their pulpits, one year at a time, to labor one half the time with the church in Andover, and the other half in Wilmot. In 1849, Rev. C. W. Richardson was employed for one year the whole time, and labored with good success. For two years, commencing May 1850, Rev. Reuben Kimball supplied this church one half, and since 1852 has supplied them for the whole time until Dec. 1, 1855.

This church has no parsonage or funds. They are scattered over a long extent of territory north and south among the mountains and vallies, are hardy, industrious and enterprising, but not wealthy. They prize the institutions of religion as indispensable to their comfort, and can raise about \$200 for the support of the gospel. They worship in two, and sometimes in three union houses. Contributions to benevolent objects have not been regular or abundant. The whole number of members of the church from its organization is 60—present number is 30. Number of infant baptisms 38. Baptisms on profession, 14. Number of men furnished for the ministry by the town is three.

\* Sketch by Rev. R. Kimball.

Several seasons of revival have been enjoyed, which have added numbers to this and to other churches in town. In regard to intemperance, morals and education, and good order, society is obviously advancing. But the influence of *union*, instead of independent houses of worship, is decidedly unfavorable to the progress of pure Christianity in this community, insomuch that many citizens seem to think they discover so much of what looks to them like religious jealousy and sectarian strife, that they stand aloof from the means of grace—a poor, narrow covering for any neglect of duty on their part.



# Sullivan County.

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## ACWORTH.

Rev. E. S. WRIGHT.

The town of Acworth received its charter in the year 1776. It was not permanently settled until the summer of 1778. The first town meeting was held March 12, 1771. The early settlers of the town were principally from Londonderry, in this State, and from Windham and Ashford, in Connecticut.

The present Congregational church was organized March 12, 1773. The day was observed with fasting and prayer. Eight persons, having subscribed to the covenant, were duly constituted in the church relation, by the assistance of Rev. Bulkley Olcott, and Rev. George Wheaton. The names of this little company are as follows: Henry Silsby, Thomas Putnam, Samuel Silsby, Dean Carleton, Bethiah Silsby, Rachel Putnam, Elizabeth Silsby, Anna Cross. In 1781, a plan of church government was adopted, which combines a mixture of the Congregational and Presbyterian systems. The only feature of Presbyterianism now remaining, relates to matters of church discipline. The pastor and deacons constitute the church session, to whom difficulties are first referred and decided, unless there is an appeal to the church; in which case, the Congregational method is pursued. In many instances, the practical results of this mixed mode of government have been highly conducive to the peace of the church. Difficulties, which, if at once presented before the church as a body, would have produced an agitation for months or perhaps years, have been quietly adjusted in a short time.

Rev. Thomas Archibald, a native of Londonderry, and a graduate of Cambridge college, was the first settled pastor. He was ordained Nov. 11, 1789. At this time, the church consisted of fifty eight members. His ministry continued only four years, and during this period, but ten were added to the church. He was dismissed June 14, 1794.

On the 14th of June, 1797, after just three years, Rev. John Kimball became the pastor of this people. He was a

native of Massachusetts, and a graduate of Cambridge college. His theological sentiments were regarded as somewhat Arminian, and as a consequence, many of the prominent points of the Calvinistic system were in a measure suppressed in the public preaching of the Word. From all we can learn of the habitual character of his preaching, we should judge that it was more distinctly practical than doctrinal, and tending more to the proper regulation of the outward life, than to a deep and thorough sense of the utter depravity of the heart, and of the need of sovereign grace, as the only ground of acceptance with God. His labors however, were in some measure blessed to the people; and a mutual attachment subsisted between pastor and people, which is still cherished by a few survivors. His ministry continued sixteen years. During this time, sixty four were added to the church. He suffered much from bodily infirmity during the last few years of his ministry, and, in consequence of the disability thus occasioned for the full discharge of his pastoral duties, he was dismissed by mutual consent, May 4, 1813. He removed to Littleton, Ms., his native town, where he continued to reside until his death, which occurred a few years since.

Soon after the dismissal of Rev. Mr. Kimball, God, in his providence, sent to this people a pastor, who in the result proved to be one, whose ministry was to mould the religious character and habits of the people, more effectually than any which had preceded it. The Rev. Phineas Cooke, having been converted while pursuing the study of the law in Keene, and having turned his attention to theology, was licensed to preach the gospel, by the Monadnock Association, in October, 1812. In July 1813, he was invited to preach in this place, the previous minister having just been dismissed. All things now conspired to show that God had raised up, and qualified this devoted servant of Christ, for this field of labor. The hearts of the people were made ready for his coming. On the Sabbath of his introduction here, a full house indicated the public interest in the stranger. The congregation presented an unusual, and deeply affecting appearance. More than half were clad in the habiliments of mourning. The spotted fever had swept away in one year, sixty six persons, out of a population of only fourteen hundred. The hearts of the people were softened by affliction; and they were prepared to give earnest attention to the instructions of the pulpit. The sympathies of the afflicted soon coalesced with those of the messenger of mercy, who entered the abodes of suffering, and the houses of mourning, to give "beauty for ashes, the oil of joy for

mourning, and the garment of praise for the spirit of heaviness."

After spending fourteen months with the people, Mr. Cooke was ordained Sept. 7, 1814. At the time of his settlement, political feeling ran so high, that it well nigh counteracted the effect which the preacher's labors had produced in harmonizing the religious feelings of the people. An oration which Mr. Cooke had delivered in Keene, of a political nature, had been published, and had preceded him here.— And though published before his conversion, or at least before he commenced the ministry, the old leaven still pervaded the public mind. Consequently, as he was settled by vote of the town, political parties arrayed themselves much as though they were about to choose a political magistrate. It is said, that the moderator could not declare the vote until a division of the people was made, one party passing to the right hand and the other to the left. At length, Mr. Cooke was chosen minister of the people, by a majority of only one.

The ordination services were held on a platform outside the Meeting-house. It was supposed, that more than twenty five hundred persons were present. The sermon was preached by Dr. Seth Payson of Rindge, from Gal. 4: 16,— "Am I become your enemy because I tell you the truth?" The choice of the people was soon confirmed by a special blessing resting upon their pastor's labors. At the first communion in October following, sixteen persons were added to the church by a public profession. For three successive years, the Holy Spirit continued to manifest his presence. Mr. Cooke remarks, in his farewell sermon, preached, March 8, 1829, as follows: "The cloud of Divine mercy came over us, and rested, not as did the sun in Gibeon, and the moon in the valley of Ajalon, for a lengthened day, but for three whole years. O, those years of the right hand of the Most High! My soul hath them still in remembrance." During the year 1815, thirty two; 1816, twenty five; and 1817, sixty five were added to the church. In the year 1815, on the communion Sabbath, an instance of the force of Divine truth when accompanied by the Spirit of God, occurred, which is worthy of record. The communion table was spread with the customary emblems; and several persons were propounded for admission to the church on the occasion. The house was filled with attentive souls. When the text was announced, "Is it nothing to you, all ye that pass by?" a death-like stillness is said to have ensued. The whole service, and the whole day were marked with unusual solemnity.

ty. On examining candidates for the church afterwards, fourteen individuals referred to the sermon preached on that morning, as the principal cause of arresting their attention. A long revival followed, which embraced several of the public schools, and which did not reach its height until the winter of 1817. Such was the wonderful result of the outpouring of the Spirit during these three years of revival, that the church which had numbered only seventy members, increased during this time to two hundred and twelve.

From this time, until the year 1826, no general revival was enjoyed. In October of this year a work of grace began, which continued until the spring of 1827. Not far from eighty persons expressed hope, of which number forty four were added to the church. In 1821 a new and commodious Meeting-house was built, which still remains in its primitive proportions and ample dimensions. Rev. Mr. Cooke continued to be the pastor of the church, enjoying the confidence and affection of the people, until March 1829, a period of fourteen years and a half from his settlement.

From Acworth, he removed to Lebanon, where he labored long and successfully. He was dismissed from Lebanon, in May 1848. In the following month he removed to the north parish in Amherst, Ms., where his eldest son was settled in the ministry. He was almost constantly employed by vacant churches in the region. His last sermon was preached in the First parish, in Amherst, where he had been supplying for three months. After an illness of little more than a month, he died at his residence in North Amherst, April 28, 1853, at half past 6 o'clock, P. M., in perfect resignation and peace. Agreeably to his request his remains were conveyed to Acworth, to rest among the people of his former charge. An appropriate monument is about to be erected to his memory, as a token of their respect and esteem.

Rev. Moses Grosvenor was settled over this church and society, Oct. 14, 1829. His ministry continued about three years and a half. During this time, a revival of religion occurred, which resulted in the hopeful conversion of many persons, some of whom were heads of families, and in the accession to the church of some who, under the previous ministry, had failed to share in the blessings of those marked and powerful revivals. He was dismissed April 25, 1832.

The Rev. Joseph Merrill, formerly of Dracut, Ms. was settled Oct. 16, 1833. The ministry of Mr. Merrill continued nearly five years, during which period he was favored with the confidence and affection of the people, and was blessed with an interesting work of grace. The revival alluded to

began in the use of the ordinary means of grace, with the exception of a church visitation and a four-days-meeting, during which neighboring brethren were invited to preach. The closing day of the meeting forty or fifty persons assembled in the town house for religious conversation and inquiry, while the church engaged in prayer. Just at this time, the Rev. Mr. Burchard, a noted evangelist came into the region. He was holding a meeting at Springfield, Vt., about twelve miles distant. Many of the people, in the glow of their religious interest, were anxious to have him visit this place. He accordingly was invited to come, a majority of the church voting in favor of his coming. When he came, there were some who were not satisfied with him. Some of the most substantial members of the church stood aloof. They felt that they could not conform to his peculiar measures. But still, God so overruled, that the work of grace went on, and a large number were added to the church. In a letter to the present pastor, in reference to the labors of Mr. Burchard here, Mr. Merrill remarks as follows: "I should judge that some became Christians, who apparently would not under ordinary means. Still I have thought that we should have prospered as well upon the whole, if we had gone on in our own way. Some have attributed my dismissal to his labors in Acworth; and, he himself was apprehensive of it. But, there were other causes, if this had any influence." Mr. Merrill was dismissed July 11, 1838.

For three years, the church was without a pastor. During this time, the services of the Sabbath were sustained by the officers and members of the church, when without a stated supply. Most of the time however, the pulpit was supplied. At length Rev. Thomas Edwards was settled, Aug. 19, 1841. He was dismissed Feb. 16, 1843. The organization of a Methodist society soon after Mr. Edwards commenced his labors, and the withdrawal of some persons from the Congregational church for the purpose of connecting themselves with the Methodists, gave rise to some difficulties in regard to church order and discipline; which, together with other unfavorable circumstances, did not allow the pastor to remain long enough to make full proof of his ministry among the people. Rev. R. W. Fuller followed Mr. Edwards as a stated supply. He remained about two years, during which time there were quite a number of hopeful conversions, and several additions to the church.

In August 1845, the present pastor, Rev. Edwin S. Wright, a graduate of Union college, commenced his labors. Having preached nineteen Sabbaths, he received a unanimous call to

settle among them, and was ordained as pastor Jan. 7, 1846. The church at this time numbered 160 members, and a general state of harmony and peace existed. In August 1847, a revival of religion was enjoyed, which resulted in about forty hopeful conversions. Twenty five of this number were added to the church at a subsequent period. In the fall of 1852 the church was visited again with the outpouring of the Holy Spirit, in still greater fullness and power. This revival extended into the spring of 1853. It was marked by great stillness and solemnity. No special means were employed except such as were consistent with the increasing demand for meetings of religious inquiry, and more frequent instruction in social meetings. Occasional preaching was also enjoyed from neighboring pastors. Nearly 70 persons indulged hopes during this revival; and 41 were added to the church by the public profession of religion. It was a precious season. The church now numbers about two hundred members. The whole number of members who have been added to the church since its organization is 693. Comparing the number added during ten years in the early period of the church, with the number added for the last ten years, we find that there is not a very marked difference. The population of the town has been lessened by emigration, within a few years, but not to such an extent as to make an essential difference in the comparative result of religious influence. From 1807 to 1817, 83 were added to the church. From 1844 to 1854, 104 were added.

The whole number of infant baptisms, since the church was organized, is 1150. The sum contributed to benevolent objects has averaged, for the last ten years, about \$225 annually. The average attendance on public worship in the evangelical churches, is not far from three hundred and fifty. Of this number the average attendance upon the worship of the Congregational church, is about two hundred and fifty. The other societies are feeble; and neither of them maintain constant preaching. The proportion of the population of the town within the bounds of the Congregational parish, is about two thirds. Eight persons have been furnished for the ministry, from the town, since the church was organized, most of whom are still living, and occupying important fields of labor. The church has enjoyed, during the intervals which have occurred between the several pastorates, the labors of the following brethren, as stated supplies, viz: Messrs. Charles Boyter, Jonathan Leavitt, D.D., Abner B. Warner, D. S. Brainerd, S. D. Darling, R. W. Fuller, Ezra Jones. In the year 1842, a neat and commodious parsonage was built; and



in the year 1845 the Meeting-house was also much improved in appearance and comfort, by the cheerful contributions of the people. In general, we may characterize the inhabitants of the town as peculiarly enterprising in matters of religion. The spirit of the early fathers has been perpetuated in the children. Perhaps there are few towns in the State, or even in New England, where the primitive respect for the ministry, and for the institutions and ordinances of religion, has been more purely preserved.

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### CHARLESTOWN.

Very soon after the first settlement was made in the town, a small church was organized, and on the same day, Dec. 4, 1754, Rev. John Dennis was ordained and installed as their pastor. His salary was £50 lawful money, to be equal to silver at six shillings and eight pence per ounce; afterwards three pounds six shillings and eight pence were added. So great were the fears of the people of invasion by the Indians that the ordination was at Northfield, Ms. Mr. Dennis was dismissed by an ecclesiastical council, assembled at Deerfield, Ms., March 31, 1756. For four or five years the people were now destitute of regular preaching.

On the 14th of November 1760, the town invited Mr. Bulkley Olcott to become their pastor. He was ordained and constituted pastor of the church the 28th of May 1761. He continued his connection with the church till June 26th, when he was removed by death. At this time the church and their pastor were generally considered as orthodox. It is recorded of him that he was respectable in talents, acceptable as a preacher, and useful as a pastor. After the decease of Mr. Olcott, the people held no meeting for nearly three years. And during a period of seventeen years the parish remained destitute of the stated ministrations of the gospel. During the latter portion of this period, however, they were supplied by Rev. Dan Foster, who while at Charlestown declared himself a Universalist, and wrote a book in defence of that system of belief. He closed his labors with the church by his death in 1809.

His successor was Rev. Jaazaniah Crosby, D.D., who was ordained and installed Oct. 17, 1810, and has continued to fill the pastoral office until the past year; a colleague has now been settled with him. He was settled as an orthodox minister, but afterwards became a Unitarian. In conse-

quence of this change, some of the members of the church withdrew from his ministrations. Some of them united with the church in Springfield, Vt., and others with the church in Acworth. At length these persons, together with others residing in the town, who were members of other churches in the vicinity, were organized as a church by an ecclesiastical council Aug. 1, 1835. It consisted of 23 members; seven males and 16 females. Much opposition was shown to this movement. Rev. Joseph Curtis supplied them about one year. He made a deep impression. The simple truth fell with power from his lips. Then, after brief supplies from several individuals, Rev. John C. Wilder labored with them one year. In September 1839, a Meeting-house was finished and dedicated. It was built mainly by the liberality of the neighboring churches.

In September 1840 the Rev. J. DeF. Richards came, by invitation, to labor among them. There were, then residing in the town, less than 20 members of the church and only three male members. But during that autumn Mr. Richards was encouraged amidst seeming difficulties.— Among a few, there was evidently a spirit of prayer. A small number were hopefully converted and were received as members of the church. The congregation gradually increased, till the latter part of the following winter, when the tokens of the Divine favor became manifest. In his account of this work of grace, Mr. Richards says, “Professors of religion were greatly revived and encouraged, and sinners began to inquire what they must do to be saved. The result was a very happy revival, a precious refreshing from the presence of the Lord, the fruits of which were some 25 hopeful conversions.”

On the 26th of May 1841, Mr. Richards received ordination and was installed as pastor of this church. As a salary the society voted that a minister in Charlestown ought to receive \$500, and the use of a parsonage. But being unable to give this, they would exert themselves to pay \$300, and would apply to the Missionary Society for \$150. They obtained from that society but \$100. Consequently Mr. Richards' real salary was about \$400. On the 13th of June of the same year 19 were admitted into the church. Others were subsequently added.

In the fall of 1842 and the following winter, another visitation of God's reviving spirit was enjoyed. “Christians were greatly quickened and animated, and were led to humble themselves, to confess their sins, and to consecrate themselves to God more entirely. From the first, there was

evidently manifested a spirit of prevailing prayer, and a willingness to labor and make sacrifices for the cause of Christ." Twenty five or more were hopefully converted. A large majority of these were adult persons and heads of families. In quite a number of instances, the husband and wife became the subjects of saving grace at the same time. In ten houses, family worship was established. Twenty four were added to the church—19 on profession of their faith, and five by letter. During the first three years of Mr. Richards' ministry 15 children were dedicated to God in baptism. Mr. Richards continued his faithful labors with the church and people till October 14, 1851, when, by his own request, he was dismissed from his pastoral relation by a mutual council, who cordially recommended him to the churches of our Lord, as an able and faithful minister of the gospel. He has since been settled in Chester, Vt., amid the smilings of a gracious God, among people whom he loves and by whom he is loved.

Nov. 8, 1851, Rev. Worthington Wright came, by invitation, to labor with them for a season. March 4, 1852, he received a call to become their pastor. He accepted it, and was installed on the 16th of the same month; his salary, nominally, was \$500, but really, in view of the weak state of the society, \$450, \$150 of which he has received from the N. H. Missionary Society. The number attending public worship on the Sabbath is usually, in good weather, from 80 to 100. The *resident* members of the church, when Mr. Wright commenced his labors, were in number 47. Twenty three have since been received. But in consequence of deaths and removals, the present number of resident members is 56. The whole number of members of the church, from its organization in 1837 to the present time, is 134.—No baptisms of children were recorded previous to Mr. Richards' settlement. Since that time the whole number is 40. The amount contributed yearly for benevolent objects is about \$50. The number who attend public worship in *evangelical* churches (though accuracy is impossible) does not, probably, exceed one-seventh part of the population of the town. The proportion of the population embraced in this parish may be one-tenth; that is, in reference to families.

Rev. Mr. Wright who, aided by the former pastor, prepared this history, was dismissed, amid many regrets, through failure of his health, Oct. 23, 1855. The moral influence of this church in the town has been very great and very good, and, with faithfulness and faith in its members, it will witness "greater things than these." All opposition to truth must fade away, even while it *fancies* itself strong.

## CLAREMONT.

Rev. R. F. LAWRENCE.

George III. "by and with the advice of" his "trusty and beloved Benning Wentworth, Esq.," chartered this town Oct. 26, 1764. At the second town meeting, less than four years afterwards, two "Titheingmen" and two "Dear Reeves" were chosen,—the business of the latter being the preservation of peace among the hunters, and of the former the preservation of order and wakefulness in time of sacred worship. May 9, 1771, a lawful assembly was holden, "of the inhabitants of the town" which had for its sole business the calling of a minister. For this measure nineteen votes were given and the names are on the record, as are, also, three names in the negative. A committee was chosen "to apply to Mr. Elijah Parsons, but if he fails, to apply to Dr. Wheelock for advice."

December 10, of the same year, a legal town meeting gave "Mr. George Wheaton a call to settle in the work of the gospel ministry, agreeable to the Congregational or Cambridge *Platform*." They voted him a settlement and a salary. Mr. Wheaton's reply is replete with evidence of his piety and fitness for the holy work. But brief was his day. He was settled Feb. 19, 1772, and died in his native town, Mansfield, Conn., June 24, of the next year, aged 22 years. He restored the right of land to the town, which they had given him, and, though it never became of great value to them, the fact showed his purity of motive. They also voted that a monument, at their expense, be erected at his place of burial. Every remembrance of him is sweet.

Rev. Augustine Hibbard was settled here Oct. 19, 1774, and dismissed in 1785. He was appointed £100 for a settlement, and £75 lawful money as a salary. Considerable division of feeling existed soon after, in reference to the place where a Meeting-house should be built. Mr. Hibbard's settlement money was not paid for several years, nor were the arrearages of his salary paid till after his dismissal, and a suit in law had brought an execution against the town.—Time after time, collectors were appointed by the town to gather up the remaining "rates" on this score. But what is said about the oppressiveness of the laws at that period is seen to be vain by the following fact: After a committee had made an investigation and found that £100 were due the pastor, "Voted," in a lawful town meeting, "that the town pay the above sum, be the same more or less, and the

cost, and that the *Congregational inhabitants be assest therefor.*" None were compelled to pay for preaching which they did not believe, and he who wishes to pay for *none* is usually profited by *none*. Baptists were found at this time here to some extent, and the town decided that they should "pay know more rates to the Congregational order for the fewter." Dec. 6, 1785, thus summarily is the pastoral relation disposed of in a regular town meeting: "Voted to give the Rev. Augustine Hibbard a dismission from his Church, and Recommendation as a Gospel Minister." A committee was chosen, *after this vote*, to meet "the dismissing council on the 28, day of Dec. instant," at which time the relation was *again* dissolved. The town kindly exempted his property from taxation while he continued to reside here. He subsequently went to Canada, entered secular pursuits in which, for many years, he did not honor his profession of love to God. He died December 1831. Terrors and thick darkness covered him for a time, in view of his dereliction from duty, out of which he came into joyful hope in Christ in his last days.

Rev. John Tappan was settled here March 9, 1796.—Barnes of Hillsborough and Barnard of Amherst were on the council; also, Haven and Fisher within the present limits of the county, and Shuttlesworth from Windsor, Vt. He records the names of eight brethren "in full communion" as voting for him. The town nominally concurred with the church in his settlement, Congregationalists alone voting and paying money for his support. Through his influence the church placed upon her records in May 1796 the vote that "if parents could see their way clear to own the covenant and have their children baptized and not partake of the Lord's Supper, they should have the privilege." This privilege was never improved, however, to any great extent. A single instance of admission to "full communion" from this half way consecration is apparent. Mr. Tappan's ministry was not peaceful. His views were not consonant with those of many members of the church. He was dismissed in September 1802. Seven members were added during his ministry. His membership was transferred to this church when he became its pastor, but, painful as is the fact, it ceased the year following his dismission.

He remained in town through life. He entered mercantile business and amassed wealth. He died Oct. 1, 1837, aged 68. He was a native of East Kingston and a graduate of Harvard in 1790. He was a man of great energy in business.

Rev. Elijah Brainerd was invited in 1803, for one year, to "officiate as pastor," by the church and society. He was eminently a working man. He brought up the church to a new life. A new covenant and articles of faith were proposed by him and adopted, for the reason that those in use were not "definite and regularly expressed." He says, "from this transaction our children may read and know how we manage church discipline." Beneath this covenant stand the names of 16 men and 20 women, placed there July 20, 1804, with the name of their minister at the head of the list, all of whom have passed from mortal scenes.—His health was feeble. He labored here two years—seven were admitted to church privileges by him.

The church was now in a better condition than at any previous time. It has no records previous to 1796. An aged deacon, fifteen years ago, remarked that the church was organized about 1772, and in 1775 it contained about 35 members and the population was 523. In 1806 a regular Congregational Society was organized which was incorporated in 1815.

Rev. Stephen Farley became the pastor of the church Dec. 24, 1806, and continued until April 31, 1818. Ninety four persons were added to the church—of whom more than one-half—49—were added in the memorable year 1816.—Mr. Farley was a man of gentlemanly bearing, of pleasant address, of considerable talent, but never of high-toned orthodoxy. During his ministry the congregation was large, and the Meeting-house was enlarged after the manner of the old North at Concord.

In 1815-16 a revival of great interest occurred. Several lay brethren were very active in it, among whom was one Dea. Furgerson from Vershire, Vt. The pastor was not aware of the beginning of this gracious work. Rev. Broughton White was in town, and Mr. Farley said to him in reply to some inquiries, that no special interest existed among his people. But Mr. White went with Dea. Furgerson to an evening meeting in the house now occupied by Mr. Lewis Perry, and, though the evening was rainy, two large rooms were filled with people. Mr. White opened the meeting and read the Scriptures. The deepest solemnity was manifest amid sobbings and tears. Dea. Furgerson was full of the strong doctrines of God's word which had never been abundantly presented by any preacher in town. The opposition was fierce, but the victory great. Forty nine, mostly by profession, entered the church. Mr. Farley made a public confession of his fear that he never possessed spiritual life, but he was

never fully reconciled to his situation afterwards, and many in the church, especially the new converts, called for a more pungent, earnest utterance of truth. Puritanism was not in him.

Mr. Farley became, openly, a Unitarian not long after leaving the place. He preached, while a minister here, two strong sermons against Universalism which were printed; he has within a few years spent a Sabbath in town, preaching to that society in the utmost harmony. He left the people unsettled in their religious views and exposed to further divisions. The latter part of his ministry had been a scene of trial, growing, very much, out of his laxity of doctrinal belief. Several prominent men became vexed with the divisions in the church, but still more with the earnest labor of a few therein to maintain the truth, left the society, and sought a home in other religious associations.

Rev. J. Nye was introduced to the church in 1820, but it was not until after several months that they could be prevailed upon by the Society to accept him. He was installed June 6, 1821. A presentiment filled many hearts that prayed much, against his being pastor here. He was settled. His ministry was never a quiet one. Many cases of discipline were up, one against a member for saying, "Mr. Nye was no more fit to preach than Judas." The aged always speak of those as days of sorrow. Yet Mr. Nye was an imposing personage, solemn, and very tender on funeral occasions, but without that *secret unction* which gave him the confidence of pious, devout hearts. He was dismissed April 1828. He never exercised the ministry afterwards. He entered political life but never became popular. In a time of interest in 1842, he was moved, wept, and, before a large assembly, spoke a few solemn words in reference to our fearful account in the next life. He is said to have died at the West. Fifty were added to the church in this ministry.

It is difficult to set forth the true situation of things at this juncture in this history. Religion was low in its vital energies, and had been, for many years, throughout the town. Even the great excitement of 1816 was perverted to embitter many against revivals, and the want of pungency in the preaching which had been enjoyed, during most of the past history of the town, had strengthened the enmity of a multitude against faithfulness in the exhibition of truth in the house of God. These influences were not confined to this society. Mr. Barber, the incumbent in the West Episcopal parish from 1775 to 1818, was not a man of the Bishop Griswold school of earnest piety. His influence, for more than forty

years, was nothing more elevating than that of the men who were his cotemporaries in this field. He at length went home—to mother Rome. The Baptists and Methodists had done something, but their influence was as yet quite limited over the mass of the people. Mr. Howe, of pleasant memory, came here, but severe contentions arose between the parishes of Union and Trinity churches, so that his labors were much hindered.

At this time, among the unconverted men in this parish, a peculiar hatred against men from the “Andover Mill” existed. They openly avowed their purpose to secure a liberal preacher in the Congregational church. And in the autumn of 1828, Mr. Moses Thomas, a Unitarian, was employed, and, on the proposition to settle him, *eighty six* votes were cast by regular members of the society, of which Mr. Thomas received 42 against 44. The little church, however, stood firm. *They waited on God.* They seemed near ruin. God interposed.

In January 1829, Rev. Elijah Paine came among this people. The church knew nothing of him. The committee of the society learned he was “not from Andover,” and that was a sufficient commendation. All haste was made to settle him. The church reluctantly concurred. He, at first, preached on general topics, but, in the course of a year, plainly and eloquently uttered the “whole counsel of God,” especially as to practical godliness. The Lord revived his work. All over town, meetings were held often and attended fully. In the most affectionate and tender manner did the preacher touch the minds of children, and many young persons came into the kingdom of God. In the years 1830 and 1831 there were added more than 100 members to the church, and about 120 in his pastorate of four and a half years. In this work deep interest was shown by the deacons of the church, Meigs Stevens, J. Whitcomb, Josiah Stevens, Moses Wheeler, and Abijah Severance, who, with their wives, performed much effective labor.

In the spring of 1833, Mr. Paine was broken in health and spirits; a debt of \$400, which he owed when he came to the place, gave him some solicitude. He needed time and means for recruiting his strength after his peculiar labors. The charm that was in his words in the time of refreshing had passed away, in the view of many; and, for want of patience both on his part and on that of the people, and because of some dissatisfaction, he asked a dismissal at a church meeting, in May, 1833. Says an eye-witness: “The scene was affecting.” It was known that opposition to him



existed, and that, for that reason, he presented the request. The lambs of the flock were there. Many eyes were suffused with tears. Five only voted to grant the request. A council was called, which did not dismiss him. He remained until November 14 following. He then went to West Boylston, Ms., saw the tokens of God's reviving power, and, after a few years, went to his heavenly home. He shines a bright star in *the past*, and *the future*.

This ministry sifted the people. Its light was too bright to allow men to remain uncommitted. In the midst of the revival of 1830, when more than fifty had just experienced the grace of God, one article in the warrant for the annual meeting of the society was, "to see if they would dissolve the pastoral relation." And, just after the call of Mr. Paine, many saw the true character of his preaching, and prepared a protest to present to the council against his settlement, but, having *voted* for the call, they saw no reasons they could offer to sustain their opposition, and concluded to be silent. After the revival, many joined the Universalists, and others, at the close of his ministry, who were desirous he should remain, went to the Episcopal society, and have been its most efficient supporters. During this ministry, the church took decided ground in favor of temperance, and resolved, in admitting future members, to require a pledge of total abstinence from strong drink except as a medicine.

Rev. Tertius D. Southworth was settled here June 17, 1834—dismissed July 19, 1838, to take effect at the close of the month. In February 1836 the present house of worship was finished and dedicated, and considerable religious interest was manifested during this and the previous year.—During his ministry 75 were added to the church. He was a clear, sound preacher, and many of those who wished Mr. Paine's removal because they wanted "strong meat," now bitterly complained that they got nothing else.—Mr. Burchard, who was in the neighboring churches as an evangelist, Mr. Southworth conscientiously opposed. Great excitement prevailed. A young people's meeting was at length set up, with the best intentions, no doubt, at first. But irregularities crept in, such as visions, and conversations with departed saints. The result was, in 1840, under the present pastor, the suspension from fellowship of 27 members of the church, many of whom had been esteemed devotedly pious. They formed a "covenant" which the church examined and decided to be inconsistent for its members to subscribe; and the committee that were sent to labor "to reclaim such" as had signed it, reported that, "some sup-

posed they could keep both covenants; a large majority, however, acknowledged their inconsistency and admitted the decision of the church to be correct, but all were agreed to adhere to the new covenant, and the church must do with them as they saw fit." Their own leading members were present and said they thought it would be better for all, that the separation should then take place. It is a question whether this vast loss to the strength of the church might not have been prevented, either by giving better opportunities at first for the religious feeling, which was deep, to have spent itself in appropriate labors, or by admitting the long sought *evangelist into the field*. But of one thing there can be no doubt: Mr. Southworth did independently what he *believed* to be duty—itself a high commendation. Mr. Southworth was for many years pastor of Dr. Emmons' church in Franklin, Ms.

The present pastor, Rev. Robert F. Lawrence, began preaching here the first Sabbath in November 1838—was installed January 16, 1839. The people were in deep affliction. But God put forth his arm. A time of revival occurred which brought more than 40 into the church the first and second years. Again, in 1842, the Spirit was poured out in connection with union meetings, and the churches, uniting, were all blessed—43 came from the world into this church. In 1853 another season of interest brought 24 by profession into this fold of Christ; 271 have been added in these seventeen years—by letter 123, and on profession of faith 148. The present number is not far from 200. Salary \$625,—\$700 for two years past.

Twelve or more places for the open sale of strong drink were here seventeen years ago, now the open sale is seen nowhere. In the struggle for progress here, the pastor has cordially united and been faithfully sustained. Letters, *mailed abroad*, petty injuries to his estate, and the firing of shot into the door of his dwelling, deterred him not from entreating his fellow citizens to banish intemperance from among them. An illustration of the variety of views entertained respecting his addresses on this subject in former years, may not be out of place here: One man said of one of his most earnest efforts, that "it could not be endured;" another, who was no enthusiast, (Hon. Geo. B. Upham,) said, "it seemed to me one of the best addresses on the subject to which I ever had the pleasure of listening."

There have been twelve men furnished from this church for our ministry—George Fargo, David Wright, Manning Ellis, Henry Jones, James McEwen, Seth Farnsworth,

Simon Goss, Henry Chapin, Edward Greeley, Ira Case, Joseph Rowell, Lyman White—the last five having become pious during this pastorate. Not far from 570 names, in the aggregate, are on the record, and those who were members in the twenty five years of which we have no record may safely be reckoned sufficient to carry the total above 600.—Infant baptisms—202 before, and 133 during this pastorate.

A Universalist society is found here of considerable strength. Two Episcopal churches, one nearly coeval in its origin with this church, number 175 communicants—Rev. Henry Smith, and Rt. Rev. Bishop Carleton Chase, D.D., rectors; Baptist church, 194—Rev. O. Ayer, pastor; Methodist, 283—Rev. F. A. Hewes, pastor. So, nearly one-fifth of the inhabitants, allowing the pious who are not members to offset non-resident members, profess piety—a great advance on early days. In 1820, with 2290 inhabitants, the friends of Christ were less than 300—not one-seventh of the population.

Sad news for this church arrests the pen of the writer of this history: the oldest deacon of the church, Jonathan Whitcomb is no more. His end is peace. After the solemn services of installation were over, seventeen years ago, he met the pastor, took his hand, and, with that earnest, solemn, kind expression of countenance, which those who knew him, will readily recall, said, “And now I wish you to remember that you have my affections and confidence until I tell you to the contrary.” From that moment the pastor’s heart reposed entire confidence in him, and he has not been disappointed. Many such *steadfast* spirits are here, and others are with our departed brother to-day, in Paradise.—The pastor and his wife and many hearts have them in sweet remembrance.

A happy fellowship exists between the churches here—the Baptist, Methodist and Congregational pastors often exchanging pulpits.

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## CORNISH.

REV. ALVAH SPAULDING.

Cornish was chartered June 1st, 1763. The ancestors of some of the proprietors and first settlers came from Cornish, England, and hence its name. As required to do, the proprietors laid out 200 acres of land for the church of England, 200 for the society for the propagation of the gospel, and

200 for the first settled minister. The proprietors, who were puritans, made ample provision in grants of land for the support of the gospel ministry dissenting from the church of England. At their first meeting after the survey and division of Cornish into lots, they "voted that there be at least 150 acres of good land laid out in Cornish and set apart towards supporting a dissenting minister of the gospel in said town." They also voted at a subsequent meeting, "to give the town 1000 acres as good land as then remained undivided, to enable them to settle and maintain a dissenting gospel minister among them."

Settlements commenced in 1765. In 1767, the town numbered thirteen families. Measures were now taken to settle a minister. April 8, 1768, Rev. James Wellman of Sutton, Ms. was called to become their minister. Several of the families were from the same place, and while resident in Sutton belonged to his congregation, and therefore desired that he should become their pastor. He was to receive 200 acres, the right of the first minister, and 400 of the 1000 above granted, for a settlement, and for a salary, £ 40 the first year, to increase until it rose to £ 60 English money. Rev. Mr. Wellman immediately moved with his family to Cornish. The citizens of Windsor, Vt. united with Cornish in this effort, with the agreement that he should preach one-third of the time in Windsor; and that one-third of his salary the first five years should be raised there. A council of churches, Sept. 29, 1768, here organized a church called the Congregational church of Cornish and Windsor, consisting of ten members, six of Cornish and four of Windsor, and installed Rev. James Wellman as minister and pastor of the church and towns of Cornish and Windsor. The church was formed under a covenant without any articles of faith. The covenant consisted in the confession of guilt and inability to do that which is acceptable to God,—the profession of their belief in the Christian religion, as revealed in the Scriptures,—in the Scriptures as the word of God,—the acknowledgment of their obligations to glorify God by a holy and righteous life,—the consecration of themselves and their children to God,—and the engagement to walk in love together,—to maintain discipline,—to keep the Lord's day holy and attend upon the public worship of God,—to maintain family worship, and to train up all under their care in the path of holiness and virtue. It was difficult to pay the pastor's salary. Money was very scarce. The town sold the remaining 600 acres of the 1000 given for the support of the gospel, to pay the salary due for the first two years. All the land that

now remained "for the support of a dissenting ministry," was the parsonage lot of 150 acres. Public worship was held in barns (in summer) and in dwelling-houses (in winter) till the fall of 1773, when a Meeting-house was erected on the banks of the Connecticut river. For several years the people met for public worship clad in garments of home-made cloth—the men and boys in coarse woolen hats and cloth caps, and woolen striped blue or linen frocks and pants; and the women were dressed in woolen or linen gowns and checked blue aprons. In a few instances, men gathered for worship on the Sabbath with guns in their hands, from fear of the attack of Indians.

Dissatisfaction soon sprang up in the church respecting receiving members, and on account of errors in doctrine and practice. Six brethren withdrew from the communion, and presented to the church, November 1778, their reason for so doing. The church required them to return or consent to a mutual council. But they disagreed in their views of what constituted a mutual council. The church convened a council Jan. 5, 1779. It was regarded as *ex parte* by the disaffected, and they refused to appear before it. The church now united with them in a mutual council, according to their views, Feb. 3, 1779. The result was accepted by both parties with the solemnity of shaking of hands and singing a psalm together, in testimony of their mutual forgiveness and cordial fellowship. The withdrawing brethren, in less than one month, requested a dismission and recommendation to the Congregational church in Lebanon, "for the reasons that they were not edified, and could not enjoy that fellowship in the church which the word of God requires." The church proposed to recall the late council. The withdrawing brethren asked for a mutual council to consider their request for dismission. The church deemed this not expedient. The withdrawing brethren called a council; it recommended them to the church in Windsor, Vt. The church in Cornish admonished that church not to receive them. They were, however, received to occasional communion. The withdrawing brethren now set up public worship by themselves. Ministers in the vicinity occasionally preached to them, to prepare the way for the organization of another church that should be Calvinistic in creed. In the fall and winter of 1780 a Rev. Mr. Powers labored among them in word and doctrine. A revival of religion attended his ministry. Almost every family was affected by that revival in what was called the eastern part of Cornish, comprising all of the town east of a range of hills in the westerly part of the town, near Connecticut river. Many were converted to God.

Rev. Mr. Wellman and the church were much tried by this separate public worship in the eastern part of Cornish; and by the aid given it by neighboring ministers. They asked the advice of council Dec. 18, 1780. The council approved the action of the church, and their complaint against the withdrawing brethren and ministers. In their result the council say, respecting the revival in progress, "we mean not to oppose any real reformation, which is much needed, nor to discourage the revival of vital piety; but we know of no reformation where moral obligations are not adhered to, nor of vital piety where the order of the gospel is essentially departed from, and therefore appearances of the former must be fallacious where evidence of the latter is clear and indisputable." The withdrawing brethren, on the other hand, became more and more dissatisfied with the condition and character of the church. They invited a convention of churches, April, 1781, to examine reports and grievous appearances that had, contrary to the order of the gospel, occurred in the church of Cornish. The convention met, appointed another session at Lebanon, and sent to Rev. James Wellman and the church the following citation to appear before them:

"To the Rev. James Wellman and the church under his pastoral care:

"Whereas there are public reports and a very glaring appearance that many things contrary to the spirit and order of the gospel, have taken place and been indulged among you; particularly that some of the essential doctrines of our holy religion have been openly spoken of and treated with contempt by some of your members; and that the church have treated matters, which they have professed to take into their solemn consideration, in a manner very unsuitable to the spirit of the gospel, with the evident appearance of a driving, boisterous temper: these are to notify you that a large convention of ministers and churches, this day convened, feel themselves in duty bound to look into the aforesaid matters, and have accordingly adjourned to the 2d Tuesday of June next, to meet at the Meeting-house in Lebanon, at 2 o'clock, P. M., to hear what evidence will testify in support of the aforesaid public reports; and what you may offer in your own defence, at which time and place you are notified in Christ's name to appear, for the aforesaid purpose, by order of the convention.

Attest,

ISAIAH POTTER, *Scribe.*"

Rev. Mr. Wellman and the church sent a written message to the convention, denying their jurisdiction and refusing to appear before them: 1st, Because they looked upon them as an unconstitutional assembly. 2dly, That if they were a regular body to govern themselves, they had no right of power over them or any warrant to cite them in the name of Christ, in the manner they had done. 3dly, They viewed them as fomenters and patronizers of schism and division in the church and town of Cornish. 4thly, They had evidently prejudged the case. 5thly, That after offering the withdrawing brethren a mutual council they had a large council agreeable to our constitution, who fully approved of their proceedings with said brethren, and therefore were not accountable to them; and 6thly, That if any of their members had said or done any thing contrary to the genuine doctrines and spirit of the gospel they meant not to countenance or approve of it. They also admonished the convention to "look to their own principles and conduct, and mind their own proper business, &c., offering to come under examination as to principles and conduct, making God's word the standard before suitable judges mutually chosen, if they would do the same."

The convention proceeded, and we make the following extract from their result: "The convention unanimously feel themselves greatly surprised, that an incorporate body, who call themselves a church of Christ, should deny the right of sister churches to look into their conduct and take measures to reclaim them, when they have openly departed from the faith and order of the gospel; that it is the unanimous opinion of this convention that the message from the church in Cornish to this convention is an open contempt of the authority of Christ, and an entire violation of those bonds, which are implied in the mutual fellowship of churches;—and accordingly this convention do openly declare that they cannot continue to own said church as a church of Christ; and that they feel themselves in duty bound to withdraw communion, and renounce fellowship with them in the special ordinances of the gospel, until they shall be restored to our charity by visible repentance. The church was not again received to the fellowship of the churches. Rev. Mr. Wellman continued to preach to them till October, 1785, when the churches of Claremont and Charlestown convened in council at Cornish, and dissolved the pastoral relation of Rev. Mr. Wellman to the church and town. Thus terminated the existence of the first Congregational church in Cornish. Her light went out in darkness. The number of

members received into full communion during her brief existence of 17 years, was 64; and the number received to her watch and care by the half way covenant was 42.

June 1781 the town was divided into east and west parishes by an act of the Legislature, upon a petition of the citizens of Cornish for this purpose. In November of the same year, the withdrawing members of the church of which Mr. Wellman was pastor, and others, were, by a council of churches, organized into a church of 21 members, and called the Congregational church in the East society of Cornish. Fifty persons were added to it during the year—the fruits of the revival of the preceding fall and winter. Peace and harmony prevailed in this young church, until the subject of building a Meeting-house, in 1784, became the occasion of much alienation. The church was nearly equally divided. A Meeting-house was erected, but never finished, in the north west part of Cornish, in 1787, and another near the center of the town in 1788. There being little prospect of becoming united in one place of worship, the church asked the advice of Windsor Association of ministers upon the question of being divided into two churches. The association recommended that the church be divided. But by reason of opposition to it by a few of the brethren, who considered a division of the church not the way best adapted to restore union, it was not effected. Efforts were made to settle over the church Rev. Benj. Chapman, who had been for some time laboring among them. But the eastern division of the church thought it not best to settle any minister until the difficulties among them were healed. The brethren worshiping at the North church again sought the advice of a council, Sept. 24, 1788. In their result the council say, “gloomy is the thought that a young church which but a few years ago promised to be as a city set on a hill, and to be a light to the world, should so soon become a dark stumbling block, and sink under the guilt of want of confidence in one another,” and therefore recommended a day of fasting, and that they confess their faults one to another, and give satisfaction in the presence of a committee of the association and solemnly renew their covenant. The eastern portion of the church did not adopt the advice of council; the northern did. The two divisions were now named *covenanters*, and *non-covenanters*. Windsor Association, which was the council above referred to, at a meeting at Cornish, Oct. 14, 1800, retracted their former decision.

Brethren of the east division of the church also sought advice of the churches. An ecclesiastical council at their



request convened at Cornish, Oct. 6, 1789. After hearing these brethren, the council recommended them to occasional communion with the church of Christ in Lebanon, Croydon, and Meriden—that they invite the brethren who renewed covenant to unite with them in a mutual council, that their difficulties might be settled and they united in the same church, or regularly divided into two churches, holding gospel communion with each other—and that, if the brethren renewing covenant refuse to unite in such a council, the brethren who have not renewed covenant obtain a candidate to preach among them, with a view to his settlement. The request to unite in a mutual council, as above recommended, was presented to the brethren who had renewed covenant, but was declined.

Nov. 30, 1790, an ecclesiastical council was convened at the North Meeting-house in Cornish, by the united action of the brethren worshiping there and the Congregational church in Windsor, Vt., to install Rev. Benjamin Bell, pastor of the two churches, for the term of five years, to preach alternately in Windsor and at the North Meeting-house in Cornish. The brethren worshiping at the East Meeting-house remonstrated against the action of the council, if it was to install Rev. Mr. Bell over the church called the "Church of Christ in the East part of Cornish." The council, however, proceeded, and Rev. Benjamin Bell was installed over the church of Windsor and that part of the church of Cornish worshiping at the North Meeting-house. At the East Meeting-house there was occasional preaching, but no pastor. The different portions of the church began to be sensible of the reproach which their unhappy state was bringing upon the gospel of Christ. Rev. Mr. Bell closed his labors in Cornish April 1795. The two divisions of the church now began to meet together in conference, and proposals for re-union were made and considered. Such confession and satisfaction was made by individuals and by the two parts of the church, that a mutual agreement was made to unite in one body. A public confession was adopted by the church Dec. 13, 1795, in which they unitedly confessed their sins of wrong feeling, words and actions one to another, and prayed that by their future conduct they might manifest the sincerity of their repentance, their love one to another as brethren, and their obedience to the laws of Christ. But though thus formally united they were not all of one heart and one mind. In the fall and winter of 1798, Rev. Siloam Short labored among them, a faithful and earnest minister of the gospel. The Holy Spirit descended in great power,

upon the church and community. *This brought the church together and to their right mind*,—the very thing that brethren themselves, associations of ministers and churches in council had, for years, labored *in vain* to accomplish. When God spake, it was done. The church came up out of its dark state beautiful as Tirzah. The brethren were humbled in their own sight, and ashamed, each of himself and not of his brother. They came together of one accord. Four successive days and one afternoon they spent in prayer, in confessing one to another and to the church, and in asking and receiving the forgiveness of one another and the church.—Converts unto righteousness were multiplied. Seventy six were added to the church—the fruit of that gracious visitation of the Holy Spirit.

In 1799 the church, now united and harmonious, erected a large and commodious house of worship upon the hill in the center of the town. It was the place of worship of a great portion of the inhabitants, and often filled with a congregation of 800, and, in some instances, 1000.

Sept. 24, 1800, Rev. Joseph Rowell was ordained and installed pastor of the church. Mr. Rowell was a native of Rowley, Ms., a graduate of Dartmouth college, and a student in theology under Rev. Dr. Emmons. He was a faithful pastor, and a bold and fearless preacher. He labored on in his work fourteen years, with only the average additions to the church of two persons a year. In 1814, a rain of righteousness descended upon the church and people, and 73 were added to the church. In 1819, the Lord again poured out his Spirit and 28 united with the church. In 1825, the church enjoyed another refreshing from on high and 12 were gathered to their number. In 1828, April 1st, after a ministry of twenty eight years, Mr. Rowell was dismissed.

In November of the same year Rev. F. W. Clary was installed pastor of this church and people, for five years.—He was born in Rowe, Ms., 1786, graduated at Middlebury college, Vt., 1808, and studied theology at Andover, Ms., ordained and installed pastor of the Congregational church in Dover from 1812 to 1828. The ministry of Mr. Clary was greatly blessed. A season of religious revival was experienced in 1829, and 40 were added to the church. In 1831 the church was revived by the descent of the Holy Spirit among them, and 36 were gathered into the church. He was dismissed October 1834.

Rev. A. Spaulding, born in Townsend, Ms., 1807, graduated at Amherst, Ms., 1831, and at Andover in 1834, was

ordained and installed pastor of the church Oct. 1835. A season of revival was granted to the church, 1838, and 25 were added to the church.

The peace, harmony and prosperity of the church became interrupted again in 1840. The Meeting-house had grown old and uncomfortable, especially in the winter season. The question of the location of a new Meeting-house, and the wild winds of strange doctrine that blew fiercely at that time over New England, rent the church. Efforts to preserve the harmony of the church were made in vain. The church erected a new Meeting-house in 1841, on the spot selected by two committees, of persons out of town, mutually chosen, and by a council of churches, called to consider the difficulties of the church,—the decision of which council the brethren gave their pledge to abide, signed by their own hand.—Some, however, withdrew and erected a house of worship on a spot chosen by themselves. The withdrawing brethren at length united with others in the Methodist connection, and now maintain worship of that order.

The number of members of the church at its organization 1781, was 21; added from 1781 to 1800, 166; 1800 to 1828, 157; 1828 to 1835, 96; 1835 to 1856, 85—total, 525. An ecclesiastical society organized in connection with the church took the responsibility of the pecuniary support of the ministry. The support of the ministry from 1828 to 1834, was secured by voluntary subscriptions. The church then assumed the responsibility of paying the salary. After obtaining subscription of those out of the church, and of ladies in the church, the remainder of the sum to be raised is divided among the brethren according to their rateable polls and estates.

A Baptist church was formed in 1791; a Meeting-house erected in 1800, near the Congregational house. In 1793, an Episcopal church was formed in the west part of Cornish of several of the members of the Congregational church under the care of Rev. James Wellman, and others in that part of the town.

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### CROYDON.

The Congregational church of Croydon was organized Sept. 9, 1778, by the assistance of the Rev. James Wellman, pastor, and Samuel Chase, delegate from the Presbyterian church in Cornish, and Rev. Lyman Potter, pastor of a

Presbyterian church in Lebanon. It was organized as a Presbyterian church, with 14 members. The infant church met stately on the Sabbath, in a house erected about four years before for a town-house and Meeting-house; and unless some minister from abroad was casually present, conducted the exercises of public worship, by singing, prayer, and the reading of printed sermons. Public worship was conducted in this manner, for the first ten years after the church was organized. In 1780, a revival of religion commenced, which, in proportion to the number of inhabitants, was the most extensive ever enjoyed in town. Both Presbyterians and Baptists shared richly in the blessing. The means employed were the ordinary exercises of public worship on the Sabbath, prayer-meetings in different parts of the town, on week days, and private, personal conversation with the unconverted. Ministers from abroad preached occasionally; but it may be truly said that the lay members of the church were the principal instruments, in the hand of God, of producing the reformation. In 1783, the church "voted unanimously to adopt the Presbyterian mode of discipline as practiced in the church of Scotland, in the chief points, not straining the lesser matters beyond the principles and practice of the Grafton Presbytery; allowing to every individual a right to appeal to any presbytery in this country till the church be incorporated with some one; allowing, also, to every offender the privilege of choosing whether to be tried by the sessions, who may call part or all the brethren as helps, or be tried by the whole body, when he may not be censured without vote both of the session and of the brotherhood."

Near the close of 1787, Mr. Jacob Haven was obtained to preach as a candidate for the pastoral office. His ordination took place on the 18th of June following. The sermon on the occasion was preached by the Rev. David Kellogg, of Framingham, Ms. In 1794, the house used for religious purposes having become old and dilapidated, a new house of worship was erected by a committee, appointed by the town. The committee endeavored to raise funds sufficient to build the house by the sale of slips or pews beforehand. But in this they failed; and the consequence was, the building never was completed. No bell was procured; and, in winter, the house, on account of its unfinished state, was so uncomfortably cold as not to be used as a place of public worship. In 1828 it was taken down, and a commodious town-house made of its materials.

Opposition at the beginning was made to the settlement

of the Rev. Mr. Haven. It continued to increase till 1804, when a vote was passed by the town to desist from making or collecting taxes for the support of Presbyterian preaching. This measure, it was confidently asserted by the enemies of Presbyterianism, would effectually *unsettle* Mr. Haven, if not oblige him to leave town. Matters remained in this posture for more than a year. At length, however, the principal agents in procuring the vote, having become fully aware that the measure was both ill-timed and illegal, endeavored to effect a compromise. Propositions were offered and rejected, until at last, Nov. 5, 1805, the town voted to accept the proposals offered by Mr. Haven. By this arrangement, the contract, made with Mr. Haven at the time of his settlement as minister of the town, was annulled. He then proposed to his church and people, that if they would continue to pay him as much as had heretofore fallen to their share, he would still continue with them as their pastor. This proposal was gladly accepted; and Mr. Haven continued to discharge his parochial duties, to the no small disappointment of his enemies.

Early in 1810 it was apparent that the "still, small voice" was at work in the hearts of sinners. The places of worship were crowded, while a stillness pervaded the assemblies. Professing Christians, also, began to awake to duty, and humble themselves before the Lord. The plain and pungent truths of the gospel were freely dispensed from the sacred desk, the members of the church engaged heartily in the work, and God blessed the means, by the outpouring of his Spirit. It is estimated that about 120 were the subjects of the work. Of these, 73 connected themselves with the Congregational church. In 1826, the old Meeting-house having become unfit for use, a few individuals, with a spirit alike honorable to themselves and beneficial to the public, erected the present commodious house of worship. Its length is sixty eight feet, and its width sixty feet; and it contains one hundred and seven slips or pews. It is crowned with a belfry, for which a fine toned bell of one thousand pounds has been purchased by subscription. The original proprietors of the house have been partly remunerated for the expense of building, by the sale of slips. The house, together with its appurtenances, has been conveyed by deed to the society connected with the church. In 1834, the Rev. Jacob Haven having publicly signified a wish to retire from the station of acting pastor, the church, January 6, gave the Rev. Eli W. Taylor a call to become their junior pastor. The installation took place on the 10th of June

following. It was agreed on the part of the church and society, to give him a salary of four hundred dollars per annum. In the spring of 1835 a protracted meeting was held by the church, under the direction of its pastors and the Rev. Joseph Merrill, late of Acworth. The Lord smiled upon their labors, and a work of grace followed. As the fruits of the revival the Congregational church received an accession of 55 members. Some joined the Methodist church at Grantham, and others the Baptist church at Newport. A mutual council was called at the request of Mr. Taylor, and he was dismissed Dec. 27, 1837, from the pastoral care of the church and people in this place. Within a few months Mr. Aurelius S. Swift, a native of Fairlee, Vt., accepted a call from the church and society, and was ordained, May 16, 1838. It was agreed that he should receive the same amount of salary as his immediate predecessor. With the close of the year 1841, the pastoral labors of Mr. Swift in this place terminated. After his removal the desk was supplied by the Rev. Joel Davis, for several years.

On the 17th of March, 1845, the church sustained an irreparable loss in the death of their aged and beloved pastor, the Rev. Mr. Haven. Although, by reason of the infirmities of age, he had, for some years, been laid aside from the active duties of pastor, still, his counsel, his example, and above all, his prayers were of priceless value to the church. The Rev. Jacob Haven was born in Framingham, Ms., Apr. 25, 1763. He graduated at Harvard college, in 1785; studied divinity with the Rev. Mr. Kellogg, minister of his native town, and was ordained and settled over the Presbyterian church and people of Croydon, as already related.—Mr. Haven was ever distinguished as a faithful preacher, and a sound divine. His sermons were tersely written, and were alike distinguished for their logic and for the air of piety which breathed through them. Although unaccompanied by the fascinating oratory of some of our modern preachers, their delivery seldom failed of leaving a good impression. In 1838 he delivered a "half century discourse" to a large and attentive audience. He gradually sunk beneath the weight of years, and, like a shock of corn fully ripe, was gathered home, at the age of 82 years. Aug. 3, 1850, the church was again called to put on the habiliments of mourning, by the death of Dea. Sherman Cooper, at the advanced age of 89 years. For nearly fifty seven years he had been a member of this church, and, for a long period, an active and efficient officer in the same.

Rev. Dennis Powers, was a native of this town May 24,

1808; graduated from Amherst college, Ms., in 1835, and from the theological seminary at Andover, Ms. in 1838. He was ordained and settled over the Congregational church and society of East Randolph, Ms., Dec. 5, 1838. At his own request he was dismissed from this church and people, April 15, 1841. On the 29th of September 1842, he was installed as pastor of the church and society of South Abington, Ms. In 1850 he received his dismissal. He is now an agent of the American Colonization Society. Rev. Messrs. Urias Powers, Samuel Read Hall, Josiah W. Powers, Austin Putnam, also became Congregational ministers. Rev. Baron Stow, D.D., of Baldwin Place Baptist church, Boston, was born here June 16, 1801; Rev. James W. Putnam became a Universalist minister. S. R. Hall, above mentioned, has been an eminent teacher of the young and many have become pious under his influence.

The church, at the settlement of Mr. Haven, consisted of 30 members; it now numbers about 45. Since its organization, it has received 270 additions. The church records contain a list of 430 baptisms. Of these, 103 were baptized *fidem parentis*; and 327 were baptized *per fidem ejus*.

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## GOSHEN.

Rev. H. RICHARDSON.

The first settlement was made here, about the year 1769, by Capt. Benjamin Rand, William Lang and Daniel Grindle, whose sufferings and hardships were very great. The crops of the first settlers were greatly injured, and sometimes entirely destroyed by early frosts. In such cases, they procured grain from Walpole and other places. At a certain time of scarcity, Capt. Rand went to that place after grain, and, being detained by a violent snow storm, his family were obliged to live without provision for six days, during which time Mrs. Rand sustained one of their children, five years old, by the milk from her breast, having a short time before buried her infant child. In the spring of 1813, the spotted fever swept off many of the inhabitants.

Dea. Josiah Stevens, a member of the church in Newport, and a licensed preacher, came to reside in Goshen in June 1798. He labored here until October 1800, when he removed to the Isle of Shoals, where he labored as a missionary about three years, and was then called away by death to his reward. He is supposed to be the first Congregational minister who

ever preached in this place. This church was organized Feb. 23, 1802, by Rev. Elishu Thayer, pastor of the church in Kingston; Rev. Abijah Wines, pastor of the church in Newport; and Joseph Hull, delegate from the church in Lempster. It consisted of seven members. Some years after this the number of its male members was reduced to a single individual. The number of persons connected with it since its formation to the present time, has been 151—52 males and 99 females. There have been 237 baptisms—184 children and 53 adults.. This church has never had a settled pastor. The names of 22 different ministers appear in the church records as having officiated in the admission of members, and in the administration of baptism. Some of these were pastors of neighboring churches; others were missionaries sent here at different times by the New Hampshire, or some other Missionary Society. Rev. Stephen Williams, Moses Ordway and Lucius Field, labored here as stated supplies. But of the time and duration of their labors there is no record to be found.

Rev. Abel Manning labored here as stated supply at three different times, beginning about 1825. He was here about nine years in all. Rev. Stephen Rogers came in 1835, and remained nearly three years. Rev. Aaron Wait came about 1840 and remained about six years. Rev. Cary Russell came in 1846 and labored one year. Rev. Henry Richardson has been a stated supply since March 1850.

Revivals of religion occurred during the labors of Mr. Rogers and Mr. Wait, which resulted in the addition of considerable numbers to the church. For a number of years past there has been no general revival, but there have been a few hopeful conversions occurring at different times. In 1836 the church and society erected a Meeting-house. For about twenty years previous they had been partially accommodated in what is now called the old Meeting-house, built by the town and standing about one mile north of the present place of worship of this church. Within a few years two other houses of worship have been erected—one by the Baptists in the westerly part of the town, and another by the Christian denomination in the northerly part. Notwithstanding the increase of church edifices, there has been no increase in attendance upon public worship. In by-gone years, a larger congregation assembled at the old Meeting-house than now comprises the three congregations who meet in the town for public worship.



## GRANTHAM.

Granted in 1767, it was not very rapidly settled. Mountains divide its inhabitants so that they cannot conveniently meet centrally. Some of the people on the west side of the mountain unite with Meriden parish, and on the east side there is a Methodist church embracing 108 members. In 1820, there were manufactured in this town 225 hogsheads of cider, which, with the thousands of gallons of stronger liquors doubtless consumed, must have given quite a comfortable supply—a hogshead of cider for every four and a half persons, not excluding in the estimate the little ones. If Grantham was a fair representative of other towns in the State, about 50,000 hogsheads were made. But it may have been a very *uncommon* year.

## LANGDON.\*

Rev. C. TAYLOR.

This church was organized in 1792, five years after the town was incorporated, in a room fitted up in a grist mill owned by Obadiah Kingsbury, a small distance northwest of the middle of the town. The Rev. Messrs. Mead of Alstead, and Fessenden of Walpole, it is believed, assisted in its formation. Among the early ministers who preached here, are recollected the names of Lazel, Hartwell, Spaulding, and Taft. From 1795 to Oct. 25, 1803, Mr. Taft probably did most of the preaching. At this last date, tradition says, he turned politician, and the town records show that he was chosen to represent the town in General Court. April 20, 1803, the town voted to "raise \$100, for preaching, and that *one* half be laid out for the Congregational order, and the other half for the Universalist order." In 1803, Oct. 25, "voted to hire Mr. Kneeland to preach in this town two Sundays in a month for one year, and give him five dollars a day, and to attend funerals when convenient, and to attend Thanksgiving and Fast gratis."

Aug. 27, in the year 1804, at a regular town meeting, "voted to settle Mr. Kneeland in the ministry provided he will settle on reasonable terms." His answer to the call is as follows, in part: "Abner Kneeland to the brethren and church and town of Langdon sendeth greeting: Since it hath pleased God, as I humbly trust, to put it into your hearts to make

\* Sketch by Rev. J. Wood.

proposals unto me for the settlement with you in the gospel ministry, I feel myself in duty bound to give you the following answer. When I first entered upon the work of the ministry, it appeared to me to be of the most importance of any business that I ever engaged in, and caused, at that time, many serious reflections and anticipations; but the weight and importance of the business as it then appeared to me is by no means to be compared to the burden that has laid on my mind, ever since I have contemplated upon taking the charge of one particular flock to be their pastor and teacher. *O may God direct me!*

“Dear Brethren and Christian friends, I now proceed to perform that task that I should by no means feel able to perform if I had not, previous to this, given myself away to God without any reserve to be his faithful servant. It is no less a task than to give myself away to you, not to be your lord, not to be your master, but to be your minister and humble servant—which I now declare in the presence of Almighty God and this respectful audience—that I will accept of your proposals to settle with you in the gospel ministry, and may God make me profitable unto you and yours through our Lord Jesus Christ. I am your ministering servant and brother in Christ.

ABNER KNEELAND.”

Previous to Mr. Kneeland's coming to Langdon, he had been a Baptist minister, and preached in several places in the State of Vermont. When he came to Langdon he said he had changed his sentiments, and assumed the title of a “*practical preacher.*” Some members refused to unite in the call, and remonstrated with the council against his settlement. But the evangelical portion of the *church* was in the minority, and the voice of the legal voters of the town contested the council. He was settled Oct. 30, 1805. The town voted in 1806 to raise \$300, and those who refused to pay to Rev. A. Kneeland might employ such a preacher as they preferred. The town voted in 1807 to raise \$280 for preaching, and each denomination to have their equal share. In 1810, Mr. Kneeland being chosen representative to General Court, the town “voted not to raise money to hire preaching this year.” “Voted to raise \$40 to support the Convention (Universalist) to be held in September next, and that it be raised in the same way that Mr. Kneeland's tax is raised.” At a town meeting in 1811, “voted to dismiss Mr. Kneeland from the public ministry in this town the last week in September, agreeably to his request and that of the First Universalist Society in Charlestown, Ms., and that the selectmen answer Mr. Kneeland's request by letter. In 1819,

the town voted to raise \$150 for preaching. This is the last sum the town ever voted to raise for this purpose, the statute requiring money to be raised by general tax, being this year repealed by the Legislature.

In 1820, Rev. Ezekiel Rich appeared here as a missionary. As one effect of his labors, a council was called to organize, or, (more properly,) re-organize the church. Nine members who refused to cooperate with the church and town in the support of Abner Kneeland, were here united, and nine were at the same time received by profession. The original church records were kept by those who adhered to Mr. Kneeland. The scribe of that organization moved to the West, and took with him both the records and the communion furniture, from which nothing has since been heard. And with the records, the visible organization disappeared. There is no record of preaching or the administration of the Lord's Supper between February, 1820, and the fall of 1834. Yet the church enjoyed preaching on the Sabbath occasionally—eight members were added to the church and there were 34 infant baptisms.

In the autumn of 1834 Mr. Nelson Barbour, a student of Andover theological seminary, came and spent his vacation here. On his arrival he could with difficulty find a place of entertainment, much less the gift of his board during the term of six weeks. Opposition to truth had been cultivated by Abner Kneeland, and by Universalist ministers of almost every grade, who came to this town as their accredited rendezvous. And the fruit of their labors had attained an abundant and sturdy growth. But Mr. Barbour was not to be turned away without an attempt to fulfill his mission. His efforts the Lord blest to the quickening of his children, and the conversion of several of the impenitent; 13 were added to the church—5 by letter, and 8 by profession. And but for those rules of the theological seminary, which Samuel J. Mills under similar circumstances transgressed, he might have remained a few weeks and gathered in the abundant harvest which seemed already ripe. But he left, and meetings ceased, and hearts that were apparently melting into penitence at the feet of Jesus, gradually settled down under the hardening power of sin. In 1835, Rev. Stephen Rogers preached for them. While enjoying his labors this little church accepted proposals to unite with Christian brethren, in Papermill village, (Alstead,) and Drewsville, (Walpole,) in a church to be called the Union Congregational church. This church was formed on temperance principles, and eight of the members therefore

refused to join it, and their subsequent lives fully proved that they had only "a name to live." Sixteen members of the church in Langdon united in the Union church, 28 from Papermill village and Drewsville, making in all 44. Until 1838, the church met alternately at each of the three places above named, when they could obtain preaching. During 1837, Mr. Justus L. Jones, a licensed student of the Theological Institute at East Windsor, supplied them. During the winter of 1838 the Rev. John Longly spent his time in Langdon, and preached for his board. In the mean time, such was the uncertain and unpropitious state of things relative to the Union Church, that the members in Langdon requested the privilege of doing by themselves what they could for one year. This request was granted. The number of members in Langdon at this time was 14, seven males and seven females. There were only two of the male members who were not past the meridian of life and the season of efficient action.

In February, 1839, Mr. John Wood was solicited by this feeble band to come among them. He felt that he could not. His course of study at East Windsor theological seminary would not close until the next August. He intended being a foreign missionary. He felt that no money could induce him to dwell where Abner Kneeland had labored, and still wielded a controlling influence. Yet the "mind of the Spirit" was at length so apparent to him that he consented to come for one year, with permission to finish his studies at the seminary. The arrangement became known. The Universalists made arrangements to have preaching half the time, one week after. The Orthodox must now suspend their meetings half the time or gather at a private house. A room, once occupied as a store, was procured, in a house afterwards purchased for a parsonage. To this place a little company of 15 to 25 resorted when the Meeting-house was occupied. The greatest efforts were made to cast contempt upon this meeting. But a spirit equally strong was in the few hearts that united in the enterprise. In the meeting which they held the evening previous to making proposals to Mr. Wood, they uttered the fullness of their hearts. One brother said he would board him and find him a horse. Another said he was not worth \$800, but "rather than have my children grow up under the influence of the wickedness that prevails here, I would give half of it for the preaching of the gospel among us." But little idea can be gained of the trials that awaited Mr. Wood. For, years before he was born, Abner Kneeland had planted the standard of atheism

there, and taught the people that gospel ministers were a set of crafty, money-loving idlers—and that they might as well take their texts from an old almanac as from the Bible if such had been the custom. This impression was greatly confirmed by the multitude of Universalist ministers who in turn succeeded him and each other there, and differed from him more in name than in sentiment. But Mr. Wood entered the field. A Sabbath School was soon organized. Personal invitation by the pastor and teachers upon each Sabbath, for securing the attendance, was pursued for more than two years. The morals of the people of the town were the legitimate product of Universalism and Atheism. The Sabbath was desecrated by hunting, fishing and riding, and profaneness was common talk—rum-drinking general—the only store keeper in the town stated in a public meeting that for twelve years he had sold but a little short of \$1000 worth of ardent spirits each year, and though some that he sold was carried out of town, yet he did not doubt but that enough had been brought into town, to more than counterbalance what had been carried out, and this in a town of less than 700 inhabitants. The store was open on the Sabbath, and the minister, as he stood in the pulpit, in the old Meeting-house, could see carried away from there, jugs, scythes, codfish, and other articles of merchandise. This view, together with the whittling of the boys and young men as they entered the galleries of the old church, and seated themselves with their hats on, with Abner Kneeland's paper as an instrument of amusement and disturbance—their often distorted faces and loud whisperings of approbation or disapprobation of the truths he uttered, led him to feel that he had not exactly found the valley of the prophet Ezekiel's vision, but the land of sternest missionary necessities. A neighboring minister exchanged with him one Sabbath, and was greatly annoyed by the improper conduct of the young people. When they met on Monday morning, he inquired "How is it possible that you can stay in Langdon? I would not stay there for \$1000 a year." The following Sabbath Mr. Wood preached from Acts 17: 5. Just as he was speaking this text a young man came and rapped very hard with his fist upon the front door, opened it, made a low bow, and sauntered to a seat, evidently expecting to witness a general smile. But the text just repeated gave an opposite turn to his effort, and the repetition of it served to produce shame rather than amusement in himself. The sermon on this occasion, together with an expressed regret that the minister who had officiated the previous Sabbath had been annoyed by

the conduct of the young people in the gallery, with an allusion to the perfect propriety manifested by the crowded galleries of young people where he spent the last Sabbath, had the desired effect, and from this time there was a manifest disposition among all classes to conduct with decorum in the house of God. Balls were a favorite amusement for the young and middle-aged people during the winter season. They regularly held two a week. The young men would spend in this way from \$20 to \$40 each during a winter.

June 3, 1839, the Union church met at the vestry in Langdon, and "voted that Langdon be the center place of church meetings for business, communion, &c., till it shall be deemed expedient to meet somewhere else." Feb. 11, 1840, the church voted to change the name to the "First Evangelical Congregational Church of Christ in Langdon." At this time the state of things assumed the appearance of prosperity. Proposals were made to Mr. Wood to settle with them and receive ordination as their pastor. This proposition occasioned severe spiritual trials. To accede to it would be the abandonment of his cherished plans. But after much meditation and prayer, he decided to settle with this church in the ministry, and was ordained its pastor April 8, 1840. During this year four were added to the church by letter. Infants baptized, five.

The services of ordination had a most happy effect. The way of the Spirit was being cast up. During the winter of 1840-41 the Holy Spirit descended, giving power and effect to the preached word. This state of things required an increase in the number of meetings and religious labors. In these Mr. Wood requested the assistance of brother Lawrence of Claremont, who very kindly and heartily came and entered into the work with him. It was a time of awful solemnity. Several cases were of peculiar interest. "There came a heavy fall of snow and the roads were utterly impassable, and one family, situated more than two miles from the Meeting-house and the physician, found themselves in great distress—they thought they were sick and must attempt to get the physician, but the furious wind and the heaps of snow at once convinced them that the attempt would be futile. They were, they hardly knew how, led to the Bible and to God, in prayer, and they soon found that relief at the foot of the cross which they needed. The Great Physician came, notwithstanding the tempest, and healed their sin-sick souls. Another case, deeply interesting, was that of a young man, a son of an atheist, and who also embraced the same cheerless error. He worked as a hired

man in the same family for several seasons, and he was engaged for the ensuing summer. The head of this family had just hopefully experienced religion. The day on which the young man was to commence work for the season arrived, and, having engaged another young man of his own stamp to accompany him, they went expecting, as he afterwards said, that their presence would so intimidate the man that he would omit family prayer. If he did, he should pronounce his religion a farce. At the appointed time, the family seated themselves and he took the Bible and read the account given of the rich man and Lazarus. The attention of the young man was arrested, riveted. He could not cavil. He thought all noticed his embarrassment. He dared not look up. At length the Scripture reading was finished and the man knelt and offered to God a most simple, penitent, earnest prayer, at the close of which he immediately left the room. A short time after this, this same young man came to the meeting for religious conversation and prayer, at the pastor's study, with his employer. He here expressed a trembling hope that he had given himself to the Savior, and related the above account of his first religious impressions. This narrative greatly affected his employer, who immediately exclaimed, "*this must be the work of God—all of God, for I never felt so ashamed of the performance of my religious duties as on that occasion.*" I expected to be made the object of ridicule and contempt, but God made it the manifestation of his wisdom and power. To God be all the glory." As the result of this season of refreshing, 13 were added to the church, eight of whom received the ordinance of baptism. During the winter and spring of 1841-2, efforts were made for the erection of a Meeting-house. Having already purchased a house for a parsonage and obligated themselves to pay \$550, and expended a considerable sum in repairs to render it inhabitable, and paying between two and three per cent. on their grand list for the preaching of the gospel, yet they subscribed \$700 towards the erection of a Meeting-house. There was a sad accident at the raising of the frame, by which one man was instantly killed, and several others more or less severely bruised. This event threw a cloud of gloom over the hearts of the church and others who wished well to their cause. The house was finished and dedicated Oct. 29, 1842.

During the preceding season several important members removed their residence from town and were no longer especially interested in the prosperity of this little Zion. The Meeting-house and land on which it stands were not wholly

paid for. The burden rested so heavily on those remaining as to quite discourage them. But looking up to the God of Abraham, Isaac and Jacob, whence cometh help to the distressed, and crying earnestly to him, "Help us, O Lord our God for we rest on thee," they determined to make another earnest effort. The pastor, who had already obtained subscriptions from the neighboring churches and in Boston and vicinity to the amount of \$700, made another and a successful appeal for help. The debt was paid and the house and land on which it stood became subject to the control of the church, and the rent of the slips appropriated to the support of the preaching of the gospel. The peace desired, in the erection of this Sanctuary, was fully secured.

The church had to this time struggled incessantly against many adversaries and with great disadvantages. But instead of being consumed or weakened, she, like oppressed Israel in Egypt, increased the more. On the day the house was dedicated, to what one member expressed, all the rest heartily subscribed. "I know not," said he, "*that I have a straw less or am one cent the poorer for the lumber, labor and time I have spent in building this house for God. I have been blest, prospered and succeeded in every thing I have undertaken far beyond my largest expectations. Truly God is faithful to his promise.*" The church now being delivered out of the hands of her enemies, might serve God without fear, in holiness and righteousness. But the church as a body inclined too much to the side of carnal rest and inactivity. Under a sense of duty Mr. Wood asked a dissolution of the pastoral relation, which was obtained in the month of January 1849. He is now settled in Townshend, Vt.

No minister has been installed here since Mr. Wood left. Rev. Nelson Barbour labored as stated supply from March 1849 to March 1852, and Rev. Edwin Jennison from May 1852 to March 1854. After Mr. Jennison left, the pulpit was supplied most of the time by Rev. S. R. Arms of Springfield, Vt., till September 1854, when Rev. C. Taylor commenced laboring here as stated supply. Contributions to benevolent objects, since 1849, amount to nearly \$200, most of it to the N. H. Missionary Society. Since Mr. Wood left the number of infant baptisms is 21, and the additions to the church 22. The open opposition to the truth here is much less now than formerly. A large proportion of the inhabitants take a decided stand in favor of temperance; and in point of morality and good order, this town will probably compare favorably with other towns in New England. The town is now a notable instance of the reformatory power of evangelical truth in society generally.



## LEMPSTER.

REV. ROBERT PAGE.

The church was organized Nov. 13, 1781, with seven male members. Rev. Elias Fisher, having preached here half a year, was ordained as pastor Sept. 25, 1787. He continued in that office till his decease May 22, 1831, nearly 44 years. For a few years before his death however, through the infirmities of age, he did not preach. Four had been added before his settlement, and 200 were added before he received a colleague. Rev. Charles M. Brown was settled as colleague Sept. 18, 1828. He was dismissed Nov. 16, 1830. Rev. Broughton White supplied the desk afterward two or three years. Rev. Ebenezer Coleman was installed as pastor Dec. 3, 1834; he was dismissed Sept. 25, 1838; about 50 had been added since Mr. Brown was settled. Rev. Samuel H. Tolman commenced preaching here June 2, 1839; he closed his labors in April 1844; 35 were added in his time. Rev. Daniel Sawyer, after others had preached in the place, was ordained as pastor May 13, 1846; he was dismissed Nov. 7, 1850; 22 were added in his ministry. Rev. Robert Page commenced preaching here in April 1851. His labors with the church are still continued; 23 have been added to the church—21 by profession. All who have belonged to the church number 337. The present number is 85; 29 males, and 56 females. Baptisms from the beginning have been 433. The records were burnt in 1846, so that the history cannot be made perfect.

From an aged man, now member of the second church, we learn that in 1798 a revival followed the preaching of a funeral sermon from Ps. 12 : 1. More than forty joined the Congregational church, and 40 children were baptized in one day. In 1823, there was an extensive revival reaching to all parts of the town; more than fifty joined the Congregational church, and still more joined other denominations. In 1831, a revival commenced under the labors of Rev. Broughton White in the S. E. School District; it spread gradually till all parts of the town shared largely in the work. This continued more than two years, and more than forty joined the Congregational church. There was a similar season of refreshing while Mr. Tolman ministered to this people. The church received an unction from the Holy One which has never been wholly lost.

Since the present minister came to the place there has been another revival. It commenced in October 1853. A hope

of such a season had been created once or twice before, especially by the state of feeling in the church. That hope had been destroyed by the passing away of the feeling which inspired it. And now the prospect was very dark. Never before, since he came to the place, was the aspect of things so discouraging. The prayer meeting was thinner than ever, and "the way of the Lord" seemed farther from being "prepared" by his people than at any time before. When the revival commenced it took the church by surprise. They were not looking for it, and the general confession was that they were not prepared for it. It was almost like a rain from a cloudless sky.

It first appeared in the select school taught by a pious student of Dartmouth college. Two young ladies, one of whom had been somewhat anxious about her salvation for months, and the other for a year or two,—but who had not made it known,—were much more deeply impressed on a Sabbath in October, and that week began to hope, as did two others also, that they had "passed from death unto life." The work went on rapidly till some twenty five or more had come to indulge the same hope, the most of them within the space of four weeks. It seemed like a summer shower—sudden, and soon over. Convictions were generally deep and short. The subjects were generally young—nearly all under thirty, and most of them under twenty. The greater part had had their attention awakened, more or less, for weeks or months before the revival commenced. Sixteen—including two who were not subjects of this revival—united with the church Jan. 1, 1854. Four others joined in March. All of these, except three or four, had parents, one or both of whom were professors of religion.

This was a striking display of the sovereignty of God in the gift of his Spirit. The church were not, as a body, earnestly praying for it, and they acknowledged that they had not "prepared the way of the Lord." And though there was a reviving in the church, after the work began, yet this was not by any means so general as might have been expected. And there were other things, beside the lack of deep general interest, to grieve the Spirit of God. The work, from beginning to end, was by the *wonderful sovereignty* of God. And in another respect this sovereignty appeared,—the year before, there were revivals in about all the neighboring churches, and in the Methodist church in *this* town; but all was the coldness of death here. *Now* the Spirit of God was poured out *here*, and on none of the surrounding churches. "He causeth it to rain upon one city, and caus-

eth it not to rain upon another city." "Even so, Father, for so it seemeth good in thy sight."

The Articles of the church recognize infant baptism as Scriptural ; but the Covenant does not absolutely *require* it. Most of the church practice it, but a few do not. Some do not, because their children are not, in this thing, under their control. The Lord's Supper is administered every alternate month beginning with January, as is common with most of our churches. Mr. Fisher, settled by the town, was to have a ministerial lot of land, £ 30 as a settlement, and £ 40 as salary, which was to be increased yearly, until it amounted to £ 70 ; also his fire wood. The salary of Mr. Brown was \$ 400. Since Mr. Fisher's death the ministers have occupied the parsonage, given by Mr. Fisher, and consisting at present of 60 or 70 acres of land, mostly pasturage and wood land, with a comfortable house and other buildings. Besides this, the society have given, for some years, \$ 200 and the wood drawn and partly prepared for the fire. The church have given for a few years, for the various objects of benevolence, from \$ 70 to more than \$ 100 annually.

The first settlers, who came here a little more than 80 years ago, were mostly from Connecticut. They very soon set up the public worship of God, some years before any preacher of the gospel came here. That worship has always been maintained. For some years it was in private houses ; then in a school house. A Meeting-house was built, after a long trial to fix on the spot, in 1794. This was removed, in the course of some thirty years or more, to the principal village in the town. At length the Congregational society, not being permitted to occupy it all the time, built a new house. This occasioned the going off of many, who united with the Methodists in building another house. Two members of this church, trained up here, studied for the ministry. One of these died before completing his studies,—the other went to the South to teach, and is also dead. Two others, though not born here, were for some years members of the church, and are now in the ministry. One other person, raised up in the town, is now a Congregational minister, though he was not a member of this church.

Extract from the sermon of Mr. Fisher at the dedication of the Meeting-house in 1822 : "It is more than time that I should close my discourse. But before we separate, I feel constrained to single out from this promiscuous assembly, who have honored us with their presence and assistance this day, the members of my dear congregation, to whom I have for so many years dispensed the word of life, with whom I have

lived in such remarkable harmony and peace, and from whom I must shortly take my final leave. My dear brethren and friends : I must shortly exchange this sacred desk for a sable coffin, and this holy mansion for the house appointed for all the living. O that I may obtain mercy of the Lord upon that all-important day !

“ But if, before my departure, I could see my congregation of one heart and one mind—all united in upholding the worship of God, and building up the cause and interest of our Divine Redeemer in this place—could I see one more universal attention to religion before I die—could I have a hopeful prospect that a more worthy successor will take my place when my head is laid in the dust—it seems as though it would make my setting sun look pleasant, and afford a cheering ray to lighten me through the dark and gloomy valley that I must shortly pass. I can say no more ; my tears must speak the rest !” In the following year the revival came.

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## LEMPSTER.\*

### SECOND CHURCH.

This church was organized Feb. 1st, 1837, of 19 members. It received from the First church ten persons. The whole number of members is 63—present number 23—deaths 10. Infant baptisms 15. One brother is studying for the ministry. The Meeting-house stands 100 rods east from the geographical center of the town. The grave yard is 30 rods south-east from the Meeting-house. This was selected in June 1773, by Dea. Samuel Roundy, a few days after Rufus Beekus was killed by a falling tree, and was the first white person interred on the spot, and it has been used by the town (excepting a few families,) ever since. The Congregational Right under the charter of the King of England, comprising 200 acres, lay within one mile north-east of Center Meeting-house. The oldest member of this church, Samuel Roundy, now 86 years of age, has been a member 56 years, and has read the Family Bible through in course more than one hundred times since it was given him by his father, (Dea. S. Roundy,) in 1821, and for twenty years before this had practiced reading it in course as all Christians should do. A practical belief in the Old as well as New Testament as the Word of God, is the only preventive against embracing every *new ism*.

\* Sketch by Dea. R. Roundy.

The following ministers have labored with this church :—  
 Rev. Messrs. Stephen Rogers, Justus L. Janes, S. S. Arnold,  
 Samuel Mason, Aaron Waitt, A. S. Swift, J. Peabody. The  
 first eight years the congregation was twice as large as it now  
 is. The Methodist church numbers from forty to fifty.—  
 Three ministers of this order have been raised up, and within  
 thirty years eight Universalist ministers. Since 1836, there  
 have been three or four seasons of religious interest.

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## MERIDEN.

REV. AMOS BLANCHARD.

On the 7th of February 1780 the town of Plainfield voted that the inhabitants in the east part of the town might unite with the inhabitants of the west part of New Grantham in the support of the gospel. The first meeting, of which record is made, relating to parish business, was held May 23, 1796. The subject matter of this meeting was to raise a fund of £1000, the interest of which was to be applied to the support of a gospel minister in this parish.— A committee was chosen for this purpose, and after discussing the subject for a few meetings it was abandoned.

The name of Meriden was given to this parish by the late Dr. Woods of Boscawen, who was the first preacher employed here after the separation took place, and to whom the naming of the parish was entrusted. The name was probably taken from a parish of that name, in the town of Wallingford, New Haven county, Conn. The parish itself was incorporated in 1780 or '81. A revival of religion was enjoyed under the preaching of Dr. Woods, who commenced his ministry here. As the result of this revival, on the 2d of May 1780, a Congregational church was organized by the Rev. Josiah Potter of Lebanon, consisting of 14 members. The church extended a call to Dr. Woods, which he declined. In 1782–3 another revival of religion was enjoyed, during which the church extended a call to Mr. Nahum Sargent, which he declined.

Rev. Experience Estabrook, a member of the Londonderry Presbytery was installed the first pastor of this church, June 6, 1787. As the old Meeting-house was small, and in an unfinished and dilapidated condition, his installation took place in the open air. He was dismissed by a mutual council, May 7, 1792. It appears, however, by a vote of the church, Aug. 22, 1793, that Mr. Estabrook continued to

supply the pulpit and administer the ordinances for some time after his dismissal. There is no record of the number added, or dismissed during his ministry, though it is stated that the church was much diminished by removals and deaths till 1799.

Mr. Siloam Short was ordained and installed over this church, Nov. 7, 1799. After his settlement the church enjoyed a period of great prosperity. The congregation was large, the house being literally filled on the Sabbath. During his brief ministry, a very interesting revival of religion was enjoyed, which increased the number of members to about 100. Mr. Short died very suddenly of scarlet fever, Sept. 29, 1803, aged 32, and in the fourth year of his ministry. Mr. Short was an eminent Christian and a devoted and faithful minister. He had a good report of them that are without. Those now in the church, and others who remember him, speak of him with much affection even to this day. His labors were greatly blessed, and his death proved a severe affliction to the church.

Mr. David Dickinson, a licentiate of the Brookfield Association, Ms., was ordained and installed pastor of the church July 4, 1804. Mr. Dickinson had been a physician, previous to his entering the ministry. He continued pastor of the church till June 25, 1819. During this period the church was in a very unsettled state. Cases of discipline and excommunication were frequent. Religion was low, a few were added to the church. The records are so imperfect that no accurate statistics can be given.

Mr. Dana Clayer, a graduate of Andover theological seminary, was ordained and installed over this church, July 4, 1821, and sustained the pastoral relation till Oct. 17, 1837. So far as the records show, there were added to the church during his ministry 74 individuals by profession, and 25 by letter; 24 were dismissed, and 27 children were baptized.—No record seems to have been made of deaths or excommunications. During the latter part of Mr. Clayer's ministry an unhappy state of alienation existed between the minister and a majority of the members of the church, and much bitterness among the brethren. This continued so long, and to such a degree, as to result in great injury to the cause of Christ in this place. Its sad results admonish Christians to avoid strifes and division, and, "if it be possible" to live peaceably with all men;" and it warns ministers especially, in all that concerns them personally, to "leave off contention before it is meddled with." From 1837 to 1840 the church was without a pastor, but employed Rev. Edward

Cleaveland, for one year. While destitute of a pastor three were added to the church by profession, three by letter, seventeen were dismissed, three died, and eight children were baptized.

Rev. Amos Blanchard, a native of Peacham, Vt., and graduate of Andover theological seminary, was installed pastor of this church Jan. 8, 1840. Since his installation to Oct. 1, 1854, 60 individuals have united with the church on profession of their faith; 48 by letter; 20 have been removed by death; 25 have been dismissed, and 27 infants have been baptized. There have been two cases of discipline; no excisions from the church.

Several seasons of religious interest have been enjoyed, principally though not wholly, connected with Kimball Union Academy. During the first of these seasons about 40 of the students indulged hope; in the second, 12; in the third, 10, and during the fourth, about 20. Several have indulged hopes at other times; but as the majority of those hopefully converted were residents in other places, but few comparatively have connected themselves with this church. As nearly as can be ascertained, the church now numbers 104 members.

MISCELLANEOUS NOTICES. The first house for public worship built in this parish was 30 feet by 40. It was very low posted and boarded up and down like a barn. It was never clapboarded. It had only one door, five or six places for windows, which, with two or three exceptions, were closed with rough boards. The interior was likewise unfinished; the naked timbers were in sight; three or four rough partitions constituted what were called pews; and as a substitute for a pulpit, there was a rude enclosure resembling a *pen*.—The remainder of the floor was covered with rough benches, for the accommodation of the congregation at large. This was erected in 1783, and was occupied as a place for public worship and school room, and perhaps occasional town meetings till March 1797, when, by vote of the parish, it was sold at public auction.

On the 24th of October 1796 it was voted in parish meeting to build a new Meeting-house, the size of the present house before its re-construction, 60 feet by 50, with a steeple on one end and a porch on the other. This house was erected at a cost of \$4,400. The parish voted that the house should be equally free to all denominations of Christians; and that any proprietor should have the right to introduce a preacher of his own denomination into the desk, any Sabbath, or on any week day, when it was not supplied

by the parish, or occupied by previous appointment, provided he did it at his own expense. This was going for the largest liberty; but it was the occasion of much ill feeling and difficulty in subsequent years. These difficulties were happily adjusted in 1816 by an instrument in which the principal Congregational members agreed to pay the disaffected proprietors 75 cents on the dollar, on property owned by them in the house, they promising to be content hereafter. So much interest was felt in public worship by the people at that time, that, during the two years the house was in finishing, temporary seats were put up, and occasional meetings held in it on the Sabbath. Soon after the wood work and painting were completed, a bell was procured and suspended in its place, to the wonder and delight at least of the youth. They had never heard one before, and would often watch and listen for half an hour out of doors, even on cold winter evenings, to catch its first peals. As this was the first bell in this vicinity, till many years afterwards, it excited so much envy among our neighbors in adjoining towns that they called it the "*Meriden Idol!*" This house continued to be occupied as a place of public worship most of the time for nearly fifty years. On the 10th of April 1843, an effort was commenced to repair and remodel the house, which was completed in 1846, at a cost of \$2849,46.

KIMBALL UNION ACADEMY.—As this Academy is intimately connected with the cause of Christ, it claims some notice in a religious history of this parish. It owed its origin to the suggestions of a poor, but pious young man from this State, while pursuing theological studies in the North of England. He had gone there to enjoy the advantages of an institution with a partial course of studies, affording gratuitous instruction and aid to young men of promise, in indigent circumstances, and candidates for the gospel ministry. It was at first proposed to establish a similar institution in this country—to be denominated "The New Hampshire and Vermont Theological Seminary." Flattering encouragement was held out, that material pecuniary aid could easily be procured from England and Scotland for the endowment of such a seminary. After mature and careful deliberation in several conventions of clergymen, from Vermont, New Hampshire, Massachusetts, and Connecticut—the last of which, held at Windsor, Vt., was opened with a sermon by President Dwight of Yale college—the original design was given up. In consequence, however, of a liberal donation, promised by Hon. Daniel Kimball of Meriden, N. H., it was resolved by this convention to establish a school, with a consti-



tution essentially embraced in the present charter of the institution. Its object, as set forth in the first section of the charter, should be—"to assist in the education of poor and pious young men for the gospel ministry, and such others as may be admitted by the Trustees, on tuition; to be denominated the Union Academy.

The will of the benevolent donor fixed the location in his native village; it provided for the pecuniary assistance of that class of young men indicated above, only in their preparatory course for college. It was incorporated in 1813; its first building was dedicated Jan. 7, 1815; and the first school opened on the following day. At the decease of Mr. Kimball, which happened two years after the opening of the school, he bequeathed to it the principal part of his valuable estate as a permanent fund; which amounts at present to nearly \$50,000. A new and beautiful edifice was added to the original buildings in 1840; and a female department, with a full and systematic course of study, was at that time opened. Since that time, the patronage of the school, always large, has been much increased. The average number of pupils, per term, has been over 200; the largest number at any one time, 310. The classes fitted for college have averaged, for the last fifteen years at least, more than 25 each; and the number assisted as candidates for the ministry, from 15 to 20 each year.

The characteristic features of the school have been, its permanency, its extensive board of thoroughly educated teachers, and the consequent amount of instruction furnished in comparison with other schools, its careful and thorough discipline, and its decidedly religious character. During the forty years of its active existence, it has had but four principals. The first held his office four years; the second, three; the third, thirteen; the present incumbent has entered upon the twenty first year since his appointment. Assistant teachers, many of them, have been almost as permanent.

It will be perceived by the circumstances of its origin, that it was baptized as a child of the church. It was the design of its pious founder to make it a fountain of righteousness, as well as of knowledge. All its trustees and teachers must be professors of religion, and subscribe to the Assembly's Shorter Catechism, as the platform of their faith. It has always shared largely, and principally, in the sympathies and patronage of New England churches. Its benevolent provision for the assistance of candidates for the ministry adds materially to the number of pious students in attendance. It

might be expected, therefore, as the result of this consecration and these advantages, that the dews of Heaven would often distil upon it, and the blessings of a covenant-keeping God would not be withheld. Such has been the case, in the history of the institution up to the present time. There have been many precious and powerful revivals of religion, resulting, we may believe, in the consecration of much youthful talent to the service of the church and the world, as ministers, missionaries, teachers, and useful citizens in all the professions and callings of life. During the last twenty years of the school, there have been but four or five, out of the number, in which there has not been more or less special religious interest; in some instances, extending through each term of the year; in others, the refreshing seasons have been brief, but of great power and effect, subduing under their influence almost every individual; in others still, there has been the gentle shower, without observation, yet leaving behind most pleasing evidence that it was from Heaven, in a new dedication of one and another to the service of Christ. So may it continue to be in the future history of this seminary of the church, only let these gracious influences be increased a hundred fold, with a corresponding increase of watchfulness and prayerful interest on the part of all the friends of religion and Christian education.

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## NEWPORT.

Rev. HENRY CUMMINGS.

The charter of the township of Newport was granted in 1761. Five years later the first permanent settlement was made by eight young men from Killingworth, Conn. Upon the first Sabbath after their arrival, which was in the month of June, they convened for public worship. And it is said, that neither they nor their Congregational descendants have allowed a Sabbath since to pass without assembling themselves for religious services.

The first *place* of worship was under a tree. Thence they resorted to a private log house, which afforded all the conveniences that they enjoyed for six or seven years. Here, they were wont to listen to a layman, who read to them out of the Scriptures, and from published sermons. But, in November 1772, it was voted that a house 30 feet in length, and 20 in width, with one fire place, be built at the cost of the proprietors, to be finished in July 1773, to be used for relig-

ious worship and for a school house, if need be, and that for this purpose a tax of fifteen shillings lawful money be levied on each proprietor's right. The first thing found in the records of the town with regard to *preaching*, is a vote of April 1778, to instruct a committee to confer with Mr. Horace Kendall, to see if he would stay and preach, the town contributing every Sabbath for his support. In October 1779, measures were taken by the Congregationalists in town to organize a church. Rev. Aaron Hall, of Keene, was the only minister present from abroad. He acted as moderator of the meeting. Aaron Buell was chosen scribe. Articles of faith, rules of discipline, and form of covenant were adopted and signed by eight males and nine females. The following year the town extended a call to Samuel Wood, (afterward Rev. Dr. Wood of Boscawen,) and offered him £ 100 as settlement and £ 45 as salary for two years, the latter to be afterward increased £ 5 a year till it reached £ 70.

In 1783, January 22d, Rev. John Remele, having been previously invited by the church and town, was installed as the first pastor. The town voted to give him a permanent salary of £ 70 and his firewood. Only thirteen were added to the church during the ministry of Mr. Remele, which continued for nearly eight years and nine months. He was dismissed Oct. 10, 1791.

After being destitute of a pastor for about four years, the church made choice of one of its own number—Mr. Abijah Wines, for the office. The *society* concurring, Mr. Wines was ordained Jan. 5th, 1796. The provision for his support included £ 70 at settlement, and a salary of £ 45, to increase annually £ 1 till it reached £ 52, together with 20 cords of firewood. Mr. Wines continued pastor of this church almost twenty one years. During his ministry 212 were added to the church. He possessed a discriminating mind, a sound judgment, and was a successful preacher. He left proof of his talents as a controversial writer, in an "Inquiry into the nature of the Sinner's Inability to make a new heart." Mr. Wines was dismissed at his own request Nov. 26, 1816.

Nearly two years later, Mr. James R. Wheelock received a call to the pastorate, and having accepted, was ordained Dec. 2, 1818. Though his ministry was but little more than four years in duration, yet in that time 148 were added to the church. He was dismissed by a mutual council Feb. 23, 1823.

January 28, 1824, Rev. John Woods was installed pastor of the church. He had been for nine years pastor of the

church in Warner. For more than a quarter of a century, he broke to the church in Newport the bread of life. During that time 329 were added to the church. He was dismissed July 16, 1851. And the same council ordained Mr. Henry Cummings as his successor, with a salary of \$700. The whole number added to the church since the ordination of the present pastor, has been 129. The whole number received to membership since the organization of the church is about 910. The number at present belonging to it is 249.

The most powerful *revivals* that this church has ever experienced, were in 1810, in 1819, and in the autumn and winter of 1852-3. Revivals of less extent but of valuable results, were enjoyed in 1781, before the church had a pastor, in 1798, also in 1802, in 1816 and in 1830. The church indeed owes its existence and its prosperity to revivals of religion. None of the revivals which have been named were the result of extra effort, but were the fruit of a faithful exhibition of Divine truth by the regular ministry, accompanied by the prayers and efforts of the lay members of the church,—the help of neighboring ministers being called in as occasion seemed to require.

The revival of 1852-3 found the church weakened by divisions which had resulted, more than two years previously, in the withdrawal of considerable numbers who had assisted in the formation or reviving of a Methodist society. The first indications of special religious interest were manifested at a season of fasting and prayer. This was held Sept. 18th, in accordance with the recommendation of the General Association to the various Congregational and Presbyterian churches in the State, in view of the low condition of religion. For several weeks subsequent to this occasion, no unusual feeling was apparent, save in a very few members of the church. But the sudden death of two sisters in the prime of life, and members of the church, occurring at this time within a few days of each other, deepened the growing seriousness of many. Near the close of October the first instances of conversion came to light. Thenceforward the work advanced with increasing power. But its movements were noiseless. Every day added to the number of believers. In January, 53 made profession of their faith in Christ, and before the close of the year the aggregate had swelled to one hundred. About 25 were heads of families, and 60 members of the Sabbath School. All ages were favored from 10 to 70. Nearly the whole church was revived, and some who had secretly indulged a religious hope for twenty or thirty years, found this refreshing as life from the dead, and were

able to come out boldly as the disciples of Christ. The work affected the whole community, and made striking exhibition of the sovereignty of Divine grace. About as many were added to each—the Baptist and Methodist churches—as to the Congregational.

Whether the church made choice of any person to officiate as *deacon* previous to the settlement of Mr. Remele, the records do not show. Josiah Stevens was elected to that office in 1783, and after performing well its duties for ten or twelve years, he entered the ministry, and before missionary societies had been formed, with a little aid from others, he found a moral desolation at the Isle of Shoals, Gosport. Here he labored among a people but little above absolute heathenism, and the benevolence of his heart found full scope. The inhabitants were not recognized as belonging to any town or State, were wholly without any religion, and without law save as they were a law unto themselves. Mr. Stevens collected them on the Sabbath and taught them the fear of the Lord. A Meeting-house was erected, and the regular preaching of the gospel established. He also opened a school on week days and gave instruction to their children. He obtained a justice's commission, brought them under civil regulations as a town, and it is believed, was once or twice chosen to represent them in the Legislature of this State.—But it pleased God to terminate his useful labors there, just at the time when he had secured an influence that began to be felt in every nook and hole of that dark corner of the earth. His body lies buried there beneath a slab erected by his friends, which tells a short but truthful story of his character and labors. He died about the year 1808. The other deacons of this church are Jesse Wilcox, chosen in 1791; Uriah Wilcox, 1795; Moses Noyes, June 1819; Josiah Stevens, 1829; Sylvanus Hurd and Joseph Wilcox at the same time; Elnathan Hurd, —; Henry Chapin and David B. Chapin, in 1835.

The church never had any glebe lands, parsonage or funds for the support of the gospel. In March, 1821, the church voted that they disapprove of the practice of using ardent spirit at funerals. In May, 1828, they "Resolved, that as friends of morality and religion they will in their families and spheres of action use their influence by all proper and laudable means to check the progress of Intemperance and promote the cause of Temperance." In 1831 the church adopted the principle of total abstinence in the admission of members. In all these votes this church was somewhat in advance of churches generally at that day. In 1827, the following resolutions were unanimously adopted:

“1. *Resolved*, That we feel ourselves under covenant obligations both as individuals and as a church of Christ, to pay special attention to our children, whom we have dedicated to God in baptism; and we do engage, that we will daily read, or cause the Holy Scriptures to be read by or before them; will pray with and for them; and will instruct, warn, exhort and counsel them from time to time, as their age and circumstances, and our ability, opportunity and duty, may require.

“2. *Resolved*, That unless providentially prevented, we will meet at least twice every year, viz. on the last Thursdays of May and September, to present ourselves and our baptized children before the Lord, that we may unitedly implore the blessings of our covenant God upon them; that they may be instructed in the things of religion, and their minds be impressed with a proper sense of their special obligation to God on account of their peculiar privileges, as the children of his covenant people.”

An observance of such seasons of prayer and conference by churches, with their children, would do more to give the Abrahamic covenant honor than any other means. It would say to all men, we *believe* and *therefore* seek the *Lord* for our children. Few men ever were more laborious in the ministry than Mr. Woods, and while his removal was a great trial, he is happy in his new field, and happy in seeing the people prosperous and united in their relations with his successor.

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## PLAINFIELD.

REV. JACOB SCALES.

The town was chartered by George III. in 1761. Of the sixty eight shares into which the town was divided, two were for Gov. Wentworth, one for the Society for Propagating the Gospel in Foreign parts—a society formed in England in 1701—one for a glebe and one for the first settled minister. The church of England, the Episcopal church, has the exclusive avails of the *glebe*, and the *share* for propagating the gospel. The town raised no money for hiring a preacher of the gospel till 1771, or 1772. They then voted to meet at Nathaniel Dean's, on the Sabbath, in Dec. 1771. They chose a committee to treat with Mr. Isaac Smith, then preaching in town, to settle as the minister of the place. The town voted him a salary and then increased the amount

and invited him a second time to become their pastor, but he declined, and was afterwards settled at Gilmanton. This town never afterwards made so vigorous efforts for the settlement of a minister.

In 1773, or 1774, Rev. Abraham Carpenter, a "strict Congregationalist," was settled according to the rules of the denomination in Plainfield, without any action of the town. In March 1779 the town voted to accept Mr. Smith Carpenter as the minister of the town. He received the right of land, consisting of 360 acres. It was probably never worth \$400 to him. He continued to preach in town eight or ten years longer, in his own kitchen, and in other private houses in the winter; and in the open air, or in a Meeting-house having neither doors nor windows, in the summer. In 1782 there was more than usual attention to religion, and several neighboring ministers came and assisted him. After a few years, he was dismissed by *his own congregation*, and became pastor of a church in Rutland, Vt., where he died, and where his grave is. Rev. Lemuel Haynes of West Rutland preached at his funeral from 1 Thess. 2: 19—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" He was considered a decided Christian, loving God, and rejoicing to be the servant of his people in preaching the gospel and teaching the youth. In a quiet and sober manner he finished his ministry, and went, we believe, to receive the reward of one who had been "faithful in a few things." The light of the church and of his labors were soon extinguished. For twelve or fourteen years there was no stated preaching west of the middle of the town.

September 20, 1804, a church of ten members was organized, and called the First Congregational church in West Plainfield. The same day, the church voted a call to Rev. Micaiah Porter to settle with them in the work of the ministry. After waiting more than nine months, Mr. Porter returned an affirmative answer to their call; and immediate measures were adopted for his installation. The pastors and churches in Hanover, Lebanon, Cornish and Meriden, united in council for his installation. He was installed July 16, 1805. The council met at Mr. Smith's on the river, and went to the Meeting-house, six or seven miles, for the installation. In October following, Hon. Francis Smith, a brother of Rev. Isaac Smith, and Ebenezer Cole, were chosen deacons; and the church adopted the articles of faith and covenant recommended by the Union Consociation. In 1831, the church adopted the articles of faith and covenant in use

at Lebanon and some other places. Rev. Mr. Porter lived in the place twenty five years, but the people depended on others to preach for four or five years before his death. During his life 27 were received into the church. Only four of them are now among the living members. As he was unable to preach, Rev. Mr. Goddard preached one year, and Rev. Dyer Burge six months.

After his death in September, 1829, a Mr. Cook, from Deering, preached one year, and received several into the church. His appetite and his passions undermined his usefulness. His labors in other places and seven years assignment in a state prison may be passed without farther notice.

After him Rev. Jacob N. Loomis labored in the place two years. His services in the pulpit and the parish were very acceptable and useful. Had he and Mrs. Loomis been permanently settled here, great good might have been expected as the result. Fifteen were received to the church in ten years after the death of Mr. Porter. Seven of them continue in the church.

In the autumn of 1838, Rev. William Hutchinson commenced preaching in the place. He was a man of an excellent spirit; but his health had failed years before, while teaching music. He planned many things promising usefulness, and was spared to execute some of them. He was installed May 28, 1839, and died April 24, 1842. The efforts of a protracted meeting brought a number into the church. He received by letter and by profession twenty five. Only eight of them are found with the church now. Though Mr. Hutchinson did not live three years after his installation, but pined away in consumption, still he was able to preach more than three years after his labors commenced and he received a call to settle. In the years 1839 and 1840 two Meeting-houses were built. The second was built by Universalists, Baptists, and Methodists, and dedicated by the company. Within a year or two several of the company were organized as an Episcopal society.

Rev. Jacob Scales commenced preaching here early in October, 1842. The N. H. M. S. has paid him annually \$100, and the minister and people have raised on an average more than \$50 annually for benevolent objects. Still the church, society, and minister have diminished in pecuniary strength from year to year. For twelve years previous to January, 1855, only nineteen have been received to the church. The whole number of resident members is now only twenty six, five of them males. Nine are non-resident. During these twelve years there have been one hundred and eighteen



funerals in the parish ; eighty three Mr. Scales attended. He solemnized twenty one marriages. No one of the sons of Plainfield has become a minister ; five of the daughters have married ministers. Weston Bela Adams of Meriden was for several years a good and successful minister, but he died in the meridian of life.

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### SPRINGFIELD. SUNAPEE. UNITY.

SPRINGFIELD.—It was granted in 1769, and its first settlement was three years after by Israel Clifford and others. Waters rising in this town run to the sea both by the Merrimack and the Connecticut rivers. This is one of the three towns in this county which have increased in population during ten years.

A Congregational church was gathered here before 1820, but was very feeble. Rev. Charles Boyter was installed its pastor in June, 1828. Its members at this time were 17. Mr. Boyter was first sent by the Missionary Society for 4 weeks. He left in 1830, and the society, after expending about \$400 in less than five years, were pained to see the church left alone. Ten members were here in 1836. No record of any church appears in the Minutes of the Methodist, Baptist, or Freewill order of Christians in this town. Would not an effort of our Missionary Society be suitable if it should result only in securing—what is a most common effect of our attempting to build any of the old wastes—the waking up of the brethren of other names to *newness of life*? A population of 1270 ought not to be willing to live without the gospel.

SUNAPEE.—Formerly *Wendell* ; settlements commenced here in 1772. The people were from Rhode Island most of them. The first minister was Rev. N. Woodward, a Baptist. The people were not strongly fixed in the love of religious institutions. A small Congregational society was incorporated June 24, 1819. The population at this time did not exceed 600. A church was also gathered of twelve members, by Rev. William Gould. Not long after, Rev. J. Hovey labored among them, and a sweet outpouring of the Holy Spirit was granted, bringing fifteen persons into the fold of truth. In 1829 there were 14 members in the church. A church of Freewill Baptists here, numbers 23 ; Methodist, 22, and 16 on probation. Population 787.

UNITY.—It took its name from the happy termination of a long controversy between certain men in Kingston and Hampstead who claimed the same tract of land under different grants. John Ladd and Moses Thurston were its first settlers in 1769.

It has never had a *settled* minister, and the town has appropriated the land reserved for such minister, to the support of schools. Opposition has been manifested to the settlement of ministers there, for fear of the consequences in this regard. But this was "fear where no fear was." Rev. Abel Manning was here in 1829 and 1830, and some religious interest existed; Rev. Charles Brown one year; Rev. Mr. White in 1833; Rev. S. Arnold in 1841, and 6 were added to the church, which then numbered 12 members. In 1831 it had 19. A year or two since an aged deacon of the church went to the house of the pastor of a neighboring church and handed him \$5, saying, "send that where you think it may do good. If we cannot have gospel privileges in Unity, I want to help those that can have them." The Baptist church here numbers 38; Methodist, about 50, and they have a neat, new Meeting-house. When will the times of refreshing come from the presence of the Lord for these wastes of Zion?

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## WASHINGTON.

Rev. J. F. GRISWOLD.

The first settlement of this town was in 1768. It was first called Monadnock, No. 8. At the time of its first settlement, it was called Camden. It had this name till Dec. 13, 1776, when it was incorporated with its present name. Its first settlers were mostly from the State of Massachusetts. They had each 150 acres of land for settling. They were men of industrious habits, accustomed to toil and hardships, that would *now* be regarded as *intolerable*. Great self-denial and strict economy were practiced by them.

The original records of the church in this place for about twenty years were lost. But there are circumstances which show that it was organized on the 9th of May 1789, and that the two first deacons chosen were Ebenezer Jaquith and John Farwell. What was the number of church members at this time, is not known. Rev. George Leslie was the first minister of the church in this place. He was brought from Ireland to this country, when but 18 months

old. His installation was in the year 1780, when he was 53 years of age. The services were performed in a barn of a Mr. John Safford. Mr. Leslie received his education at Cambridge college in Massachusetts, and was first settled in Linebrook, now Ipswich, of that State, when at the age of 21. He remained connected with the church there thirty years. He received his call to settle in Washington in 1780. One hundred acres of land were appropriated to the first settled minister of the town, and this was an inducement for him to accept of the call. His salary was 100 acres of land and £50 sterling. He was a man of correct sentiments, a good scholar and of studious habits. He was conscientious, of strict integrity, and had the confidence of the people. Soon after he received his call to settle here, he was invited to accept a professorship in Dartmouth college. He declined the invitation on account of the encouragement he had given the people in Washington to settle with them. He left Linebrook with his family for this place, on the 6th of March. At that time there was no public road through this place, and intelligence from abroad was only occasionally received. It was only once in two or three months that news was received from Boston. Mr. Leslie was nine days on the road in coming from Linebrook to Washington—a distance of 80 miles.

His privations, during his first years here, were great.—Provisions, in many instances, could not be obtained without going 30 or 40 miles for them. The first winter he spent here, was unusually long. On the 19th of October, snow fell to the depth of two feet and remained till late in the spring. Twenty seven head of cattle died that spring from starvation. Mr. Leslie lost his only cow. A day of fasting and prayer was observed on account of the sad prospects of the people. During one whole winter Mr. Leslie's family were without salt, and for one bushel in the spring he paid \$5. The people in Washington, in 1785, made their first move for building a Meeting-house. The timber was got out in the fall of 1786. It was finished in 1789.—The town at the time of its completion, raised £80 for the object. In view of the destitute circumstances of the people, the undertaking was regarded as a formidable one.

In the early history of the town, laudable efforts were made by the people to attend meeting on the Sabbath.—They rode to church on ox-sleds in the winter, and in the summer there were instances in which two or three were carried on the back of one horse. Death closed Mr. Leslie's ministry here in 1800, when he was 73 years of age. About

this time, other denominations began to hold meetings here. At the present time there are Universalist, Baptist and Christian societies in town. Rev. John Stoddard was the first minister that supplied the pulpit after Mr. Leslie's death. There was no effort made to settle him. He was succeeded by Rev. Daniel Wesson. He did not give satisfaction on account of his Arminianism. The next was the late Isaac Robinson, D.D., who did not unite the people on account of his extreme orthodoxy. In 1803, Rev. John Lord was settled here as pastor of the church, but his ministry continued only two years and six months.

Rev. Caleb Burge, the author of a work on the Atonement, preached one year after Mr. Lord's dismissal. He was invited to settle, but the salary offered was not sufficient.—After him, Christopher Page was employed awhile. The next after him was the celebrated Indian missionary, Cyrus Kingsbury. He gave good satisfaction, but was unwilling to settle.

Oct. 22, 1818, Rev. Broughton White was settled as pastor over the church. There had been no settled minister of the Congregational order for twelve years. His ministry continued twelve years. There has been no settled minister since, but the church has generally enjoyed the preaching of the Word by stated supplies. Four young men from this place have been educated for the ministry; one of whom, a Mr. Safford, preached the first sermon that was delivered to seamen in this country. The Rev. J. F. Griswold came to this place July 1, 1844.

Revivals of religion have been occasionally enjoyed. We have the following account of a revival enjoyed in the year 1818, in which there were 60 or 70 hopeful conversions.—“Forty six, out of fifty six, received the baptismal seal of the covenant in infancy. Of this number forty seven united with the Congregational church.” There has been no revival since, of so much power. The Congregational church at present is small—40 members only. It contributes monthly for some object of benevolence, although the sum is small.—A weekly prayer meeting is sustained. This church needs aid from above.

# Belknap County.

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## ALTON.

Rev. F. DAVIS.

Alton was incorporated June 15, 1796. Previous to that time it was connected with New Durham and called New Durham Gore. The gospel was preached occasionally, before the act of incorporation, to the few settlers who had built their log cabins by the clear waters of the lake, the gently flowing stream, or the rapid and noisy brook ; or perchance on the sandy and sunny plains, or upon the side or top of our granite hills.

Congregationalism has never taken deep root here, and yet it would seem that its seeds were early sown. At the first town meeting after the town was incorporated, a vote was passed to build an Orthodox Congregational Meeting-house. The frame was raised in the fall of 1797. The house was never but partially finished. Meetings were, however, held in it more or less until about the year 1840, when it was transformed into a town house.

In 1798 the inhabitants voted to raise \$ 166 for the support of the gospel ministry among them. About this time Rev. Mr. Whipple was employed to preach and labor in the gospel, and continued with this people two years. Whether the \$ 166 voted for gospel purposes afforded a competent support for the two years, the records of the town do not show. There is no record of any other appropriation by the inhabitants from that time to the present. Nor was there any Congregational preaching in this place except by transient ministers, from the year 1800 to the year 1827. At that time the Rev. James Gooch preached here with considerable success, and on the 7th day of Nov. 1827, a Congregational church was formed consisting of eight members. Its present number is eleven. The whole number connected with it since its organization, is twenty nine. The church has never had a settled pastor nor constant preaching until Oct. 1854. There have been two other denominations in town, Methodist and Freewill Baptist. In connection with these

societies preaching has been maintained irregularly. In the south part of the town a Meeting-house was built for the accommodation of the Methodist society, where they worshiped for quite a number of years, when their minister embraced the views of Second Adventists, and a large number of his people followed his example.

There are two societies of the Freewill Baptist denomination, one at Gilman's Corner in the east part of the town, and the other in this village, or, as it is generally called, Alton Corner. Both these churches have good ministers, and maintain the gospel ordinances according to the faith and rules of that denomination, but, unlike the founder of this denomination, (Elder Benj. Randall, of New Durham,) they receive without any scruples of conscience a stated salary for their ministerial services. One of the early ministers of that denomination who had preached much against receiving money for preaching, but who always carried his saddle bags with him to his appointments and whenever he visited through the week, was at one time nearly starved out, when he had an invitation to go to another town with the offer of some three or four hundred dollars salary—quite a large stipend for the times. He of course accepted the offer, notwithstanding he had preached so much against this very thing. Another preacher, who was accustomed to preach much in the same strain, was expecting to visit at the house of a lady who belonged to his flock. The husband, coming into the house before the arrival of the minister, discovered quite an array of butter and cheese and such like articles upon the table, and inquired for what purpose they were there. The good wife replied that they were to be given to the minister. "What!" says the husband, "to pay him for preaching?" "O no, you know he says he never takes pay for preaching." "Well, then, why pay him anything? Now I believe," he continued, "in the Scripture doctrine that 'the laborer is worthy of his hire,' and that 'they which preach the gospel should live of the gospel,' but I have no kind of sympathy with double dealing, not even in a minister. If he will confess that he receives your tub of butter and your cheese as pay for ministerial services I am willing you should give them, but I have no patience with a man who raises such an outcry in his preaching against a paid ministry, denouncing them as 'hirelings,' who will at the same time come to my house with long arms, and large saddle bags to carry away all we may be induced to give him in consideration of his ministerial labors, and then go away and say he receives no pay for preaching. I do not wish you to

give him anything unless he will own up." The sentiment that a minister must receive no regular stipend has been very generally entertained in this region. The consequence has been that the ministry has been reduced to a set of mendicants, and a blight has fastened on the fair fruits of the gospel. With such obstacles as these the ministry of the present day in this place have to contend.

As a specimen of the prejudice that existed on the part of the preachers of that denomination forty years ago toward those of our own, we give in substance an anecdote related of himself by one of the early preachers who is now living here at nearly the age of fourscore-years: "On one of my preaching tours I fell in with a man with whose appearance and conversation I was much pleased. We talked of Jesus and salvation and heaven, and he seemed to enter into the spirit of our theme as none but a Christian could. You are a preacher? said I. 'I am,' was the reply. May I ask, if you are a Freewill Baptist preacher?—for then I thought about all the goodness and all the piety to be found in the world was with my own denomination. 'I am a Congregational preacher,' he replied. I was astonished! My countenance fell. And it seemed to me that his fell also as he learned that I was a preacher of the Freewill Baptist order. Our pleasant conversation immediately turned. Our hearts, that but just before seemed knit together in love like the hearts of David and Jonathan, now seemed to withhold their affection and to recede from each other. We continued our conversation, but it was about the decrees and sovereignty of God, election, baptism and free salvation, and we at length separated with great coolness. How unwise he was! said I. And how unwise I was also!"

Revivals of religion in this town have been like "angel visits, few and far between." There was however a revival in 1835, perhaps more general in its influence than any other that has here prevailed. There have been other revivals more limited in their extent. But on the whole these seasons have been few, and few have been the fruits of them. When we consider the character of the early ministers and their preaching, we should hardly look for much sacrifice on the part of the people in endeavors to support the gospel. The inhabitants of this town, and so may it be said of others, have even spent more for rum and tobacco many times over than for the support of the gospel. About fifteen years ago when the first Meeting-house was converted into a town house, a Union house was put up in which the people met to worship their common Father. Among Freewill Baptist

ministers who labored here were Elders Hezekiah Buzzel, Page, Pinklam, Hurlin and Ezekiel True. Among the Congregational ministers, were Rev. Messrs. Enoch Whipple, Ira M. Weed, John Spaulding, James Gooch, Mr. Rich.—The professors and students in Gilmanton theological seminary have occasionally preached in this town; and during the summer of 1854 quite a number of the graduating class of Andover theological seminary preached here. Rev. John Spaulding came to this place directly from the seminary in 1830. He preached in the first Meeting-house. That house was never finished, and in relation to it the language of the Psalmist was strictly applicable—"Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God." As he closed his forenoon sermon, the doctor of the place went to him and wished him to preach in the afternoon without notes; it would please the people better. He replied he was not accustomed to speak without notes, and that he feared to attempt it then for the first time. "Never mind that" says the doctor, "only keep the mill grinding it is not so much matter what you grind out." He took the doctor's advice, but amid the twittering of the swallows, and the tittering of the children consequent, the attention of the audience was much diverted and the mill with difficulty continued its grinding. But the best of the story is, one of Mr. Spaulding's hearers was converted under his preaching at this time, a fact of which he himself was ignorant until more than twenty years afterwards, when the individual met him at one of his meetings in a distant land and made known the fact. Rev. Mr. Rich used to distribute Bibles and preach as he occasionally visited this town. On one visit he gave a Bible to a man who was intemperate. He soon sold it for rum. The next time he came he learned about the matter and went immediately to the rumseller and demanded the Bible and carried it away and bestowed it where there was a prospect of its doing more good.

Early in the spring of 1853, the portion of the people that were disposed to favor Congregational views, determined to build a Meeting-house. The new house was dedicated in March the following year. The other portion of the people, who favored Freewill Baptist views, at once moved to build another Meeting-house, and so the Union house was forsaken, and two beautiful houses of worship at once appeared with lofty spires pointing heavenward, the ornament of the village. These houses cost about \$3,500 each. But not satisfied with this improvement, the inhabitants of the



village next moved to build a new school house. This was accomplished the same year at a cost of little more than \$3000. Rev. Franklin Davis has been preaching in this place since October 1854. The new house of worship is beautiful, but the members of the church are few, and few "come to the solemn feasts." Truly "the ways of Zion do mourn." O for better times when these houses shall be crowded with sincere worshipers. From this town have sprung three ministers—all of the Freewill Baptist order.

The early settlers of this town were more constant attendants on the means of grace in the sanctuary than the people of the present time. In those days they shut up their houses on the Sabbath, and, taking with them all the children, they would go from five to ten miles to meeting, and this often on foot. But those days are past.

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## BARNSTEAD.

Rev. ENOS GEORGE—Pastor 52 years.

This town is pleasantly situated, surrounded by high hills and mountains in the adjoining towns, having no mountain within its own limits. It was granted to Rev. Joseph Adams and others, May 20, 1727. There are four houses of public worship, three occupied by the Congregationalists, and one by the Freewill Baptists. The settlement commenced about 1767. The first town meeting was called by warrant issued by Solomon Emerson of Madbury, one of His Majesty's Justices of the Peace, and held on the 29th of March 1774. John Tasker, the first representative in General Court was elected March 29, 1791.

In the summer of 1803, Enos George, a native of Southampton, born June 2, 1781, was employed as a school teacher, and also to supply the pulpit. Soon a moral change was apparent, especially as it regarded the Sabbath. The desirableness and importance of the settled ministry began to be felt. In November a town meeting was called and a committee was chosen to extend an invitation to Mr. George, to settle as a Congregational minister in the town. As there was no church, he thought it advisable to wait for some indications from Heaven that would encourage him.—In the spring of 1804, some mercy drops fell. Three young ladies professed to entertain hope of having passed from death unto life—one of whom still lives. Five others were revived. These eight were organized into a Congregational

church on the 23d of July 1804, by Rev. Isaac Smith, pastor of the Congregational church in Gilmanton. The invitation given Mr. George by the town committee was renewed by the church, and answered in the affirmative. Sept. 26, 1804 he was ordained. A few individuals found their way to the church before the close of 1809, when a time of refreshing from the presence of the Lord commenced. By this revival the church was increased in number, 34. There followed an alarming declension—the love of many waxed cold. The political affairs of the nation wore a fearful aspect. Depredations were made upon its commercial interests, by the belligerent powers of Europe. At length war against Great Britain and her dependencies, was declared on the 18th of June 1812. However just the declaration there were many disaffected, and an interchange of thoughts by words was far from being profitable. This state of things had a counteracting influence to the progress of the cause of Christ. But God remembered mercy in the midst of merited wrath. Toward the closing of the year 1814, a blessed work began and continued during the greater part of the following year, and 32 were the subjects of reviving grace, and were received into fellowship by the church. In the summer of 1818 a glorious work began, distinguished for the manifest power of the Spirit of grace. Sinners of all grades and ages, fathers and mothers, children, brothers and sisters were tremblingly inquiring “What shall we do to be saved? Whither shall we flee from the wrath to come?—Where is the Savior of lost men—the Savior of perishing sinners?” It appeared that the eternal love and mercy of God through Jesus Christ, forbade that they should be left long in such a state of deep solicitude and painful anxiety. Shortly 37 were made to sing a new song—to sing as did the ancient bride,

“The voice of my Beloved sounds,  
Over the rocks and rising grounds;  
O'er hills of guilt, and seas of grief,  
He leaps, he flies—to my relief.”

During the succeeding fall and winter the influences of the Holy Spirit of grace seemed to be withdrawn, and the work to have ceased. But in the spring of 1819 when the earth was loosed from her icy fetters, and the natural sun had smilingly returned to warm her bosom, the glorious sun of righteousness returned with abundant healing in his beams. The revival this season somewhat exceeded that of the last, both in extent and number—resulting in 41 hopefully renewed in the spirit of their minds. These, with those of the previous year made an accession to the church of 78.

Subsequent to the foregoing outpourings of the Holy Spirit a season of darkness was experienced—darkness that was felt,—iniquity abounded—Zion mourned. The Word was constantly preached, but, not being mixed with faith in them that heard it, profited but a few. The breath of sin was withering as the northern blast to the tender plant.— Yet, notwithstanding the prevalence of the vices of the day for about twelve years, God would not that his church should utterly despair. He manifested himself to be a God of lovingkindness and tender mercies. Here and there a blossom of grace appeared. Twelve were gathered into the church. It is a thought very serious, that so many years should pass in such quick succession—rolling and melting away; losing themselves in eternity, and all the while death reigning with a mighty hand, more so than at any former period of equal length; and Christ also set forth evidently crucified and slain before the people,—and yet that so few should lay these things to heart. But it shows the benumbing, stupefying influence of sin. However, the set time to favor Zion was approaching. Christians found the angel of the covenant to be at hand, with whom to wrestle for a blessing. The prayer of faith prevailed—the Lord vouchsafed his smiles—the presence of the Holy Spirit graced the meetings of the church. And, in connection with a protracted meeting which commenced in November 1831, the mighty shadows in which the church had been so long enveloped began to flee away. It was a time of power. There “stood up” 37 into whom the “O breath” had entered, giving them life. They were received to the fellowship of the church. The following year, 1832, many were quickened who had long been dead in trespasses and sin. One instance occurred worthy of record: Mr. John Pitman, senior, was baptized by the pastor upon the stepping-stone of his door, in the presence of a multitude who stood as witnesses astonished, on the 6th of May, the day he was 100 years old. He, and his wife aged 90, by the approval of the church, were received as members at the same time. He died Feb. 29, 1834, aged 101 years, 9 months and 21 days. In 1834 an arrangement was made by the members of the Deerfield Association for holding protracted meetings for two or three days in a week in succession, week after week, in each church within its limits. These were held, and well sustained by the ministers of the Association. Heaven approved the plan. The churches were quickened and roused to action. The church in Barnstead acknowledged with gratitude an accession of 28 members, as the result of this

effort. Individuals followed their example, till the summer of 1838, when the windows of Heaven were widely opened and the effusions of the Holy Spirit richly enjoyed. Many trembled at the foot of Sinai, and fleeing to Calvary on which stood the cross, stained with blood, they there found refuge; found God to be a present help in time of trouble. A series of meetings were held, day after day and evening after evening for more than a week. Neighboring ministers came in, and professors Rood and Warner with members of the theological seminary at Gilmanton, with hearts full of sympathy, contributed much to the progress of the blessed work. Their pungent discourses and warm exhortations deepened religious impressions; and their fervent, effectual prayers availed much. The lay brethren cast themselves between perishing souls and utter ruin; that, if possible, by entreaties, tears and strong cries, with the help of the Lord, they might save the sinners from that state hereafter, where mercy's voice can never be heard. The converts, with an earnestness peculiar to their state of feeling, openly told what God had done for their souls; having just risen from the dead (dead in sin)—being quickened into life, by the spirit of God; their invitations to come and yield the heart to Christ were thrilling; and had a melting, overcoming and joyful effect. The glory of God filled the house, and it was good to be there—it was good to be there. To witness the way of the Spirit, which is peculiar to himself in drawing such a multitude together at an early hour, from day to day, as to fill the house of God to its utmost capacity—to see them chained in their position, with fixed attention—listening with intense interest to the gracious words of the Savior, crying, individually “Lord save or I perish;” led to an exclamation with the Apostle “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” We may suppose, that angels looked down with holy wonder and admiration at what they saw their God could do. As the fruit of this revival, 73 applied for admission to the church, and were received as traveling companions to the “celestial city.”

Again, a visitation of the Lord was realized in 1842 and '43, which brought 50 into the Christian ranks, as soldiers of the cross. Since that time a few have reposed their confidence in the Savior, and professed his name before men; notwithstanding the many and strong adverse influences which surrounded them. For some years last past worldly-mindedness has controled action, and produced spiritual

apathy, still, some are disposed to pray with David, "O God, cast us not away from thy presence—take not thy Holy Spirit from us."

On reviewing the past—considering the youthful and feeble instrument of first gathering and organizing a Congregational church in town—the number of powerful revivals which have occurred, when God was as a wall of fire round about the church, and the glory in her midst; and considering, that he, who was ordained the first pastor, still lives, to discharge the duties of the pastoral office, after an elapse of over 52 years from his first preaching in town, and over 51 years of his pastorate; all must exclaim, "What hath God wrought!" Where they were "not a people," there they are called the people of God; and when they "had not obtained mercy," they "now have obtained mercy."

The Freewill Baptists are found here, and are the only other religious order. Many of the converts in the foregoing revivals united with them. Elder Benjamin Randall of New Durham was the first to establish this order, and Elder David Knowlton the first minister here who died 1804. His successors—Elders Nathaniel Wilson—Alvah Buzzell—James Morrell, have all passed in quick succession. Elder David Garland, a native resident, only remains, with whom for many years gospel peace and Christian harmony have been maintained. And interchanges of kind offices have mutually been made. The number of their church members is 139. A good degree of endeavor after the unity of the Spirit in the bonds of peace, has manifestly prevailed. The pastor is not aware, after half a century of labor, of an individual family, on whom he might call, but that, with a welcome and with expressions of sincere regard, he would be received. The nominal number of the church from its organization, 1804, to the present time, has been 395. One hundred and forty one have died; 1046 immortal spirits have gone the outlet of earth to the spirit world, within the limits of the town, during the last fifty two years. Of this number, 18 were by casualties, and six by suicide—hemp—and steel. The pastor has toiled and labored, till he has preached 6748 times; married 563 couple; officiated at nearly 800 funerals in the town, and over 200 in the neighboring towns, and held the office of town clerk for forty years in succession. The mother of Joseph Bunker, of wide spread fame during the French and Indian war, an hundred years ago, lived and died in this town 1816, aged 105 years, 8 months and 23 days. Five young men have graduated at Dartmouth, and four have received the

degree of M.D. The temperance cause prospers. A deep interest is felt in the support of sixteen district schools.— Sabbath Schools are sustained in different parts of the town, during the summer months, and have access to a library of over one thousand volumes, which is divided to three parts of the town, and exchanged once a quarter.

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## CENTRE HARBOR.

REV. ALMON BENSON.

Centre Harbor was originally a part of New Hampton.— It became a separate town by an act of the Legislature, Dec. 2, 1797. The intention of the petitioners was to have had it called Senter Harbor, in honor of the Senter family who were the first permanent settlers in the town. But by a mistake of the clerk of the court, it was recorded Centre Harbor. It began to be settled in 1765.

Congregationalism has been confined chiefly to the easterly part of the town. The first settlers were mostly Congregational families from Chester, Hampton, Raymond, Candia and Londonderry, N. H.; and Ipswich and Halifax, Ms. These families had religious sympathies which united them. But being too poor to sustain the stated means of grace, for several years they attended on the ministrations of Rev. Jeremiah Shaw in Moultonborough. They were obliged to travel either on foot or on horseback a distance of eight to ten miles each way. Yet they were punctual in their attendance. One of their number, when he was past his four score years, said he could recollect only one or two instances in which he had been absent from the house of God on the Sabbath, in consequence of stormy weather, or bad traveling. Where is this spirit now manifested on stormy Sabbaths? In the mean time they enjoyed occasionally the labors of missionaries, who came among them. These missions were generally short, but they were highly prized, and the labors performed were useful in bringing souls to Christ.

The other part of the town was settled by Calvinistic and Freewill Baptists, Methodists, and others whose religious preferences were not well defined, and continues much the same to this day. The religious element is chiefly Freewill Baptist.

As time advanced, the population increased. In 1812 a house of worship was erected by the people in this, the east-

erly part of the town. This house was built neither by the *town*, nor by a church or society, but by such individuals as volunteered in the enterprise. It was a free-will offering, and owned as private property. This house was located about a mile west of Centre Harbor village on the road leading from this place to Plymouth. It was about 35 by 40 feet, one story high, the roof coming to a point in the center, and descending to the four sides, with a portico in front.— This house was very humble in appearance compared with churches of more modern date. Yet it answered well the purpose for which it was made. It has recently been taken down, and its materials appropriated to other uses. About the time that this house was built, one for the same purpose was erected in Meredith Third Division, and as the population was still sparse, the good people of Centre Harbor and Meredith Third Division united for the purpose of maintaining religious worship, and agreed to hold their meetings alternately on every other Sabbath at each of these houses. When the house in Centre Harbor was not occupied by the Congregationalists, other evangelical denominations were allowed the use of it, and held meetings here occasionally. It is estimated that the attendance on public worship then was one third more in proportion to the population, than it is at the present time. Under the arrangement noticed above, in those days, when *neighbors* were as *brothers*, the people long continued together in unity, and, usually, prosperity attended them.

The year 1815 opened a new era in the history of this people, inasmuch as it was the commencement of the church in its organized form. Rev. Messrs. Shaw, Hidden, Hebard, Turner, Field, and Warren who was laboring here, were on the council called to form the church, Feb. 20, 1815. It consisted of 13 members. Two lived in Moultonborough, two in Meredith Third Division, and nine in Centre Harbor. These all have died, we trust, 'in faith.' Their remembrance is blessed, and their glory remains after them. For an account of this church to its separation from Meredith, see article, Meredith Village. In 1832, Meredith Village began to increase rapidly, and showed signs of becoming an important location, and additions to the church had been mostly from Meredith. Hence we find on record the following arrangement. "Jan. 10, 1833. Voted that meetings on the Sabbath be holden hereafter in Meredith Village one half the time, in Meredith Old Meeting-house one fourth of the time, and in Centre Harbor the other fourth." A Meeting-house was at length erected at Meredith Village, and the meetings

on the Sabbath were wholly removed to that place. Consequently, Centre Harbor was left destitute of the means of grace. The few pious souls remaining here mourned as they saw the sanctuary deserted, infidelity and ungodliness increasing among them; and yet there was no hope of having the former order of things restored. In the absence of the means of grace, intemperance, profaneness and Sabbath breaking became prevalent. A gentleman visiting here in 1826, said he had to go out of town to find Sabbath day, (meaning as we suppose public worship.) Even in this state of degeneracy, Centre Harbor, possessing great attractions on account of the beauty of its natural scenery and the healthiness of its atmosphere, was fast becoming a place of resort for travellers and tourists to the White Mountains, and a place of rest to business men, from the oppressive heat and the exhausting duties of city life. The population in this vicinity, comprising one hundred families, was not reached to much effect by the means of grace from any other point. In this state of things, the Lord stirred up the minds of a few men to build him an house, with a view to have a new church and society organized which should be identified with the village in the easterly part of the town, upon the shore of the lake. Some half a dozen men, only one or two of them professedly pious, and all comparatively poor, pledged themselves to each other that they would carry forward this enterprise. Accordingly in the summer of 1837 a neat and commodious house was built, at an expense of about seventeen hundred dollars; to defray which they paid what they could, *begged* some, and *borrowed* some, and so fulfilled their contract.

In the winter following they dedicated their house, and employed Mr. Robert W. Fuller, a member of Gilmanton theological seminary, to preach to them three months. On the 9th of May, 1838, an ecclesiastical council convened at the Meeting-house, for the purpose of organizing, if thought proper, a Congregational church. The members of this council were from Moultonborough, Sandwich, Plymouth, Meredith Village, and Meredith Bridge. After prayer and deliberation, the council decided to proceed to organize a church. Accordingly, May 10, at 2 o'clock, P. M., the council proceeded to the organization of the church proposed, and to perform the public exercises connected with it. This church consisted of eleven members, four males and seven females. Ten had letters from the church in Meredith, and one from the church in Brighton, Ms. Soon after the formation of this church, Rev. Samuel H. Merrill was employed about a



year and a half as stated supply. After him Mr. Jabez T. Howard, graduate of Gilmanton theological seminary, supplied them a few weeks as candidate for settlement.

October 1, 1840, the present pastor commenced his labors among this people. He came here not to seek a settlement, but to supply a Sabbath or two for Mr. Howard. At the close of the second Sabbath the church and society unanimately agreed to give him a call to settle with them; which call was subsequently extended and accepted. He was ordained Dec. 23, 1840, with the promise of a salary of \$350, and his firewood. The sum received has averaged about two hundred and fifty dollars annually, exclusive of fuel. One hundred dollars of this sum is paid by the N. H. M. Society. In view of the past he would say that by the favors of a kind Providence, and by the kindness and forbearance of this people, he continues with them unto this day—"Witnessing both to small and great, repentance toward God, and faith toward our Lord Jesus Christ."

This church, though small at the commencement, has enjoyed the smiles of her living Head. It has not been rent asunder by heresies, nor perverted by popular delusions.—The dews of divine grace have here distilled, and showers occasionally have descended. In the last fifteen years, two protracted meetings have been holden, one in 1841, the other in 1843. The first resulted in little good. The other was demanded by the state of feeling existing among the people. They were drawn together by an impulse which seemed irresistible. God was verily in the midst, gathering in his chosen. At the close of that revival only three children of this church over twelve years of age were left without hope in Christ. Since then there has been no general revival, yet additions have been made to the church nearly every year since its formation. From 1838 to 1853, there have been added 19 by letter, and 37 by profession—total, 56. Present number, 44. Three fourths of all the members that have been connected with this church had pious parents:—also, those who have been excommunicated belong to the one fourth whose parents were not professedly pious. The accessions have been chiefly from the children of the church, and the Sabbath school. The average attendance on public worship through the year is about one hundred. There is no other evangelical denomination in the place, and no other meetings, except an occasional one of Universalists. Our charitable contributions amount to about one dollar to each member of the church. And to whatever cause we may attribute the change, it is manifest that among those who do

not profess to be pious, there is less open wickedness and an increasing attention to propriety and decorum.

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## GILFORD.

Taken from Gilmanton; incorporated June 16, 1812.— Elder Richard Martin was settled here in 1798 over the first Freewill Baptist society. This church now numbers 159.— We find it stated by Farmer that there “was a society of Congregationalists” here in 1823, but we find no clue to its history. Gilford academy was incorporated in 1820.

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## GILMANTON.\*

### FIRST CHURCH.

The first settlers of Gilmanton were chiefly families desirous of having the institutions of the gospel. They came from Exeter and vicinity, or from the northeastern towns in Ms., and brought with them the spirit of enterprise, education, morality and religion. The township was originally granted by George I. in the year in which he died, 1727, to 215 proprietors, 24 of whom bore the name of Gilman, and seven were ministers. It was provided in the charter that “a Meeting-house should be built for the public worship of God within four years,” and that “a proprietor’s share be reserved for the first minister of the gospel that shall be settled and ordained, and another for a parsonage.” The Indian and French wars and other causes delaying the settlement of the town, the proprietors voted, as inducement to settlers, that the shares should be laid out so as to be convenient “for a parish,” and also engaged “as soon as there should be ten families settled in Gilmanton to employ a minister to preach to them.”

The first family came into town Dec. 26, 1763, and, in less than one year and eight months, or on the 1st of August, 1765, Rev. Wm. Parsons, having been employed by the proprietors, moved into town. He came on horseback with his family, and his furniture was brought on the first ox-cart which had ever entered the town. He was employed annually for ten years, preaching in private houses and school houses in different parts of the town, as neither a Meeting-

\* Sketch by Rev. R. M. Sargent.

house had been built nor a church been organized. He was a useful and exemplary minister, and by his preaching and other efforts aided in giving an intelligent, moral and religious character to the inhabitants, and his influence is perceptible even at the present time. He also taught the schools of the early settlers, even till he was quite advanced in age. He was son of Rev. Joseph Parsons of Salisbury, Ms.; settled at South Hampton, 1753; dismissed 1762; came to Gilmanton 1763; died 1796, aged 80.

In May, 1774, Rev. Isaac Smith, who had previously spent a few Sabbaths in town, commenced preaching as a regular supply, having been hired for one year. In August, however, the town gave him a call to settle, his salary to be £50 the first year, and to increase £5 each year till it was £75; and he was to have £75 settlement, also the lands set apart for the first settled minister, and the use of the other ministerial lands, 30 acres of which were cleared, or to be cleared for him; his salary was also to continue in case of his sickness, and he was to reserve three Sabbaths of each year for rest, or visiting friends. While the call was under consideration, a committee visited him from Ipswich, Ms., with a call, as he had previously preached there for a little time. But a decided deacon told them firmly that the people of Gilmanton were united in Mr. Smith, and could not let him go. Mr. Smith was ordained Nov. 30, 1774. Rev. Dr. McClintock of Greenland preached the sermon, and Rev. Messrs. Walker of Concord, Foster of Canterbury, Stearns of Epping, Upham of Deerfield, Woodman of Dunbarton, and Dr. Belknap of Dover performed the other services.—Also by concurrence of the same council a Congregational church was gathered consisting of only 5 members, to which however 17 were added during the succeeding year. In 1777 £20 was expended in clearing the parsonage land, and £75 was given to Rev. Mr. Smith to aid him in building his house. For several years the inhabitants were very harmonious in regard to Rev. Mr. Smith's salary, but as meetings of other denominations began to multiply, a disposition was manifested to throw off the town's obligations to the "*standing order.*" First, a proposal was made to have assessors and a collector of the minister tax separate from the selectmen and constables, who made and collected the other taxes. Then an effort was made to divide the avails of the ministerial lands among the different societies. This at first failed, but afterwards succeeded.

From 1810 to 1815 no ministerial tax was made out, and no other way was open to Rev. Mr. Smith to obtain lawful

and just compensation for his services except to commence a suit against the town. When the people met to consider the matter they appointed a committee to try to make a settlement with Rev. Mr. Smith, and it was finally agreed to pay him \$1402, which for the sake of peace he accepted, and relinquished all claims upon the town. The salary had previously been raised by the town, and all who did not belong to any other society were considered as belonging to this, and were taxed accordingly. But all who were regular members of the Baptist society were not taxed, from the first settlement, and all who became members of other societies when they arose, were excused from being taxed to pay the salary of the minister of the town. But after this Rev. Mr. Smith was sustained by voluntary subscription. An Act of Incorporation for the "First Congregational Society" was obtained, and the town *as such* ceased to have any further responsibility respecting the settlement or support of the ministry. Also it had not been usual previously to tax the minister, but in 1812 and again in 1816 it was voted to tax the property of Rev. Mr. Smith, and since that time the ministers have paid their taxes, the same as other citizens.

Rev. Mr. Smith died in 1817 after an illness of only three days, in the 73d year of his age, and the 43d of his ministry. His funeral was attended by a large concourse of the citizens of this and neighboring towns. Rev. Mr. Carpenter of Chichester preached the sermon, and several other ministers were present. In the burying ground near where he lived and the Meeting-house in which he preached, the church erected an appropriate monument to his memory, and the people generally after his death acknowledged the worth of him to whom they had denied his just dues while he was living. During his ministry 114 had joined the church, the number of baptisms by him was 312, of marriages 396, and funerals 1141. He was a skillful linguist, "reading Latin and Greek almost as readily as English;" he did much for the cause of education, drafted the excellent constitution of the academy, and fitted several young men for college. As a theologian he was sound and discriminating, agreeing substantially with Dr. Bellamy, with whom he studied theology. As a preacher he was animated, vivacious, clear and pointed. In the earlier part of his ministry his sermons were written in full, but later in life he preached for the most part extemporaneously. As a pastor he was faithful and beloved by the friends of good order. He had the happy "faculty of saying the right things at the right time, so that they would be remembered." The church, deeply affected by the loss of their

faithful minister, were led to increased prayer, effort and reliance upon God ; a gracious revival was enjoyed, and the seed, long and earnestly sown, sprung up at last. Rev. Jesse Stratton, a graduate of Middlebury college, 1814, recently from Andover seminary, labored for a time with the people, and some 45 were prepared for a public profession.

Rev. Luke A. Spofford, having preached as a candidate, and induced the church to adopt a new doctrinal creed, was ordained June 9, 1819. The revival of the previous year had awakened a religious interest, and tended to make the exercises peculiarly solemn and memorable. The sermon was by Rev. Asa Rand of Gorham, Me. The other services were conducted by Rev. Messrs. Wells of Deerfield, Bodwell of Sanbornton, McFarland, D.D. of Concord, Carpenter of Chichester, Ainsworth of Jaffrey, Corser of Loudon, Burnham of Pembroke, and Patrick of Canterbury. Rev. Mr. Spofford labored with much care for the spiritual purity of the church, and the good of the whole people, and a gracious revival was enjoyed in 1823. But the field of his labors being very large and the demands of the people very great, he resigned his charge in 1825.

January 1st of that year Rev. Daniel Lancaster commenced supplying the pulpit ; and April 11th the church gave him a call to settle, which he declined. June 9th, Rev. Mr. Spofford was dismissed, after six years pastorate, and in July the call was renewed to Rev. Mr. Lancaster, and he returning from Massachusetts accepted and was ordained Sept. 21, 1825. Rev. Mr. Cooke of Acworth preached, and Rev. Messrs. Bodwell, Prentice, Spofford, Cross, George, and Conant, performed the other services. Feb. 26, 1826, 25 members obtained letters of dismissal and recommendation for the purpose of forming a new church at the Academy village, the center of the town, three miles west of the First church, and Oct. 12, 1830, 13 more members were dismissed to be formed into a church at the Iron Works village, three miles east. The formation of these two churches and societies in the villages where they were absolutely required, left the First church and society much reduced, as there was scarcely any village near its Meeting-house. And though revivals were enjoyed in 1826-7, and again in 1831, yet, the society being unable to afford an adequate support to a minister, Rev. Mr. Lancaster asked a dismissal July 15th, 1832, which was acceded to by the church on the 22d, and he was dismissed on the 25th of the same month. He was pastor of the First church for six years, though for two years he preached half of the time at the Iron Works village, and two

other years half of the time at the Center village. During his ministry 85 were added to the church; there were 118 baptisms, and over 100 funerals.

Since Rev. Mr. Lancaster's dismissal the First church and society have been destitute of a pastor, but have had occasional and sometimes stated supplies. Rev. F. P. Smith, son of their first minister, preached for them through the year 1834. Rev. Josiah Carpenter in 1837, Rev. Dana B. Bradford, and various other members of the theological seminary, supplied them for several years. Rev. Wm. Cogswell, D.D. while President of the theological seminary, supplied them on the Sabbath till the illness preceding his death, which occurred April 18, 1850. Rev. James Hobart of Berlin, Vt., commonly known as "father Hobart," and Rev. J. C. Page, formerly of Raymond, while residing in town, also Rev. J. W. Jones, a local preacher of the Methodist church, have supplied their pulpit for several seasons. No additions have been made to the church since 1844. Whole number received in all is 311. They own a parsonage and land adjoining, obtained during the ministry of Rev. Mr. Spofford. The deacons have been Stephen Dudley and John Sanborn, (elected in 1776,) Winslow Page and Benjamin Page, (1803,) Joseph French, (1819,) Moses Page, (1826,) and Theophilus Gilman, (1828.) In September, 1774, the frame of the first Meeting-house was raised, but the house was not prepared to be used for worship till the following season. It was 60 feet by 45, with a porch at each end, with galleries on three sides, a broad aisle six feet wide, and an aisle crossing this, running from end to end, four feet wide, and with narrower aisles passing around to accommodate the wall pews. It was not entirely finished, glazed and plastered, till 1790. In 1807 it was repaired and clapboarded, but it was many years before a stove was introduced, and then with considerable reluctance on the part of some. The people must have been a hardier race than the present, to sit thus unwarmed through long services. This house stood till 1839 when it was taken down, and a small and comfortable house was erected and dedicated in 1840 on or near the same place.

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### GILMANTON CENTER.

Rev. R. M. SARGENT.

The Center Congregational Society in Gilmanton was formed March 16, 1825, Hon. William Badger (afterwards

Governor,) being the first moderator, and N. Crosby clerk ; and preaching was secured a part of that year. The Center church in Gilmanton, located at the Academy village and about at the center of the town, was organized March 8, 1826, by a council consisting of Rev. Messrs. Lancaster, Bodwell, Patrick and Norwood. Mr. Bodwell preached the sermon, and Mr. Patrick presented the articles of faith and covenant. The original number of members was 25.

July 12, 1826, Mr. Heman Rood, having in the previous spring received a unanimous call, was ordained as the pastor. The sermon was preached by Rev. Justin Edwards of Andover. Services were held in the unfinished Meeting-house. He remained about three years and a half, when, receiving a call to settle in New Milford, Conn., he was dismissed March 3, 1830. For the succeeding two years this society was supplied with preaching half the time by Rev. D. Lancaster of the first church ; and from August 1832 to December 1835, he preached as stated supply the whole time. Nov. 15, 1835, a unanimous call was given to him, and, December 16 of the same year, he was installed as pastor of this church. Rev. Mr. Lancaster remained pastor a little over sixteen years, having labored with the several churches of this town upwards of twenty six years. He was dismissed Jan. 26, 1852.

The society immediately made efforts to secure a supply of the pulpit, and March 15, 1852, a unanimous call was extended to Mr. R. M. Sargent, a licentiate of Andover, to become their pastor, and he was ordained April 27 of the same year. Special revivals have been enjoyed by this church in 1831 and '32, when 28 were added ; in the autumn of 1834, and the early part of 1836, when 76, as the fruit of both these revivals, were added ; in 1838, when 52 were received ; in 1843 and again in 1850 were seasons of refreshing, more especially among the pupils of the academy.—During the year 1854, eight have united with the church by profession, and there have been four infant baptisms during the same year. The whole number who have been received to the church is 289. The present number of members is 135, 52 males and 83 females. Of these, however, more than thirty are non-resident—several of them now being ministers, either settled or acting as stated supplies, and who joined this church when members of the theological seminary in this village—and have never removed their church relation. The deacons have been Joseph French, Dr. (afterwards Rev.) J. C. Page, Tilton French, Andrew Mack, A. M. and Thomas Adams. The Meeting-house was commenced in 1826, imme-

diately after the organization of the church, and was dedicated Sept. 20, 1827. It is a neat and commodious edifice, cost \$3500. In 1854 it was repainted within and without, some improvements were made, and an organ and new pulpit furniture were purchased. A commodious parsonage house was prepared four years since. The salary is raised entirely by subscription. The other religious societies in town are, the First Congregational church at East Gilmanton, three miles east of the Center, the Congregational and Freewill Baptist churches at the Iron Works village, six miles east, the Calvinist Baptist at lower Gilmanton, four miles south east, the Methodist and the Friends near the academy village, the First Freewill Baptist and the Christian Baptist in Upper Gilmanton, four miles west, and the Freewill Baptist church worshipping in the Province Road Meeting-house five miles north east of the academy. Also, the people from one section of the town attend the Congregational and other churches at Meredith Bridge, and from other borders of the town attend the churches at Union Bridge and Loudon Ridge. Population in 1850, 3282. The congregation worshipping with the center church is composed of the people of the village and vicinity, and the majority of the students of the academy. The resident families belonging regularly to the congregation number a little over 70. The number of students varies with different terms. The academy received its excellent charter in 1794, and its object is declared to be to "promote virtue, and piety and knowledge," and all the students are required to attend some place of public worship. Number of men furnished by this town for the ministry in different denominations, 13. [See Rev. D. Lancaster's History of Gilmanton.]

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## GILMANTON IRON WORKS.

Rev. RUFUS CHILDS.

Soon after the settlement of the town of Gilmanton, a Congregational church was organized and provision made for the public worship of God and a permanent ministry.— For many years, believers from every direction assembled together with one accord, and worshiped God in one place. In process of time villages grew and population multiplied, to such a degree, that it became expedient to form churches and erect Meeting-houses in other parts of the town. Oct. 12, 1830, thirteen individuals, four males and nine females,



having obtained dismissal from the first church, were organized into a separate church, called the *Gilmanton Iron Works Congregational Church*. Several important additions were made to the church, soon after its organization.

On the 28th of September 1831, Mr. Charles G. Safford was ordained pastor of the church. But his term of service was short. On account of ill health, he was dismissed in just five years from the day of his ordination. But his labors here were greatly blessed. Additions to the church were frequent, and there were two revivals of considerable interest, one of which continued for several months, in which some forty individuals expressed a hope in Christ.—For the two years subsequent to Mr. Safford's dismissal, the church was without a pastor; but the pulpit was supplied by different individuals, some of whom were connected with the theological seminary in town. In the early part of the year 1838 a general revival of religion was enjoyed in the parish, as the fruits of which, 55 individuals were added to the church at one time. The following statements are in the records of the church: "Among those who, after very pungent convictions of sin, at last entertained hope in the mercy of God, were the notoriously profane, Sabbath breakers, unbelievers, and scoffers at religion. Heads of families were brought in, with their children. The aged, middle aged, and the young, were partakers of the grace of God. Besides these, some—who had in times past obtained pardon of their sins, but had not given God thanks, and had kept it secret from the world—now came out confessing their ingratitude and guilt, and renewedly dedicating themselves to God."

Jan. 30, 1839, Mr. S. S. N. Greeley was ordained over the church as their pastor. He was received among them with joy and gratitude. His labors were blessed to the church, and several additions were made to it while under his pastoral care. After about four years from the time of his settlement he asked for a dissolution of the pastoral relation, which, on the ground of his request, was granted. For nearly two years the church was again destitute of a pastor, and was again furnished with preaching, a portion of the time, from the theological seminary. Rev. William Cogswell, D.D., supplied the pulpit for a few months.—Through his agency, Mr. Rufus Childs was introduced to the people, received and accepted a call to settle among them, and was ordained pastor of the church Nov. 6, 1844. There has been nothing particularly marked in the history

of the church since that time. There have been seasons of more than ordinary religious interest,—some conversions and additions to the church, but there has been no general revival of religion since the year 1838. The church and society are in a harmonious state, and in an able and prosperous condition, if we regard numbers, talent, and means of supporting gospel institutions among them. The whole number of members of the church from the beginning is 172; the infant baptisms have been 37. The present number of members is 113. It is one of the important towns in the State, and upon the churches within its borders a great weight of responsibility rests.

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## LACONIA.

Rev. JOHN K. YOUNG.

The village formerly called Meredith Bridge, which is partly in Gilford and partly in Laconia, was for many years, from the time of its settlement, destitute of the regular and stated ministrations of the gospel. As a consequence, immorality and irreligion prevailed to a great extent among the inhabitants. An interest in the spiritual welfare of the place at length arose in the minds of the friends of Home Missions; and the Society for the Promotion of Christian Knowledge in Massachusetts, and the New Hampshire Missionary Society directed their missionaries to labor in this field. Among these were the Rev. I. Turner, who first established himself as a missionary here, in the summer of 1813; Rev. Jotham Sewall, Rev. Henry Sewall, Mr. Nathan Fisk afterward professor of Greek language in Amherst college, Ms. and Rev. Francis Norwood. Three missionaries had preceded these men but failed of gathering a congregation.

Rev. Mr. Norwood came here in June 1824, and on July 26, of the same year, a Congregational church was organized consisting of nine members, no one of whom had previously made a public profession of religion. The ministers who officiated on the occasion, were Rev. A. Bodwell, Rev. Jonathan Curtis and Rev. L. A. Spofford. Mr. Norwood having supplied the pulpit for one year, was ordained and installed as "pastor and teacher," July 5, 1825. He continued his useful and successful labors here amid many hindrances, until May 30, 1830, when the Society for the Promotion of Christian Knowledge, failing to render further aid, he was dismissed, leaving a church with 35 members.

Rev. John K. Young came into this place Aug. 12, 1831, and was installed Nov. 30 of the same year. [See Dover.] During this autumn a revival of great power came upon this people through the great goodness of God. The way had been prepared, in some good degree, by the labors of the first pastor, but it was a signal work of Him who alone renews the heart. It embraced many of the most influential citizens of this village, and gave religion a character and position which from that time it has never entirely failed to maintain. In the spring of 1832, the Sabbath School was visited by a refreshing from the Holy Spirit. In the autumn of 1834 and in the winter of 1836-7, revivals of more limited extent were enjoyed—the former seemed to be the blessing of God on the meeting of the General Association and a protracted meeting, and the latter was the same blessing on the labors of Rev. Aaron Warner and the brethren of the church. During the spring of 1838, another gracious visitation of the Holy Spirit was granted, of greater power and extent than at any time previous except 1831. In this work the church and pastor were greatly aided by brethren in the ministry and the students of the Gilmanton theological seminary. The year 1840 witnessed a revival among our youth, of whom about twenty united with the church. Another refreshing was enjoyed in 1842, the subjects of which were of a more advanced age. Three of these revivals—those of 1831, 1838 and 1842—were characterized by the hopeful conversion of men in the meridian of life, and heads of families, a considerable number of whom had been sceptical or believers in universal salvation. There were also those who gave evidence of repentance by restoring that which was fraudulently obtained, and by becoming friends after a long period of enmity. There was one instance of the reconciliation of parties who had not previously spoken to each other for fifteen years.

Since 1842 there has been no extensive revival in this church. On two different occasions some interest has existed, and from six to ten have expressed a hope that they had experienced the renewing of the Holy Spirit. At other times also individuals have given evidence of a saving change, and, in the spring of the present year 1855, some interest was awakened soon after the occurrence of the great calamity in March of this year—the falling through of the floor of the town hall on the day of election, by which six were killed and more than one hundred injured. Several were awakened and a few became hopefully pious; but the impression

of that affecting event has chiefly passed away. Although there is external prosperity and we believe that some Christians are "growing in grace," the renewing influences of the Spirit are not now enjoyed. Including the original members, 328 have been added to this church—212 by profession, 116 by letter. The removals have been 151—by dismissal 86—by exclusion 12—by death 53. The present number is 177—males 49—females 128. The deacons of this church have been, Benjamin Swain, Salmon Stevens, Benj. T. Sanborn, John B. Jewett, Ebenezer S. Lawrence, Isaac S. Jewett, and Orrin Bugbee—the last two being now in active service.

The first Sabbath School in this village was held in 1818, during the mission of Rev. Jotham Sewall,—S. C. Lyford, Esq., being superintendant. It was held also in the summer, and sometimes in the winter during the ministry of Rev. F. Norwood. And since 1831, with the exception of a suspension of three months for the repairing of the house of worship, it has continued without interruption both summer and winter. The first house of worship was erected in 1809 but not entirely completed for some years, though it was occupied while in an unfinished state. In 1834 it was repaired and painted—but consumed by fire in February 1836. Another house, more commodious and in a better style of architecture, was erected in the following year, at an expense, including the bell, of about six thousand dollars.—The bell was presented by D. Burnham, Esq.

This brief sketch of the dealings of God with this church shows that they have great cause to be grateful to the great Head of the church, for putting it into the hearts of the friends of missions to pray and labor and give of their substance to promote the spiritual welfare of this once destitute people.

A church was organized at Meredith, now Laconia Parade, Aug. 30, 1792. Rev. Simon F. Williams was installed pastor Nov. 28 of that year, and dismissed Aug. 28, 1798, for unministerial and unchristian conduct. Joseph Roberts was elected deacon Feb. 11, 1793. At its organization it consisted of nine members, and to these 16 others were added. This church soon became extinct. Its location was on the road between Meredith Bridge and Meredith Village, four miles from the latter, and five miles from the former.

## MEREDITH VILLAGE.\*

Rev. J. E. FARWELL.

The town of Meredith in its original survey was laid out in three divisions ; owing to its extensive territory and the indentations of Winnipiseogee lake bounding its eastern border. The first pioneers of the town, neglected to bring with them the minister of the gospel in the outset ; but subsequently, noticing the happy influence the institutions of religion had upon communities where they had been established, they were induced to make an effort to organize a church and settle a Congregational minister, but it all proved a failure and a serious one ; the minister forfeited his Christian character and the church became extinct, [see last paragraph on Laconia,] leaving the desolations of many years entailed upon the place ; but little now remains to mark the spot but an old dilapidated Meeting-house : families once in affluence shared in the ruin, while men of more principle became identified with other denominations, thus entailing upon their families unhappy prejudices to warp their better judgment. The inhabitants compare favorably with other communities for enterprise and moral integrity, but the element of fraternal unity has long been wanting. The great center of business and public resort, has been removed to Meredith Bridge on the one hand, and Meredith Village on the other. Separated by "these dissolving views," a new town is now incorporated by the name of Laconia, on the south ; leaving its north eastern border with Meredith Village to bear up the name of Meredith, throwing the scene of this religious declension into the back ground, as the dark shades of a more lovely picture.

The Congregational church of Centre Harbor and the Third Division of Meredith was organized Feb. 20, 1815. It was formed by the instrumentality of Rev. Edward Warren, missionary of the Board of Foreign Missions, prior to his sailing for India, by a few weeks labor among this people. These labors were blessed in awakening a religious interest with the young, who with others of riper age were formed into a catechetical society for religious improvement ; reading meetings were established upon the Sabbath, and continued with a good degree of interest until blessed by a settled ministry. This little band of Christian pioneers consisted of thirteen members—six males and seven females—

\* Sketch by Dr. John Sanborn.

being emigrants from towns where the gospel and its ordinances had been duly appreciated. They had long been favored by Christian sympathy from the Rev. Samuel Hidden of Tamworth, and Rev. Jeremiah Shaw of Moultonborough, and, from time to time, by a few months of pastoral itinerant labor from one of the evangelical societies of Massachusetts, which was continued in a measure until they came under the patronage of the New Hampshire Home Missionary Society. Rev. David Smith of Temple, Me., was installed over this church as pastor March 23, 1819. He was a man of exemplary piety, and greatly blessed in carrying forward the work of the ministry. As the result of his labors, 18 members were added to the church. He died August 1824. His salary was \$300 annually. Rev. Reuben Porter was installed Jan. 1, 1829, and dismissed 22d March, 1831.— Under his ministry seven were added to the church by profession.

Rev. Joseph Lane formerly a missionary of the Foreign Board among the Choctaw Indians, was installed April 5, 1831. The church voted to assume the name of the First Congregational Church in Meredith. During his ministry a powerful revival of religion took place, which extended to every part of the community, giving an entirely new aspect to the moral atmosphere of the place. As the result of this revival 39 were added to the church, four by letter and 35 by profession. Mr. Lane was an active energetic man, of a warm temperament and of ardent piety. He was dismissed from his charge April 8, 1833, and became an agent of the Bible Society. After Rev. Mr. Lane was dismissed, Rev. Abraham Wheeler labored among this people two years as stated supply; during his ministry 28 were added to the church, two by letter and 26 by profession. Miss Jane B. Leavitt, a young lady of elevated piety, a member of this church, became a missionary of the Board of Foreign Missions, and an efficient help in extending the religion of Christ to the poor benighted Indian; she subsequently married the Rev. Mr. Seymore, one of the missionaries of the Board.

March 28, 1838, Rev. Eli Taylor was installed pastor over this church. He was formerly of Croydon in this State. The members of this church, living near Centre Harbor village, were formed into a separate church by an ecclesiastical council,—dismissed by mutual consent and organized as the Congregational church of Centre Harbor. Fifteen members of the original church were thus set apart for this purpose. During Rev. Mr. Taylor's ministry 36 were added to the church—27 by profession and nine by letter.

Rev. Giles Leach was installed pastor over this church Nov. 23, 1842. Twenty six were added as members of the church, nine by letter and seventeen by profession, during his ministry; some of which were the fruit of an interesting revival of religion mostly confined to Meredith Village in the early part of 1854. Rev. Mr. Leach was dismissed from his pastoral charge June 14, 1854. He was an efficient pastor, and is still remembered by his people with affection, as endeared to them for sympathy and kindness while administering to their spiritual wants. Rev. Mr. Farwell is now laboring among this people as stated supply. One member has been added to the church under his ministration. Since the organization of this church, forty of its members have died, fifty five have been dismissed to other churches by letter, six have been excommunicated and not restored; leaving fifty five resident members, sixteen males and thirty nine females; leaving twenty three to be accounted for, who have left the place from time to time without letters of dismissal to other churches; many of whom, we have reason to believe, have become buried up in the rubbish of the world. Aside from the deficiency of moral character, as often shown by the members of the church who still maintain a nominal standing therein, here is a waste truly saddening to the reflecting mind; but it is so connected with the fluctuation of our village population, that it is not so sensibly felt until the history of years shows up the aggregate.

The fluctuation above referred to is a great drawback upon the interests of our small country parishes; these changes lessen ministerial support; whole families move off; our educated young men seek their fortunes elsewhere, and the minister finds it a duty he owes himself and his family to seek another location;—producing a waste of moral influence, which is not so easily transferred to another community. But the church of God still lives; these families, these young men and these ministers carry with them the elements of Christian principle, to be brought to bear upon others of the human family with whom they mingle.

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### NEW HAMPTON.

“New Hampton, March 20, 1800.”

“At a public town meeting duly notified and held this day at the Meeting-house in said town:

1st, Chose Capt. Noah Robinson, Moderator.

2d, Voted, 73 votes to settle Mr. Hebard as a gospel minister, and 45 against it.

3d, Voted to choose a committee of nine men, to make arrangements for the settlement of Mr. Hebard."

At an adjourned meeting in May this committee made the following report: "1st, We the subscribers, after mature deliberation upon the important business that we were appointed to do, have agreed to report and do report, that Mr. Salmon Hebard, if settled as a gospel minister in and for the town of New Hampton, shall have one hundred acres of land off the northwesterly end of the minister lot, so called, in said town, exclusive of six acres to be round about the Meeting-house for the accommodation of said town as a Common, Burying Ground, and meaning the whole width of said lot. 2d, Agreed that Mr. Hebard shall have fifty acres more of said lot, adjoining the said hundred acres before mentioned, clear across said lot, as a compensation to him as a settlement for to erect buildings, &c. 3d, Agreed that fifty acres more of said lot, adjoining said fifty acres last mentioned, clear across said lot, to be laid out as a parsonage lot, for the use of the town's minister, in said town, during time. 4th, Agreed that Mr. Hebard shall have one hundred and fifty dollars per year, as a salary, as long as he shall supply the desk in said town as a minister of the gospel. 5th, Agreed that Mr. Hebard shall have two or three Sabbath days in a year to visit his friends. 6th, Agreed that the remainder of said lot containing 140 acres be divided into two pieces or lots—90 acres to be put in one lot adjoining the Simpson farm, so called, clear across said lot. The two last mentioned pieces of land to be sold at public vendue, to the highest bidder, and the interest to be appropriated to help pay the salary of the town's minister—the principal never to be diminished. 7th, Agreed that if Mr. Hebard settles in said town as a gospel minister, he shall give bonds before he is settled, that he shall quit-claim the above mentioned pieces of land for the use as aforesaid except the 150 acres described for him."

Mr. Hebard gave his bonds for \$3000 in all to quit-claim all his right, title and interest to the selectmen, of the pieces of land above named. The ordination council were Rev. Eden Burroughs of Hanover, Rev. Thomas Page of Hebron, Rev. Samuel Chever of Hartland, Vt., and Rev. Edward Evans of Enfield. The council met June 24, 1800, and after prayer proceeded to examine the preliminaries,—respecting the call of the church and town to brother Hebard, together with his answer;—the order of the church;—the



pastor elect, relative to his Christian experience—his call and introduction to the work of the gospel ministry—his doctrinal knowledge and general qualifications for the gospel ministry,—and having obtained comfortable satisfaction in all these particulars, the council voted unanimously that they felt it their duty to proceed on the morrow, by the leave of Providence, to the ordination of the pastor elect. Mr. Hebard was ordained June 25, 1800.

The confession of faith and the covenant are very solemn and evangelical. The following is the concluding part of the covenant: "In our fellowship together and in our mutual watch over each other, we covenant most solemnly to take the word of God and especially the New Testament for our directory and platform,—so as ever to observe and be governed by the directions therein contained, in all our dealings with each other; and to require that conduct of each other which this Word of Life requires, and to condemn that conduct in each other which this Word of Life condemns. To all which we do most fully and solemnly bind ourselves, in a firm reliance on the grace of our Redeemer, to work in us continually, both to will and to do of his own good pleasure."

In 1801, the records show about 135 members,—probably about one half of them resident in the easterly part of Bridgewater, which town was then bounded by Hill (then New Chester,)—the other half were mostly residents of New Hampton. The last item recorded in the records by Rev. Mr. Hebard, who acted as clerk as well as pastor, is dated Aug. 6, 1815. Extract from the records Nov. 13, 1833: "This day the Congregational church in New Hampton met according to previous agreement at the Meeting-house in Smith's Village, not having met together till now for more than than twelve years, having been scattered like sheep upon the mountains without a shepherd. In consequence of deaths, removals and union with other churches, the church now consists of only 12 members, a part of whom are unable to be abroad by reason of bodily infirmities. The church voted to renew covenant. A new confession of faith and covenant having been proposed by Rev. Mr. Perkins, was adopted. Chose Rev. James W. Perkins stated clerk. Three members of the church in Loudon were received by letter of recommendation. Rev. Mr. Scales of Henniker, Rev. Mr. Knight of New Chester, and Rev. Mr. Saunders of Bridgewater were present to assist in the services. After examination had, thirteen persons were received into the church by profession, after assenting to the articles

of faith and covenant, by vote of the church." The last entry in the church records by the Rev. Mr. Perkins, was made Aug. 4, 1839.

Oct. 7, 1842, at a meeting of the members of the Congregational church in the town of New Hampton, at the dwelling-house of Rufus G. Lewis, agreeable to notice; present, brothers A. B. Sanborn, Noah Mason, R. G. Lewis and Timothy Merrick of the New Hampton church, and Rev. Daniel O. Morton pastor of the Congregational church, and Chester Stone officer in the same at Bristol: "The church of New Hampton having been for a long time deprived of a pastor and occasional ministerial labor, and being desirous of the 'blessing of the Lord' which maketh rich and addeth no sorrow with it, are anxious to devise some plan calculated to give them greater religious privileges than they enjoy at present, by securing to their families the visits of the minister of God, and in the community their services at lectures, prayer meetings and at times the public service of the Sanctuary. After reading the Scriptures and uniting in a season of prayer for direction in the deliberations of the meeting, Rev. Daniel O. Morton was chosen moderator, and R. G. Lewis, scribe. After consultation upon the subject at some length, it was unanimously Resolved, That under existing circumstances, it is desirable that the members of the Congregational church in the town of New Hampton should unite themselves with some of the sister churches in the vicinity; and that we recommend this measure to such of the members as are not present—and that such connections may continue only until such time as the Providence of God may seem to indicate that a re-union, and renewed establishment of church ordinances, be desirable for the promotion of His cause.—Resolved, further, That the scribe of this meeting be authorized to give letters to such members as are in good standing, and are desirous of uniting with sister churches, after having first settled in his own mind, by inquiry and conversation with Christian brethren, the applicant is deserving;—and that he be authorized to do such other acts as may be necessary to carry into effect the spirit of these resolutions, being aided by consultation with Christian brethren." The records of the Congregational church close with a list of 19 members who had received letters of recommendation to the church in Bristol, May 4, 1842, and of one other member to the same church, May 6, 1843.

It is proper to add that in New Hampton was located the Female Seminary of the Calvinistic Baptists, a school

of great influence, and commanding an extensive patronage for very many years. The Theological Institute of the same denomination was also located in New Hampton. These seminaries are now transferred to Fairfax, Vt. In 1854 the Freewill Baptists came into possession of the premises and now have a flourishing school.

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## SANBORNTON.

Rev. JAMES BOUTWELL.

The Congregational church here was organized, consisting of seven members, in 1771, and Rev. Joseph Woodman was ordained its pastor, Nov. 13 of the same year. This was at a very early period in the settlement of the town; before there was a Meeting-house, or even a school-house in which meetings could be held for public worship; and the ordination services of Mr. Woodman were performed in a private dwelling-house. Mr. Woodman's pastoral relation to the church continued thirty five years; though for two or three of the last years he was taken from his labors by ill health. He was dismissed Nov. 13, 1806. A spirit of unanimity and harmony prevailed in the church and society during his ministry; but no special revival of religion was experienced, and the church continued small. Nothing specially trying occurred during this period till toward its close, when Baptist preachers came in, led away many, and soon built up a flourishing Baptist church and society. This was a severe trial to Mr. Woodman, and many others. He lived a year or two after his dismissal, and died at the age of 66 years.

His successor, Rev. Abraham Bodwell, was ordained pastor of the church Nov. 13, 1806. At the commencement of Mr. Bodwell's ministry the church consisted of 46 members, 18 males, and 28 females. During his ministry 307 were added to the church, 75 were dismissed, 119 were removed by death, and 5 were excluded, leaving 154. The number of baptisms during the same period was 484, a small proportion of which were adult. During the first ten years there is nothing specially interesting to record; no general revival; about 30 were added to the church, mostly by profession. But the year 1816 was a season long to be remembered by the Congregational church and society in Sanbornton. It was a time of refreshing from the presence of the Lord.— A general and powerful revival of religion was experienced, which came "not with observation." No new measures had

been adopted, no extra means had been used. At the very first it could be said, "Surely the Lord is in this place; and I knew it not." Almost the first appearance of it seemed to be, that some were rejoicing in hope, and others inquiring what they should do to be saved. In this way the work was carried forward, with stillness, solemnity and power.—No help from abroad except a Deacon Clough from Canterbury, who, hearing of the revival, of his own accord came and spent several weeks in the place, going about from house to house, admonishing sinners, and exhorting them to flee from the wrath to come. His time and labor were not spent in vain. As a fruit of this revival, one hundred, or a little more, were added to the church. These were of almost every age, from twelve to more than fifty years. The greater part of them continued to exhibit satisfactory evidence of a real work of grace, wrought in their hearts. Some few in the hour of trial and temptation fell away. After this, several smaller revivals were experienced, which took place in and between the years 1825 and 1838. The hopeful conversions in these seasons of refreshing amounted to about ninety. Some of these revivals were connected with protracted meetings, which afford evidence that such meetings resulted in some benefit. But in most cases here, they left the church in a very undesirable state. And from the last date, 1838, to the close of this ministry, 1852, there were no revivals, and but few additions to the church.

In consequence of feeble health and increasing age, Rev. Mr. Bodwell requested in 1851 to be dismissed from his pastoral charge, but the church did not grant his request. In the spring of 1852, however, this request was renewed, and the church having invited Rev. James Boutwell to become their pastor, the Rev. Mr. Bodwell was dismissed June 24, 1852, by the same council that installed Mr. Boutwell.

It is worthy of record, that at the close of his ministry of almost 46 years, Mr. Bodwell retained the confidence and affection of his people undiminished. The change of pastors was effected with perfect harmony, and a part of his annual support is still continued to Mr. Bodwell. Soon after the present pastor's settlement a season of unusual religious interest occurred. The number added to the church since June, 1852, is 14—and the whole number of members is 144. The following persons have held the office of deacon in this church: Benjamin Darling, Nathaniel Tilton, Samuel Lane, Benjamin Philbrook, Simeon Moulton, Joseph Sanborn, Moses Emery, John S. Lane, Richard Lane, James B. Abbott, M.D., and A. Bodwell Sanborn.

# Grafton County.

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## ALEXANDRIA.

This town was granted in 1767, settled in 1769 and incorporated in 1782. It had 707 inhabitants in 1820 ; in 1850, 1273. A church was formed here about 1788, and Rev. Enoch Whipple was settled the same year, and remained until 1794. This church became extinct.

A Congregational church was organized here in 1823 of seven members, and in 1831 it had 22 members. The church has had preaching only a small part of the time—how much cannot be fully ascertained. In 1837 Rev. Mr. Holt preached here one half the time, in 1839 Rev. Mr. Turner labored one half the time among them. In 1841 the church was broken up by the members taking letters to join other churches.

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## BATH.

REV. THOMAS BOUTELLE.

The first church formed in Bath was in 1778, on the Presbyterian platform. Several of the first settlers were from the southeast part of the State, and their minister was a Presbyterian. After the Revolutionary war, several prominent individuals came in and settled here, from Massachusetts and Connecticut, who were of the Puritan stamp.—The Presbyterian church was therefore dissolved, and in 1791 a Congregational church was organized in its stead, consisting of 19 members. The first organization of the town by the choice of officers, &c., was in 1784. Previous to this the business had been done by the proprietors. In October of this year the town gave a call to Rev. Ebenezer Cleaveland to settle with them in the ministry, offering him “a salary of 220 bushels of wheat per year.” A few months after, they voted “to give him forty pounds as a further encouragement to his settlement ;” also “forty pounds for

building him a dwelling-house, to be paid in labor and building materials." This call was declined. In 1790, an invitation was extended by the town to Rev. Enos Bliss to settle with them in the ministry—they voting "to give him an hundred acres of land, the clearing, sowing and harvesting ten acres yearly for ten years to come, and after that to furnish him with a hired man so long as he continues as minister of the town." At an adjourned meeting they voted "to give him fifty pounds for the first year, then to advance five pounds yearly till it amounts to seventy pounds;" also, "to procure one right of land (the number of grantees under the charter was 100) to be made secure to him and his heirs." Notwithstanding the liberal provision thus made for his support, he did not accept of the call.

A good man of the name of Estabrooks, with a large family, sat down on a piece of land in town at one time with a view to farming, and to receive what the people might be pleased to give him for preaching. Pressed down by sickness and poverty, he only survived two or three years. Till the year 1803, a shanty-like building was the only place of worship—meetings being held in barns and dwelling-houses. In that year the inhabitants, numbering about 900, who were generally agreed in their preference for Congregational worship, concluded to build a large Meeting-house; which was finished in two years at the cost of \$3000, raised by the sale of pews.

In January of 1804, David Sutherland, a native of Scotland, educated for the ministry in the Scottish Ecclesiastical Congregational Seminary, (over which, subsequently, the celebrated Dr. Ralph Wardlaw presided,) who had crossed the Atlantic the preceding year, with a view to laboring among the Scotch settlers in Barnet and Ryegate, Vt., was invited to spend a Sabbath in Bath. In the course of the year he spent several Sabbaths. In the beginning of 1805 he received a call from the church, to the pastoral office, and, according to the laws and customs of those times, from the town, to settle as town minister, on a salary of \$400, to be assessed on the voters in town, exempting, of course, such as chose to lodge their names in the town clerk's office as dissenters. Neither was coercion allowed by the pastor in the case of those whose names were on the tax bills. This connection continued thirty years, during which time several very precious and extensive revivals occurred, which brought large accessions to the church, which at the pastor's settlement consisted of 30 members; although, by reason of deaths, removals and excommunications, at no

time much exceeded 200. But the pastor had reason to believe, from what he witnessed on death-beds, that many had become converts to the grace of God, who never came into the church.

In the year 1835 the inhabitants of the two villages, and others, living in the east part of the town, built a Meeting-house in the lower village, which occasioned a division in town and church. A church was organized in the old Meeting-house and in the new, the pastor retaining his connection with the worshippers in the new. The worshippers in the old Meeting-house called and settled Peter Nicols, who lost his health soon after his ordination, and died of a lingering consumption. During his sickness, Joseph Marsh was employed as "stated supply," whose services continued about two years—after which the old Meeting-house was abandoned, and the people began to turn their faces towards the village church. In 1843 the pastor resigned his office, and was succeeded by Rev. Edward Cleaveland whose services continued seven years—under whose ministry the churches became united. He was succeeded in 1850 by the present incumbent, Rev. Thomas Boutelle. Four members of this church have gone into the ministry—Amasa Buck, James T. Woodbury, Enoch N. Bartlett, and Edward Kimball.—Stephen Bartlett, a most promising young man, with his heart fully set on the ministry, was cut off in the midst of his college life, by death. Michael Sargent, during his college course, had the ministry in view, but, after graduation, studied Law. The following sentence occurs in the last letter he wrote to his former pastor: "I abandoned my purpose of studying divinity, and studied law, by which I have filled my purse, but wounded my conscience." He was found dead soon after in his bed, one morning, without any known cause. About one-third of the population belong to this parish. There is a Methodist society in the southeast part of the town—some in the northeast part go to the Methodist meeting in Lisbon. One-fourth of the population live on the Connecticut river, and are separated from the rest of the inhabitants by a mountain running the whole length of the town. Of these, some go to the Congregational society in Barnet, Vt., and still more to Wells River, Vt. The average attendance probably does not exceed 400,—on very pleasant Sabbaths, perhaps, 500—a less number than attended on "father Sutherland's" preaching alone, he says, thirty or forty years ago!

REVIVALS.—An interesting one took place in 1811, immediately after the prevalence of the spotted fever in the town,

of the subjects of which about 30 united with the church.— A still more memorable one commenced in September, 1820, and extended into the fore part of 1821. On the second Sabbath in September, three men became deeply impressed with their lost and perishing condition as sinners. During the following week, their wives and several others were awakened. The good work spread rapidly, and soon became general throughout the town. The salvation of the soul was now the all-engrossing subject among all classes. As results of this great and glorious work, 105 individuals, in the course of the next nine months, united with the Congregational church; and a considerable number also joined the Methodists. In 1827–8 another gracious season was enjoyed, which brought 30 into the church. Another similar work occurred in 1831; during this year 38 were added to the church.— The last extensive revival in this town was in the winter and spring of 1851. About 60 were numbered among the subjects of the work. The first Sabbath in May of that year was a memorable one; when 44 individuals, nearly all of them adults, and many of them heads of families, came out and publicly covenanted to be the Lord's; and more than half of them received the ordinance of baptism. Several others subsequently united with the church. Other seasons of unusual religious interest have been enjoyed, but these were the most memorable.

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## BETHLEHEM.

Rev. THOMAS HALL.

Incorporated Dec. 27, 1799. Of the early settlers of this town but little is definitely known. So far as can be ascertained, few only of them were pious. They are supposed to have been industrious, enterprising and moral persons. They are regarded as having been friends to the Sabbath, the gospel and its institutions. It is not known that any action was ever taken by the town at any of its meetings, for the introduction and the establishment of the gospel in the place. From the settlement of the town until 1802 there was no stated preaching. The people were occasionally supplied by missionaries from various places. From the time of the organization of the church Oct. 1802, until the labors of the first pastor were commenced, the people enjoyed more preaching than they did before the establishment of the church. Though many missionaries and pastors in the neigh-



borhood labored in this field, yet no one is known to have labored for the term of one year. Usually the time of labor was short. The church at its constitution contained 13 members. Since 1829 this church has had three pastors. Rev. William Hutchinson was ordained Jan. 27, 1830, and dismissed Jan. 12, 1833.

Rev. Edmund Burt was ordained over this church at Franconia, Jan. 13, 1841—dismissed Aug. 20, 1845. Rev. Daniel McClenning was ordained over this church April 28, 1852—dismissed Aug. 15, 1854. The terms of settlement were that the first pastor should preach one half of the time to this church, and the other half to the church in Whitefield over which he was ordained at the above date. The other two were to preach half of the time here, and the other half at Franconia. The first pastor was settled on a salary of \$ 300, the other two on a salary of \$ 340. A part of the salary of each pastor has been paid by the New Hampshire Missionary Society. Between the dismissal of the first and the settlement of the second pastor, the Rev. Charles W. Richardson supplied this church and that at Franconia for five years. Rev. Mr. Esty supplied this church for five years or more between the dismissal of the second and the settlement of the third pastor.

Rev. Thomas Hall, their present minister, commenced his ministrations to these churches the 10th of December 1854. The dismissal of each pastor was the result of his own request. Each left his field of labor in the confidence and affection of the people. Harmony marked the union to the last. The three pastors are still remembered by the church and people with warm affection. The result of these dismissions was sadness, depression and discouragement, but not despair in regard to the future. The church became more earnest in prayer to God, that he would speedily send them another faithful, spiritual guide ; and that he would graciously open their hearts to more liberal efforts for the maintenance of the gospel. There has never been in the church anything like a schism, unless division in regard to the application of the rules of discipline be regarded as one. In this the church as a body has stood firmly and harmoniously together. This church has never had a parsonage or any funds for the support of the gospel. There has been for years more or less of contributions in behalf of the A. B. C. F. Missions, and for the N. H. D. M. Society ; and occasionally for other benevolent objects. The average attendance on the worship of God at two places—the Free-will Baptist and at the Congregational house—is estimated

at one hundred each. This is about one-fifth of the population. The whole number of members from the organization of the church up to the present time is 104, as gathered from the records of the body—present number of members 57. Infant baptisms recorded, 67. It is not known that any individual from this town has ever entered the ministry of any denomination. There has been but one revival of very extensive power—this occurred in 1828. As the fruits of that revival twenty four were added to this church, and a number to the Methodist church. There have been several other seasons of refreshing, as the result of which more or less were brought into the church. The activity of the church and the degree of open wickedness in society compared with forty years ago, it would be difficult truly to determine. Church members now perform a great deal more labor than was performed forty years ago. The age in which Christians live now is entirely different from what it was then, as to the amount of labor required, and the activity demanded. While it is evident that the present members of the church are more active, and are doing more for the extension of Christ's kingdom, than were those on the stage forty years ago, yet it may not be questioned that the piety of the first was as intelligent and steadfast as is that of the present day. The Sabbath and the sanctuary are not now regarded with as much reverence and interest as in former days. As to open wickedness in society at the present time compared with that forty years ago, the writer is decidedly of opinion that there is more now than then. There is more Sabbath breaking, neglect of the worship of God, more profanity, more fraud and deception, more open dishonesty, more direct hostility to the Christian religion. Still, our hope is in God.

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### BRIDGEWATER.

About the year 1790 there was a Congregational church organized in Bridgewater, by Rev. Mr. Page of Hebron, and others, as a branch of Hebron church. At this time there was no other church in town; all were of one mind and one heart. Previous to this, a number of substantial men had moved into town, from the lower part of New Hampshire and from Reading, Ms. Mr. Page, at this time, was preaching in Hebron. He used to come and preach in Deacon Boardman's barn. "Father Chapin" and others used to come and preach. About the year 1802, they began to build a

Meeting-house—a two story, old fashioned house. It was finished in 1806. About the year 1798, Dea. Joshua Fletcher of Plymouth, N. H., moved into town near to the Meeting-house. He preached till 1822. In 1825, Rev. Charles Bowles was ordained and engaged for five years. He preached three and a half years, and was dismissed by a council. At this time there were 38 church members, and there had been, up to this time, 20 children baptized. From this time the church and society have continued to hire preaching, more or less, up to the year 1850. Since Mr. Bowles left, some members have died—some have moved out of town—some have united with Plymouth and Bristol churches, so that now the Congregational church in Bridgewater is almost extinct. The Meeting-house is out of repair, and is owned by four denominations. The Methodists and Freewill Baptists occupy the Meeting-house in the summer season. Two Freewill Baptist churches embrace 78 members.

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## BRISTOL.\*

REV. JOSEPH GARLAND.

The Congregational church was organized Nov. 15, 1826. Clergymen present, Rev. Jonathan Ward, Rev. Andrew Rankin, and Rev. S. Arnold. The N. H. Missionary Society had made some expenditures on this field before Mr. Arnold occupied it. The records do not say when Mr. Arnold commenced his labors, but show that he was with this church and people till May, 1828. Rev. Job Cushman succeeded Mr. Arnold, and continued till August, 1829. At a church meeting a vote was passed declaring unanimously that his labors had been highly acceptable to the church and people, and that his clerical and private deportment had been such as to procure for him general respect, esteem and confidence. August, 1829, application was made to the N. H. Missionary Society for assistance to aid in payment of Mr. Cushman's services, but without success, (probably owing to informality.) Mr. Cushman was succeeded by Rev. John S. Winter, who continued his ministrations till March, 1837. In May, 1837, Rev. Mr. Wellman was the minister. Rev. Joel Wright was the pastor in June, 1841.

March 1, 1842, at a regular church meeting, the Rev. Daniel O. Morton was unanimously invited to become the pastor

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\* Sketches of Bristol, Bridgewater, and New Hampton,—by Rev. J. Garland and a committee.

of the Congregational church in Bristol, and Mr. Morton continued the minister of the church and Congregational society till March 25, 1852, the day he died and entered into the rest of Heaven. In June, 1852, Rev. Joseph Garland was engaged and continues to be the minister of this church and society. The Hon. Thomas W. Thompson of Concord, N. H. gave in his will, to the town of Bristol, three lots of land towards building a Meeting-house for the Congregational society in Bristol—the house to be built within six years after his decease, and the house to be of the same size of the one in Franklin. The town refused at first to accept the legacy, until individuals gave a bond to save the town harmless. The house cost \$1800. The lands sold for \$1200, and the deficiency was met partly from the sales of pews, and partly by subscriptions from individuals. Funds about \$800. Collections for Foreign and Domestic Missions, and to build churches at the West, from April 2, 1852, to Jan. 1, 1855, \$203.87. Two hundred and sixty three persons have been received to the church by letter and profession. Members of the church, 76. Freewill Baptist church, 43. There is a Methodist church and society in Bristol village, with a very good chapel and constant preaching, and also a Freewill Baptist society, who have a new Meeting-house and stated preaching.

An incident during Mr. Arnold's ministry may well claim a place in the memory of every inhabitant of the town at least. Of \$30 given to a benevolent object, \$20 were given by a young lady who had experienced religion, and who remarked, "I have taken more satisfaction in earning this money than I did in spending *all* my wages till I entered my 23d year."

Mr. Morton was a man of a heavenly spirit. He was useful in Shoreham and Springfield, Vt., many years. In 1831 the compiler of these histories was among the careless young men in Middlebury college, and Mr. Morton was there often during the season of revival in college that year. At a solemn meeting in the college chapel he preached from the words, "Wilt thou not from this time cry unto me, My Father, thou art the Guide of my youth?" During that night, by the influence of that discourse and of faithful personal labor of a fellow student, the writer believes and thanks God for the hope that he was enabled to cry acceptably—"My Father, thou art the Guide of my youth." The kindly tones and winning smile of the preacher seemed irresistible—but God was there.

## CAMPTON.

REV. CHARLES SHEDD.

Campton was so called from the camp which the proprietors erected when they surveyed the town. It began to be settled in 1767; the first town meeting was Nov. 30, 1771. Many of the settlers were Christians, who ascribed their conversion to the preaching of Whitefield, and were accustomed to hold religious meetings on the Sabbath, especially those who came from Newbury, Ms. and its vicinity. Others who came from Connecticut, are said to have been favorable to the half way covenant and to have cherished Arminian sentiments. The church was formed in 1774, but it was not till 1807 that a strictly orthodox creed was adopted. No records of the church to the year 1800 exist.

Dr. Emmons was the first candidate for settlement, and, for a time, the probability was strong that he would remain here, but Providence ordered otherwise. After the town had, in May 1774, raised a salary and £ 105 worth of labor which was to be given the minister whoever might settle among them, on the 29th of August we find among other votes the following: "Whereas we agree, that the ministerial office is of Divine institution, for the edifying and guiding of his church, and to continue to the end of the world; and they who are called to this office ought to be endowed with competent learning, ministerial gifts, as also with the grace of God, sound in judgment, "not a novice" in the faith and knowledge of the gospel; without scandal, of a holy conversation, and such as devote themselves to the work and service thereof: being thus agreed in the internal qualifications and outward acquirements of Mr. Selden Church; we hereby vote and call him to the pastoral charge and care of this town and congregation, so long as he shall continue in the faith and order of the gospel." Then follows Mr. Church's letter of acceptance, which was read at the same meeting. The town then proceed, "Whereas, we have heard the answer of Mr. Church, and it appears that he is willing to settle with us in the work of the ministry; we therefore vote and settle the sums of settlement and salary that were voted at a legal meeting, May 26, 1774, and accordingly establish the same for use and service so long as he shall continue to be our minister. At this meeting the times of annual payment were fixed; also, the drawing of 30 cords of wood each year, was agreed to, as an additional benefit. This meeting was adjourned to Oct. 10, 1774, at which time it was voted to make a general

entertainment free of cost on the occasion of the ordination ; and after choosing a committee of arrangements, voted, that the rum and sweetening necessarily expended for the ordination, shall be provided at the town's expense, and be equalled on the levy, and collected by a rate in money as soon as may be." Mr. Church was ordained in October, the day not being recorded.

Having now obtained a minister, the next thing that occupied the town's attention was a Meeting-house. Only some preliminary steps were taken, when the war of the Revolution came on and all effort was suspended. Aug. 30, 1779, it was voted to purchase the dwelling-house of Joseph Pulsifer, and fit it up for the use of the town. In 1791 this house was moved to a more convenient spot near the Pemigewasset river. Mr. Church's ministry in this place continued about eighteen years. He was dismissed in 1791, but still remained in the place. At a meeting of the town Oct. 13, 1792, it was voted to give him a new call for settlement, but this vote was never carried into effect. This was the last effort on the part of the town to settle a minister. Mr. Church has always been spoken of as a good and useful minister ; and near the close of his labors here he had the satisfaction of witnessing several cases of hopeful conversion. This revival was an important crisis in the history of the church, as it now began to rouse itself from the deadness of the old Arminian faith. From 1791 to 1800, the church and town had no settled minister, and only occasional supplies ; but meetings, conducted by the deacons, were regularly and fully attended on the Sabbath. In 1799 there were a number of hopeful conversions. Dea. Evans of Hebron, a devoted Christian, occasionally came and visited from house to house, and assisted in conducting the meetings.

In 1800 Rev. Pelatiah Chapin was invited to preach. He refused to be installed as pastor, saying, that he was like his horse which would certainly break loose if he were tied, but would stand untied any length of time. This expression may be regarded as characteristic of the man. He could preach ably and talk strangely. In 1805 he avowed the sentiments of the close communion Baptists, and formed a church of that order to which he preached more or less for several years. This was the only proper schism that has ever occurred in this church. Several important members went with him, and much bitterness was engendered. Mr. Chapin possessed some excellent traits of character with some that were less desirable. He was an earnest preacher

and a zealous partisan. His ministry was not accompanied largely by the influences of the Spirit. Mr. Chapin was the first to occupy the east Congregational Meeting-house, which was raised in 1799 and finished in 1802.

The next minister was Rev. Daniel Staniford, who was employed as a stated supply for one year, commencing in the fall of 1806. It was during his ministry that the church adopted a new creed and covenant, which with some abridgement have continued ever since. From 1807 to 1810 the church was again without the preached gospel, but did not fail to hold meetings on the Sabbath. During this and other intervals, the ordinances of baptism and the supper were administered occasionally by some neighboring minister. In 1810 Dr. Kittridge, formerly a physician, supplied one year. In February 1812, Rev. John Webber was installed, and was dismissed March 23, 1815. A large proportion of Mr. Webber's preaching pertained to the Abrahamic covenant, accompanied with severe thrusts at the close communion system. He is thought to have been decidedly an Arminian. He was charged with many imprudences, and his course was fitted to render him unpopular as a minister.

During the summer after Mr. Webber's dismissal, indications of a work of grace appeared, and during the fall and winter, the Spirit was poured out in a wonderful manner. This was one of the most remarkable revivals that any little church ever enjoyed, resulting in the hopeful conversion of about a hundred persons. Let it be remembered that the church was without a pastor; was small and feeble, with only six resident male members; was surrounded with obstacles, and almost overwhelmed with discouragements; that it was chiefly confined to the east side of the river, or to about one half of the town; and that a large portion of the people of this half, but a short time previous, had withdrawn and given their support to another church, and who will not wonder at the greatness of the work! But after the work commenced, help was obtained. A licentiate, who was a student in theology under Professor Shurtleff at Hanover, by the name of Warren Day, was employed to preach, and his labors were signally blessed. Rev. Mr. McKeen of Bradford, Vt., Rev. Mr. Hovey of Piermont, and Rev. Mr. Fairbank of Plymouth, rendered important aid. Some of the converts, too, were like ministers. Thus God remembered his covenant, and blessed the fidelity of those praying souls who so steadfastly maintained the worship of God on the Sabbath, in times of darkness and destitution. The church was now greatly strengthened. The additions soon

made, as shown by the records, amount to about seventy, and the whole church numbered nearly one hundred.

In 1816 Mr. Amos P. Brown preached as a candidate.—Mr. Brown had not received a liberal education, but had studied theology with Dr. Wood of Boscawen, and is spoken of as a devoted Christian minister. He was ordained as pastor, Jan. 1, 1817. But some dissatisfaction arising, he asked a dismissal, which was effected June 26, 1822. During his ministry the land pertaining to the present parsonage, consisting of 12 or 14 acres, was given by Col. Samuel Holmes, not a member of the church, together with sixty dollars for building a house. The old men contributed to build the house, and the young men the barn. Col. Holmes also gave the board of the workmen on the buildings.

The next minister was Jonathan L. Hale, who was settled June 23, 1824. Mr. Hale was settled under flattering prospects. The Congregational people on the west side of the river, who had for the most part attended meeting at Plymouth, now formed themselves into a society called the Second Congregational society, removed their relation to the church in Campton, and in 1824 built their present Meeting-house. Meetings were held at either house, according to the proportion contributed by each for the support of the gospel. A bridge was also built across the river by private subscription, for the accommodation of the religious community. No church seemed more happy or prosperous than this, while thus united under the ministry of Mr. Hale. No sooner was the new Meeting-house dedicated, than God appeared to fill it with his glory. It was a time of refreshing; 50 or 60 were reckoned as converts; 27 were added to the church during that summer, and a few afterwards. In June, 1831, a protracted meeting of three days was held with good results. The following is the record: "A number, about the time of the meeting and since, have indulged hope; 20 have united with the church. Others will, it is probable, when the church shall be in a proper state to receive members." Mr. Hale was a faithful and laborious minister; more efficient as a pastor than as a preacher or a disciplinarian; kind and affectionate, rather than discriminating and forcible. But, in time, difficulties grew up out of a case of discipline, which divided the church into two parties called the minority and majority, and which threatened to destroy its peace. Perhaps these difficulties were one cause, though probably not the only cause, of Mr. Hale's dismissal, April 18, 1832.

The next minister was Rev. Benj. P. Stone, D.D. He was installed June 12, 1833. The time of his settlement



was limited to five years. During this period, the former difficulties were apparently removed, and the church again enjoyed a good degree of harmony and spiritual prosperity. About 30 were added to the church during his ministry, some of them being the fruits of former revivals, but most of them new converts. Being called to the service of the N. H. Home Missionary Society, he obtained dismissal Sept. 11, 1837.

The next minister was Rev. Thomas P. Beach, ordained Feb. 21, 1838. Now commence the dark and perilous scenes which try men's souls, and which it is painful ever to record. Indications of the approach of a moral tempest were discovered several months before the awful outburst. At length came an overwhelming freshet, sweeping before it the driftwood that had accumulated in the church and societies.— Mr. Beach was hastily settled, a call being made to him after one Sabbath's preaching, and his answer given at the second. But his settlement was obtained not without hesitation, on the part of the council. He had no certificate of church membership, and none of regular permission to preach. He had been permitted to hold meetings in Wolfborough, then a destitute place, and to act the part of an exhorter for one year only. Of this he took advantage to call himself a licentiate, and as such was employed for a time by the Home Missionary Society. In respect to his examination as made known by members of the council, we say nothing. In respect to the way in which he was first introduced to this church, we would also be silent. Mr. Beach was an abolitionist of the *Garrison school*. The topics of abolition, war and temperance were foremost with him. With these subjects he was familiar, and on these he could speak with considerable power. In March 1841, when several of the church had learned what his character and conduct had been, previous to his ordination, and were also discovering new evidences of his unfitness as a minister of Christ, charges were preferred against him before the church. They were fully sustained. At this time he abandoned the church, at least the majority, as a band of miscreants, publicly proclaimed his withdrawal of fellowship, renounced the pulpit and his own ordination, and took his stand on the floor with the assembly; denounced the institutions of the church, the Sabbath and the ministry, together with all the several benevolent associations which are sustained by the church; denied the inspiration of the Scriptures, and advocated infidel sentiments in a most unscrupulous manner. He came not to all these results at a single bound,

but step by step, and in the course of a few months. In May he sent to the church his withdrawal of fellowship, the language of which is very temperate, compared with what he was accustomed afterwards to use: "To the majority of the members of the Congregational church in Campton, who attended the church meeting when the charge was sustained against the pastor, which D. Willey brought.—Dear Brethren,—Having long considered the step I am about to take, as positively required of me by the Spirit of the gospel, viz., to reprove iniquity, by renouncing fellowship with the wrong-doers; and having long labored to convince you of your unchristian position in regard to the prevailing sins of this time, such as slavery, war, and intemperance; and especially your errors in respect to the spirit enjoined by the good shepherd, in restoring errant members of the flock—having done this publicly and privately, and yet having failed to win you to the spirit and duties of Christianity; I hereby declare, that I can no longer recognize you as a church of Christ, and before God, angels and men, I do solemnly record my *entire renunciation* of fellowship with you as disciples of the Lord Jesus, till you bring forth fruits meet for repentance. Fervently praying that God will give you repentance to the acknowledging of the truth, and obedience of the faith as it is in Jesus, I remain your servant for Jesus' sake. T. P. BEACH. Campton, May 23, 1841."

In July, a council was called to advise the church as to its proper course, and in August another council was called, by which he was deposed from the ministry on five charges, in substance, as follows:—first, refusing to administer the Lord's Supper to the church; second, withdrawing fellowship from a majority of the church in a written communication; third, fomenting divisions in the church; fourth, avowed contempt of ecclesiastical authority; fifth, certain other offences, not necessary to be recorded here. Mr. Beach was excommunicated from the church soon after the session of this council. He was now at liberty to act the part of a come-outer. He fully improved his opportunity. Arrests here and there, and imprisonment were the consequences.—Long continued excitement and acts of extravagance tended to break his constitution, and thus he found an early grave. The settlement of this man in the ministry was a great calamity to this church and community. He carried with him about a third part of the members of the church, most of whom subjected themselves to excision. The effects of his influence, together with the accompanying defection, will probably not cease during the present generation, at least.

We are happy to learn, that, after Mr. Beach left New England, and went to Akron in the State of Ohio, where he engaged in teaching and was successful in that avocation—on reviewing his career at Campton, his views and feelings underwent a great and very desirable change. More than once he remarked to his wife, in speaking of what he had said and done at Campton, “it does seem as though I must have been crazy.” It always seemed painful to him to allude to the subject—but he did allude to it occasionally, and with sorrow. He became a constant attendant on the ministry of an orthodox Congregational clergyman, the Rev. Wm. Jennings, and was on intimate terms with him. Had he lived, there can be no doubt he would have communicated with the church at Campton, and done what he could to *undo* the evil that followed his erratic course there. His death was sudden. Feeling a little indisposed, he gave up his school for a few days for rest. With his wife he visited his brother, a physician, in Sharon, ten miles from Akron, but was soon taken worse, the disease settling in his head, depriving him of reason, and soon terminating in death. One week from the day he left his school, he was buried.

The next and last minister is Rev. Charles Shedd, ordained March 24, 1842. He was upon the ground a short time after the meeting of the council that deposed his predecessor. The church needed a guide. They were just coming out of Egypt, but the great and terrible wilderness was before them. No pastor could flatter himself with the hope of ease or of immediate success. The language of faith was, “Here is a living church which the great Head has wonderfully preserved, and will continue to conduct through all trials.” The members now clung together, and prepared themselves for the work of discipline. Their strength had been greatly reduced, a third part at least of the members of the body being deeply, and in most cases, fatally diseased. Limb after limb was severed. Twenty one persons were separated from the church, as the direct consequence of the defection. Of these only two have been restored on confession.

But better things were in store. During the winter of 1846-7, there were indications of the Spirit's work, and a few were hopefully renewed, seven of whom were admitted to the church a few months afterwards. But the church did not then seem prepared for a revival. Obstacles still existed, and there were only occasional accessions, till the summer and fall of 1852. It was now a time of prayer. The language of Christians indicated wrestling and agony. Many anticipated a revival. At the communion on the first

Sabbath in January 1853, four were admitted to the church. It was a solemn season, never to be forgotten. The work then began with power. The Tuesday following was the day appointed for the pastoral visit. One hundred assembled, nearly all of them youth. The Holy Spirit was there. Convicted sinners were there. In the evening a few remarks were made touching the present religious interest. It seemed like Pentecost. It was literally a Bochim. Some sank upon their seats overwhelmed with emotion, and were unwilling to leave the house, till they were conversed and prayed with. They came again at an early hour the next morning, and found peace. The work proceeded with great stillness, and was supposed at the time to embrace 60 or 70 persons. Twenty seven have united with this church, several with other churches, and others have yet made no profession. The interest continued about two years, extending into some of the remotest parts of the town. It is proper here to notice those remarkable days of fasting and prayer which were observed by the church, and the effect of them. The pastor asked permission to appoint such days whenever he thought proper; and this was when he discovered that the work began to flag and needed a new impulse. Such appointments were made and observed several times; and, *invariably*, the effect was most striking in the occurrence of new cases of conviction and conversion. Since March 1842, 40 have been admitted to the church by profession, and eight by letter. The whole number at present is about 80. On account of the loss of the early records of the church, it is impossible to present other desirable facts. The Congregational ministers raised in this town, and formerly members of this church, are John Clark, Christopher Marsh, John Worcester, Daniel Pulsifer, Leonard Rogers, Isaac Willey, Worcester Willey, and Samuel H. Willey, all still living.

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## CANAAN.

Rev. M. GEROULD.

In 1795, four individuals, of Congregational faith and order, residing in Canaan, became connected with the church in East Hanover, under the pastoral care of Rev. Dr. Burroughs. In 1799, he came to Canaan, accompanied by one of his deacons, and, after a public lecture, these four persons and nine others entered into covenant relation; and this was then constituted *a branch* of the Hanover church, and for

the first time had administered to them the sacrament of the Lord's Supper. From this period until 1803, Dr. Burroughs occasionally visited this branch of his church, preached the gospel, and administered the ordinances, taking with him a deacon to officiate on such occasions. In the spring of 1803 a meeting was held, at a school-house on "South Road," by him and Rev. Mr. Dickinson of Meriden, when those who composed a branch of the Hanover church were constituted *The Congregational Church* of Canaan, by adopting a Confession of Faith and Covenant, and choosing Mr. Pillsbury their deacon. Soon after this, a Rev. Mr. Cleveland, from Connecticut, was employed to labor with them in the gospel for a short time. Then they were supplied occasionally by ministers furnished by the N. H. Missionary Society, through whose influence the church became gradually, though slowly, increased. In the winter of 1804-5, there was some special religious interest, which brought a few into the church. From about this time, they had only occasional preaching by missionaries and others, until 1814, when a Mr. Rolfe was employed one half of the time for that year and a part of the next, and the church had now increased to some thirty members. Only brief periods of preaching were enjoyed after this, with long intervals between, and this kindly furnished by the N. H. Missionary Society, until February, 1821. Then the Rev. Charles Calkins was employed constantly for some eighteen months, with favorable results; for, it is believed that his faithful preaching, kind and affectionate intercourse with the people, did much to awaken the desire for a permanent ministry.

Relying upon a religious society organized here in 1819, and aid from the Missionary Society, they made an effort in 1824 to secure a pastor. An invitation was extended to Mr. Amos Foster of Hanover, and a graduate of Dartmouth college, to assume this responsibility, and become their religious teacher. After suitable trial, and mutual satisfaction, he was ordained March 2, 1825, under favorable auspices. He secured the confidence and affections of the church, and people generally, in a high degree, and labored with success for nearly nine years. Under his ministry a revival of considerable interest, and very favorable results, was enjoyed; and during his stay 47 were added to the church by profession and 13 by letter, giving much important strength to this, before, feeble branch of our Zion. At his own request, and with much reluctance on the part of the church, his connection was dissolved Jan. 2, 1833.

In March Rev. Edward C. Fuller was invited to assume

the ministerial and pastoral relation, and was ordained the 1st of May, 1833. But his ministry fell on "troubulous times;" for, near its close, a very general excitement was produced,—by an attempt on the part of some to introduce *colored students* into the academy of the place, and the opposition to this movement by others,—which resulted in the removal of the academy building from the site it occupied to another position, breaking up the school and greatly affecting the interests of the church; for numbers soon after, and mainly in consequence of this movement, left the place, thereby weakening the hands and discouraging the hearts of those who remained. But though cast down, they were not destroyed. Having so long enjoyed a preached gospel and its ordinances, they were unwilling to be deprived of them. After Mr. Fuller left, which was in February, 1836, Rev. Liba Conant was employed as a candidate. He was installed Feb. 22, 1837. During his ministry, quite a number were added to the church by profession and by letter. Mr. Conant and wife were both highly esteemed by the people generally, and on his dismissal and removing from the place in the spring of 1845, they left many warm friends. Soon after this, Rev. Heman Rood was employed for one year, in connection with teaching a part of the time in the academy. But no special interest being awakened, and the people becoming discouraged, he left before the expiration of the year. From 1846 to 1851 they were wholly destitute of a preached gospel, except perhaps occasionally a Sabbath. In consequence of this, and from other causes, the church became so reduced that at one time it was reported as extinct. This however was not the fact, though it became exceedingly low.

In the summer of 1851, Rev. Henry Wood proposed to preach to them on the Sabbath, *a whole year*, for a small compensation, while he occupied the editorial chair of the *Congregational Journal*. Having done this, his services were engaged and rendered another year; and in this time, through his influence and with the aid of friends and churches from abroad, their Meeting-house, which had become greatly defaced by the hand of time, was thoroughly repaired within and without, and re-dedicated July 10, 1853. Gratitude is due Mr. Wood for this effort.

Immediately after this, Rev. Mr. Gerould was employed by the N. H. Missionary Society to labor with them four Sabbaths. At the expiration of this period the church and people invited him to locate with them and become their permanent minister. Providential circumstances seeming to favor, he consented to do so, and removed here the 7th of October

following. By his efforts the scattered remnants of the church have been gathered up, and, such as were disposed, re-organized, under a revised confession of faith and covenant, Sept. 25, 1853, embracing 8 males and 15 females—23 in all. To these, additions have been made, mostly by letter, but still the present number is only 37. By the blessing of God we hope to live, and extend the precious influences of the gospel, until many shall be brought into this sacred inclosure who will eventually experience a joyful transition to the glorious church above.

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### DANBURY.\*

Rev. DANIEL GOODHUE.

The first settlement in the town of Danbury was made 1771, and the town was incorporated 1796, being originally a part of Alexandria. Some of the first settlers were from Rowley, Ms. and Hampton, N. H., whose descendants can trace their lineage back to the time of the Plymouth Pilgrims. The settlers in the south eastern part of the town were of a *decidedly* religious character. As illustrative of the simple hearted piety and conscientiousness of some of them, it is worthy to be *recorded*, that the first night a pious couple, by the name of Taylor, entered their forest cabin, as they were about to offer praise and prayer to their God and their father's God, they were distressed by discovering that they had lost their Bible or left it behind. Unwilling to retire to rest without reading the Bible, any more than without prayer, the good woman searched till she found among their furniture *one single leaf* of the *precious volume*,—reading this they bowed the knee with grateful and confiding hearts at the *throne of grace*. This they continued to do every morning and evening, reading *over* and *over* that precious leaf whose value to them was more than silver or gold, until they could and did procure a Bible.

The first settlers in this part of the town sustained public worship for several years, in connection with the adjoining town of Alexandria, where a Congregational church was organized about the year 1788, over which Rev. Enoch Whipple was settled at the time of its organization. In the year 1800, four of the first settlers in Danbury living in this part of town—members of Mr. Whipple's church, which church afterward became extinct—viz: Anthony Taylor,

\* Sketch by Rev. D. Pulsifer, former pastor.

Jonathan Clark, Joshua Jackson and one female, and three females living in New Chester, now Hill, formed themselves into a branch of the Congregational church in Salisbury, under the pastoral care of Rev. Thomas Worcester. They enjoyed but little preaching in their own town, only what Mr. Worcester could occasionally supply. They stately held meetings among themselves on the Sabbath, also a stated monthly meeting, and usually a weekly meeting on some week day. Occasionally male and female members would all attend meeting at Salisbury, walking, or riding on horseback fifteen or sixteen miles over new and bad roads, often returning the same day, though they frequently *went on Saturday*.

A distinct church was formed Jan. 29, 1809, by their adopting the articles of faith and covenant of the Salisbury church. It consisted of ten resident members. After this the church struggled along, stately holding reading meetings on the Sabbath, having preaching occasionally, until the year 1812. This year Rev. Mr. Rolfe, of Groton, supplied them a part of the time, and nine were added to the church. After this year they continued to keep up their meetings on the Sabbath, hiring what preaching they could till the year 1823. From this time to 1826, Mr. John S. Winter, who was preparing for the ministry, assisted them in their meetings on the Sabbath. In 1826, Mr. Winter having entered the ministry, the church and society, with the help of the New Hampshire Missionary Society, hired him one half of the time for five years. In 1828, they built a small Meeting-house located in the easterly part of the town. In this house it is believed that the power and goodness of God were repeatedly manifested, in the conversion of sinners to the truth and salvation of the gospel. The fall of 1831 was a time of revival. In November a protracted meeting was held, which proved a blessing to the people. In this and the following year, 19 were added to the church by profession and letter. At the close of the year 1832, Rev. Mr. Winter left this little flock, gathered among the hills, and removed to Bristol.— After this Rev. James Hobart supplied them one half of the time for two years. Then they were supplied a portion of the time for two or three years by Rev. Mr. Turner, Rev. Mr. Woodard and others. During all this time they kept up a Sabbath School with interest, and reading meetings on the Sabbath when destitute of preaching. In 1836 this church formed themselves into a temperance society.

January 1, 1840, Rev. Daniel Pulsifer commenced preaching in Danbury one half of the time for one year. Near the



close of this year he removed his family to this town, and supplied them till the close of the year 1849. In 1843 this church and people were visited with an interesting revival of religion, and about *thirty* were added to the church by profession and letter. The next spring Mr. Pulsifer was installed pastor of the church. During the *ten* years that he preached in Danbury, there was uniformly a good congregation, a flourishing Sabbath School, and occasional additions to the church, besides those added as fruits of the revival in 1843. Mr. Pulsifer was dismissed near the close of 1849, and left the town in the spring of 1850. This year the church and society enjoyed but little preaching. But during the years 1851 and 1852 they were supplied by Rev. Nathan Howard. Two were added to the church. During the year 1853 Rev. Henry Wood supplied them a part of the time.

A new Meeting-house was dedicated March 1, 1855, and Rev. D. Goodhue was installed pastor the next day. And it is earnestly to be hoped that the glory of this latter house may far exceed that of the former. There have been added to this church, since its organization, 113 members. There have been 114 baptisms,—infant baptisms 85—adult baptisms 29. There has been one excommunication. At the present time the church consists of 50 members. Of this number 13 are non-resident.

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### DORCHESTER.\*

In November 1827, Rev. Increase S. Davis visited Dorchester, and, without any special request or prospect of compensation, spent four weeks there. There was no Congregational church in town. Mr. Davis immediately commenced visiting from house to house, and preaching evenings. On the first Sabbath after his arrival he held a meeting at the Methodist Meeting-house, and the people turned out abundantly to hear the *stranger*. On that first Sabbath God was pleased to pour out his Spirit upon the people, and a work of grace commenced. He continued visiting and preaching evenings, and on the Sabbath, in school-houses, and private houses for *nine* weeks to crowded assemblies.—He then went to Massachusetts for his family, and, after two weeks absence, commenced his labors again and continued them about five years. A goodly number were hopefully converted, and it was thought desirable by neighboring

\* Sketch by Rev. D. Pulsifer.

ministers that a Congregational church should be formed.—Accordingly May 20, 1828, a church was constituted by the assistance of an ecclesiastical council. It embraced *nine* members, three males and six females—five uniting on profession of their faith, and four by letter from other churches. The people generally being prejudiced against what they termed the “standing order,” many of the hopeful converts united with the Baptists and Methodists. About this time Mr. Davis offered to aid the people to the amount of \$400, if they would build a Meeting-house. This they accepted, and built a house at an expense of about \$1500. This house was dedicated Oct. 9, 1828, and Mr. Davis was ordained pastor of the church the same day. His friends in Massachusetts assisted him in making out the \$400. Dr. Codman of Dorchester, Ms., paid \$100; Mr. Davis’ mother, of Newton, Ms., paid \$100; Messrs. Holmes & Homer of Boston gave the communion set, and Mr. Ira Cheever of Salem, Ms., gave the large Bible for the desk. Additions have been made to the church from time to time, but probably the number has never exceeded 20 or 25 at any one time. The location of the Meeting-house gave dissatisfaction to about half of the people, and they built another house, which caused such division of feeling that Mr. Davis thought it his duty to leave them at the expiration of five years. After Mr. Davis left, their beautiful Meeting-house was destroyed by fire. In the summer or early in the fall of 1836, Rev. John LeBosquet commenced preaching in Dorchester. He left sometime the following year. The whole number that have ever been connected with this church is not far from fifty, about half of whom were received by letter from other churches. Whole number of baptisms about forty—of which fourteen were adults. Since 1827 and ’28 there has not been any considerable revival, though there have been frequent additions. At the present time the church consists of fifteen members—five males and ten females. Rev. Daniel Pulsifer preached in this town one-half of the time for a year, from the first of May 1854, to attentive congregations, respectable for numbers. What is to be the future condition of this little church, God only knows. O! that He would build them up in the purity and order of the gospel.

## ENFIELD.\*

It is stated in the *New Hampshire Gazetteer*, that Rev. Edward Evans was the first minister of the Congregational church in Enfield. This is not correct. Mr. Evans was the first settled minister in Enfield, being settled December 1799, by a small council of Congregational ministers, (Rev. Mr. Burroughs of Hanover, and Rev. Mr. Page of Hebron,) and obtained the land in the town appropriated to the benefit of the first settled minister. Mr. Evans was dismissed 1805, but continued to preach in the town a number of years longer. He was quite popular, and collected a church of not far from one hundred members. But Mr. Evans was *not* an orthodox Congregationalist, nor was his church an orthodox church of that order. Aged people who knew him well, say, that in sentiment he was *always* a *Methodist*, and no one of his church ever united with the Congregational church, subsequently organized in Enfield,—and so far as is known, with any other Congregational church. After a while Mr. Evans discontinued the duties of the clerical office; directed his attention more to civil and political affairs; was appointed Judge of Probate, which office he filled for several years,—but eventually left the town. His church became extinct.

The only real Congregational church in the town of Enfield was organized May 30, 1826, consisting of 14 members, all of whom, or nearly all, belonged to the family of Col. Benjamin Choate, or were connected with that family by marriage. Of this church Nathan Choate and George W. Fifield were appointed the first deacons, June 27, 1826. From 1827 to 1838, 21 were added to the church, and Rev. S. Arnold, Amos Foster, Hobart, Langley and John Clark, supplied them a part of the time. In 1836 the church purchased one-half of the new Meeting-house erected near the center of the town.

In the spring of the year 1839, Mr. Benjamin Burge, from Lane Seminary, Ohio, commenced his ministerial labors in this town. The next year, the church invited Mr. Burge to become their pastor. Mr. Burge accepted the invitation, and was ordained and installed over this church, July 1, 1840. Mr. Burge requested a dismissal in 1845. A council was called, and assembled March 18. The council advised to a continuance of the pastoral relation. Mr. Burge continued pastor of the church until February 1848,

\* Sketch by Rev. D. Pulsifer.

when he was dismissed on account of the failure of his health. He died at Enfield Sept. 3d of the same year, after a ministry of about nine years. Mr. Burge was a good man. His talents and acquirements were very respectable, and wholly consecrated to the service of his Divine Master. He loved the cause of Christ and felt a deep interest in the salvation of souls. His example was pure and healthful. He had a good report of them that were without, as well as of them that were within the church. In 1849 Rev. Noah Emerson labored with this church and people for one year. Subsequently Mr. Allen, of the theological seminary at Andover, Ms., performed a mission among them of some four or six weeks. In 1843 Rev. Daniel Pulsifer supplied them one year from the first of April. The whole number that ever united with this church is 44—17 males and 27 females.—By removals and deaths this church is reduced to 17 members. Six or seven of these are quite aged,—some between eighty and ninety years of age. May the Lord pour water upon him that is thirsty, and floods upon the dry ground.

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#### FRANCONIA.\*

This town was incorporated Feb. 14, 1764. The Congregational church was constituted in April, 1814, by the Rev. Asa Carpenter, of Waterford, Vt., and the Rev. Samuel Goddard, of Concord, Vt., of seven members. No church previously existed here, of any order. The most of the first settlers are said to have been Calvinistic Baptist, and united with a church of this order organized in Lisbon. Subsequently this church became a Freewill Baptist church. It is stated that the town, as a town, never took any action as to sustaining the gospel in the place. The first settlers are not known to have made many sacrifices for the support of the gospel. It is supposed that some of the missionaries and ministers who supplied the people at Bethlehem, also supplied the people in this town to some extent. After the organization of the church it was favored occasionally with missionary labor. When without preaching, the church was accustomed to hold religious meetings upon the Sabbath.

This church has had two settled ministers. [See account of Bethlehem.] The Rev. Charles W. Richardson supplied this church and people one half of the time for five years, before the ordination of the first pastor. The Rev. Mr. Esty

\* Sketch by Rev. Thomas Hall.

supplied them one half of the time for five years between the dismissal of the first, and the settlement of the second pastor. This church has no parsonage, or funds for the support of the gospel. The average attendance upon public worship is not far from 125. This is the estimate for both societies worshipping in the same house, Congregationalist and Free-will Baptist. But a small proportion of the population of the town belong to the Congregational order. The whole number of persons who have united with the church up to the present time is 78. No one has been furnished for the ministry of any order from this town.

There is no record of any revival of religion in the place. There have been several seasons of more or less refreshing from on high, during which more or less were hopefully converted to God. The most of the fruits of these seasons of refreshings united with the Freewill Baptists. They have more than a hundred members. The Congregational church is very small. There are only three resident male members.

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## HANOVER.

CHURCH AT DARTMOUTH COLLEGE.—Rev. JOHN RICHARDS, D.D.

The church at Dartmouth College was organized as a Congregational church July 2, 1805, by Rev. Isaiah Potter of Lebanon, Rev. Asa Burton, D.D. of Thetford, Vt., and Rev. Sylvester Dana of Orford. Twenty two persons, professors of religion, presented themselves and were constituted a church, under the title of "The Congregational Church at Dartmouth College." Caleb Fuller and Benoni Dewey were chosen deacons. Prof. Shurtleff, who filled the chair of Theology in the College, was invited to discharge the duties of preacher and of pastor, so far as his other duties might permit. In 1809 he was ordained evangelist at Lyme. He continued in these relations until the year 1827, when, upon his resignation by reason of a severe affection of the lungs, he was succeeded by Rev. George Howe as professor of Theology in the College and preacher to the congregation. Prof. Howe resigned in 1830. In the year 1831, Oct. 5, Rev. Robert Page was installed as pastor over the church, and dismissed May 9, 1833. Rev. Henry Wood was installed pastor March 8, 1835, and was dismissed Dec. 21, 1840. Jan. 10, 1841, Rev. John Richards was invited to preach as stated supply, and was installed pastor April 2, 1842. Public worship has always been held by the citi-

zens and students in common, first in the College Chapel, and afterwards in the Meeting-house. The students who have made public profession of religion while in College, have not usually joined this church, preferring to unite with churches at home. The present number of undergraduates in the college is two hundred and ninety, of whom eighty are professors of religion. Public worship is held on the Sabbath forenoon, afternoon and evening. A weekly meeting of the church is holden on Thursday evening for devotional purposes and occasional business. The monthly concert of prayer for the spread of the gospel is observed on the Sabbath evening nearest the first Monday of the month, and the annual concert of prayer for colleges on the last Thursday of February. There are on the catalogue of the church 632 names; of which 22 were added by organization, 430 by profession, and 180 by letter from other churches.— One hundred and twenty eight have died while connected with this church, 225 have been dismissed to other churches, and 25 have been excommunicated. The present whole number is 254, (including non-residents, perhaps 50 or 60,) of which 98 are males and 156 females. The additions for the year ending July 1, 1854, were 29—24 by profession, and five by letter.

The first church which existed at Dartmouth College was a Presbyterian church. It was constituted Jan. 23, 1771, of 27 members, by Rev. Eleazer Wheelock, D.D., first President of the college. He officiated as pastor till his death, April 24, 1779. This church was composed of members from Hanover, Norwich and Hartford, and public worship was held both in the College Chapel and at the Meeting-house in Hartford, known as the Dothan Meeting-house.— Rev. Sylvanus Ripley, Professor of Theology, succeeded Dr. Wheelock as pastor until November 1782, when Rev. John Smith, D.D. Professor of Languages, was associated with him. Prof. Ripley died Feb. 5, 1787, from injuries received by being thrown from a sleigh, at the age of 37. Dr. Smith continued to act as pastor of that church till his death, April 30, 1809, aged 56,—worship being continued by the Presbyterian church at Hartford only. The change from the Presbyterian to the Congregational form of government was preceded and attended with bitter dissensions, the results of which were seen in the great controversy between the College and the State in 1816 and '17. Since then no schisms have existed in the church. The Meeting-house at Dartmouth college was built by joint subscription of the college and the citizens, the pews being owned as pri-

vate property. The house was dedicated November 1796—sermon by Rev. John Smith, D.D. The building adjacent for occasional meetings and lectures was built in 1839. An organ was first erected July 1852. The congregation is made up almost exclusively of people living within one mile of the Meeting-house, making a population of about 1000. The salary of the minister is paid, half by the college from any funds in the treasury and half by subscriptions of the citizens. In the village is an Episcopal church and society, three miles east a Baptist, and seven miles east the Congregational church of Hanover Centre. Other denominations have no visibility. The population of Hanover is about 2500.

The Burying Yard, a few rods west of the Meeting-house, consisting of one acre, was established in 1771, and the first interment was the body of Rev. John Maltby of Connecticut. In it there have been a little more than six hundred interments, among which are three Presidents of the College, seven Professors, students, and some Indians, pupils of Moor's charity school. In 1845 this resting place of the dead was enlarged by the addition of seven acres west and north, of remarkably variegated surface. The new part is owned by a corporation called the "Dartmouth Cemetery Association." It is divided into lots 32 feet by 24, which are for sale to individuals—the proceeds being applied to the improvement of the grounds.

REVIVALS.—In this respect Dartmouth College has been a favored spot. Dr. Wheelock was a distinguished laborer in the "great awakening" of 1740. He left his parish in Lebanon, Conn.,—where he had been a pastor thirty five years and had been an intimate co-laborer with Edwards—in the midst of a revival in August 1769, and came to Hanover with the same spirit. In November following, after the first labors of making the settlement, divine influences descended on his colony of 70 or 80 persons, which were universally felt and whose effects were felt for three years. In 1775 another refreshing was experienced, resulting in the conversion of some, and a general reformation of morals and manners. In November 1781, when the village and college had obtained some magnitude, a revival was experienced under the ministry of Prof. Ripley of extraordinary power. For the first two months the work of God was still and slow in its progress, but in January it became powerful and universal. In four days upwards of twenty were converted. Besides these a large number of children were judged to be the subjects of renewing grace—in one school 23. In four months 80 were added to the church, from the village, the college, and

Moor's charity school. The Triennial Catalogue shows *more than half* the students in the college at that time as ministers of the gospel. A member of this church, now living, describes in glowing terms the surprising power of the work—arresting the attention and suspending the ordinary business of every person, in the contemplation of eternal things.—Week days were like the Sabbath, and audiences were solemn as the grave.

In 1788, under the ministry of Professor Smith a revival occurred of which few records exist, except that 14 were added to the church. In 1805, under the ministry of Prof. Shurtleff a work of more power was granted. Twenty students and as many citizens were the subjects of this work. But in 1815, was probably the most extensive and precious revival in the history of this church. The first indication was the serious resolution of Messrs. Temple and Goodale of missionary celebrity, together with some other pious students, that they would every day talk, each with some student or other person whom they judged unconverted, and urge them to Christ. This resolution was carried into effect and the fruits of it soon appeared in the universal religious interest which marked the revival of 1781-2. In one week more than forty expressed joyfully the Christian hope, and in four weeks 60 students and 60 citizens were supposed to be converted. The names of Temple and Goodale, for the part they took in this work, are precious in the memory of those who survive. In 1819, another revival was enjoyed, with 16 additions to the church—a part of them students.

In 1821 the Spirit of God again visited the church in a work of great power. It commenced in the spring vacation, and when the students returned they were surprised and awed, and constrained to give their undivided attention to divine things. At this season, twenty students and eighty citizens were thought to be subjects of converting grace. In 1826 there was another work in which forty persons joined this church, of whom thirteen were students; and other students were converted who joined elsewhere. "In 1831," says the pastor at that time, "a protracted meeting was held. At the close a considerable number were seriously impressed. Prayer meetings were attended every morning through the summer, and inquiry meetings weekly. There was opposition, but many were inquiring what they must do to be saved. The death of one of the most pious students—able as he was to talk and give warning to sinners—helped on the work. Between thirty and forty became hopeful subjects of grace. A good proportion of these were members



of college." In 1834 there was a revival in which it was thought about a hundred persons were converted, of whom one fourth were students. In 1843 a revival occurred during the short winter term, when most of the students were absent. About fifty gave evidence of a change, of whom thirty joined this church. In this work, the Young Ladies' school kept by Mrs. Peabody largely shared. Since then the Lord has added yearly if not daily some, such as we trust will be saved.

Thus the Lord has smiled on the institution of Dartmouth college in giving oft repeated showers of grace ; and the small population of the village, ranging from five hundred to seven hundred and fifty, its present number, has shared in the blessing. Of the 2889 alumni of the college, one-third have either become ministers of the gospel or are preparing for the sacred ministry. The Triennial of Andover for 1854, exhibits 222 Dartmouth students instructed there, the largest number of any college, and the Annual for 1855 gives the names of 22 then in the Seminary. Other theological seminaries show others on their respective catalogues.

Dr. Wheelock fondly hoped to educate and convert many of the Indians. That hope for the most part proved abortive, but the Lord guided him to a nobler work in laying foundations for the fitting of so great a number of ministers, who should go everywhere preaching the gospel, and of so many who have become pillars and ornaments in the State. . He was a man of large views, untiring perseverance, and much unction. The writer has before him a manuscript sermon of his, written on a surface not much larger than one page of letter paper, "On the divine anointing." It reflects much of his spirit. There are many names of those who sleep, connected with this church, of whom it would be a pleasure to speak did these limits permit. Jabez Kellogg (*Deacon*) was a godly man, earnest and assiduous in his Master's service ; Ebenezer Adams (*Professor*) was remarkable for his stable, consistent and enduring course, and for his unquestionable love for Christ and his cause. Mrs. Susanna Smith, wife of Prof. John Smith, was a pattern of affectionate devotedness to the cause of Christ, which gathered daily strength to the end of her long life—Dec. 20, 1845. Mrs. Sarah Chamberlain, wife of Prof. Chamberlain, was distinguished for her Christian intelligence, the warmth of her Christian affections, and her zeal in every Christian work.—Her premature death March 15, 1848, age 47, was a great loss. Jabez Warren who died April 7, 1854, was a pattern of Christian integrity, sustained in the most trying circumstances—a man who swore to his own hurt and changed not.

When Dr. Wheelock came from Congregational Connecticut, he found a strong tendency in this region to Presbyterian forms. Either at that time or soon after, the Grafton Presbytery was instituted, comprising a dozen or more churches in New Hampshire and Vermont. Dr. Wheelock and his church joined this Presbytery, which from 1800 waned and at length died—the churches one after another becoming Congregational. The records of that Presbytery are supposed to have been burnt in the fire which consumed the dwelling of Dr. Burroughs of Hanover Centre. Something concerning it may be found in the controversial pamphlets of 1815, viz. “Sketches of the History of Dartmouth College,”—“True and Concise Narrative of Church Difficulties in Hanover,”—“Vindication of the official conduct of the Trustees of Dartmouth College,” and Freeman’s “Refutation of Sundry Aspersions.” One relic of that bitter controversy, in the nature of a monument, yet remains here in the person of Increase Kimball who, a member of the new church, but taking sides with the old, then let grow the beard which he still wears in testimony of *the right*. He is still a member in good standing of this church—his truly Christian spirit controlling in a wonderful degree the aberrations of his intellect, now of forty years standing. Let this testimony to his worth stand in these historical sketches.

The name of Eleazer Wheelock is indelibly stamped on Dartmouth College and the church at Dartmouth College. It is proper to close this sketch with the inscription which may yet be read on his broken monument in the Dartmouth cemetery.

Here rests the body of

ELEAZER WHEELOCK, S. T. D.

Founder and First President of Dartmouth  
College and Moor’s Charity School. By the gospel, he  
subdued the ferocity of the savage, and to  
the civilized he opened new  
paths of science.

Traveller, Go, if you can, and deserve the  
sublime reward of such merit. He  
was born in the year 1710,  
and died in 1779.

## HANOVER CENTRE.\*

Rev. A. H. CUTTER.

The town is about six miles square, and by the census of 1850 contained a population of 2350, which is less by 300 than in 1830. Through the eastern part of the town runs Moose mountain, and four school districts on its eastern acclivity are chiefly cut off from connection with Hanover.

The early settlers of Hanover were from Windham county, Conn. Col. Edmund Freeman was the first. He came from Mansfield, Conn., in May, 1765. The settlers took early measures to secure the preaching of the gospel, and to establish it permanently. In 1766 they employed Rev. Knight Saxton, and the place of meeting was a log structure on the Connecticut, five miles north of the college, adjacent to Bush's island, (so called from the owner—the grandfather of Prof. George Bush.) The pulpit in this structure was made of the segment of a large hollow bass wood tree. Mr. Saxton preached in the summers of 1766 and 1767. By 1772, the people, as a town, had built a Meeting-house at the Centre. It stood a little south of the parsonage occupied by their present minister. This year, 1772, Rev. Eden Burroughs received an invitation to settle, which he accepted, and was installed. By the charter of the town, he, as first settled minister, received a right of land, 350 acres. A salary was voted him, and he continued their minister till November, 1809, when he was dismissed. That all this was done town-wise is evident from the fact that, before his dismissal, Dr. Burroughs brought a suit against the town for arrears of salary, and recovered. The Meeting-house remained till the year 1797, when it was burnt by an incendiary.

This church in the early part of Dr. Burrough's ministry was Presbyterian—when, precisely, that connection was formed, does not appear. But in March, 1784, Dr. Burroughs having become disaffected, renounced Presbytery. A schism was the consequence, and Dr. Burroughs, with a part of the church and people, seceded and built a Meeting-house on the north side of the common, where they worshiped. December, 1786, Dr. Burroughs was formally excommunicated by the Grafton Presbytery, which censure however was removed in 1793. But having joined the Windsor (Congregational) Association, and his church having become Congregational, he refused to return.

\* Sketch by Rev. John Richards, D.D.

The other part of the church, adhering to Presbytery, in 1788 called Rev. Samuel Collins; and in November of that year he was ordained, and remained in that relation till 1795, when he was dismissed. This church occupied the old Meeting-house, which was burnt. In 1796 a new Meeting-house was built a little north of the burying-yard. This new edifice was occupied by transient preachers till 1814, when Dr. Burroughs being removed and the schism being in a measure healed, the two parties were organized anew into a church, and the people united in the settlement and ordination of Rev. Josiah Towne. The church was from that time fully Congregational, and worship was held thenceforth only in the house built in 1796.

Mr. Towne was settled by voluntary subscription, on a salary of four hundred and fifty dollars. He was dismissed in 1833. Preceding Mr. Towne's settlement in 1811, Rev. Benjamin White of Thetford had preached temporarily with stirring effect. A revival was experienced, which prepared the way for the union, and in the early part of Mr. Towne's ministry the house was filled with a large congregation. But in his later ministry there was a great falling off. June 22, 1836, Rev. John Birkby, an Englishman, was installed, and he was dismissed April 24, 1839.

In May, 1840, Rev. John M. Ellis was installed, and dismissed October, 1842. The Meeting-house built in 1796 having become dilapidated, the society under the ministry of Mr. Ellis built another. This is the house now occupied, standing a few rods north of its predecessor. The other structures have all been demolished. Rev. David Kimball supplied them for about two years and a half; commencing in November, 1845.

In November, 1850, Rev. A. H. Cutter was installed and still remains the pastor. The society own a parsonage with an acre of land, which constitutes part of the salary. The church at Hanover Centre has had a checkered history, having experienced great reverses, and received many smiles of Divine Providence. The schism under Dr. Burroughs was unfortunate; for in the decline of the Presbyterian part a door was opened for the introduction of various sectaries.—The Baptist church originated by occasion of this, and afterwards there were many secessions to other denominations. A constant emigration of late years has weakened the church, and still draws hard upon it. But the church has enjoyed seasons of refreshing, and many have been born there into the kingdom of heaven, and trained for a higher and a better state. A large number of professional men have origi-

nated, or received their early training, within the limits of this church. A sermon preached at Hanover, Nov. 18, 1849, by Rev. Eden B. Foster, now of Lowell, Ms., grandson of Dr. Burroughs—occasioned by the death of Rev. R. N. Wright of Illinois, who was a native of Hanover—gives a catalogue of 78 such. Of these, 21 were ministers—a large share converts under the ministry of Mr. Towne—31 were physicians, and 15 of the legal profession; and of the whole number 37 received a collegiate education.

Dr. Burroughs, with many eccentricities, was a man of strong mind, good sense, and a sound and zealous preacher—excelling in extemporaneous efforts. He gained and held the affections of his people in a remarkable degree. He was a native of Connecticut, a graduate of Yale college in 1757, and was first settled as a minister in Killingly of that State. After his dismissal from Hanover he preached four years in Hartford, Vt., in the church known as the Dothan church, which had constituted a part of the Presbyterian church at Dartmouth college. Here he died, and was buried in the cemetery on the road between Norwich and White River village. On the stone which marks his grave the traveler may read the following inscription:

The body of

REV. EDEN BURROUGHS, D.D.

who died May 22, 1813, in his 76th year.

His wife ABIGAIL died four  
days before him.

Mr. Collins was universally esteemed as a devoted and excellent Christian minister. But as the better part of the church and society followed Dr. Burroughs, his path was through many trials, not the least of which was extreme poverty. After his dismissal he was settled in Craftsbury, Vt., where he died. Mr. Towne was a native of Belchertown, Ms., and was graduated at Middlebury college in 1812. His ministry, while eminently successful in the early part,—revivals occurring in 1815, 1821, and 1826,—is understood to have suffered in the later part by an unhappy method of opposing errorists in the pulpit. After his dismissal he removed to Illinois, where he died in 1855. Mr. Birkby was a man of good abilities and attainments; but being a foreigner he failed to assimilate with the people, and his stay was short. Nothing unpleasant or particularly injurious to the church attended his dismissal. Mr. Ellis, having enjoyed an interesting revival with his people, was disabled and dismissed from a severe bronchial affection. He recov-

ered afterwards, and for twelve years led a very active life in the discharge of agencies for various benevolent societies.— He died at Nashua, Aug. 6, 1855, aged 62. Among the prominent members of the church at Hanover Centre, are the names of Freeman, Curtiss, Pinneo (*Huguenot*), Foster, Wright, Smith, Kendrick.

The Baptist Meeting-house near Mill village was built in 1827. Its pastors have been Isaac Bridgman, Jesse Coburn, Joseph Sawyer, Mr. Strong, Jonathan Green, Daniel F. Richardson, and Charles Newhall—the last two, graduates of Dartmouth college. In 1840 the Methodists built a house on Dartmouth Plain, and after occupying it ten years, sold the building to the Episcopalians, who now worship in it. At present, the Methodists have no visible organization in the town.

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## HAVERHILL.

REV. EDWARD H. GREELY.

The first Congregational church was organized Oct. 13, 1790, about thirty years subsequent to the first settlement of the town. There had not been, however, during this period, a total destitution of the preaching of the gospel.— It is recorded of the first settlers of the town, who were for the most part from Massachusetts, that they were strict in their religious principles, and all attended religious worship on the Sabbath. The infant settlement, confined mostly to the meadows along the banks of the Connecticut, was for some time so intimately connected with one made at the same time across the river in Newbury, Vt., as to constitute with it, in fact, but one settlement. Charters were obtained by both towns the same year, 1763. A town meeting, the first under the charter, was holden at Newbury in the summer of that year, at which it was voted “to unite with Haverhill in paying a preacher for the term of two or three months, this fall or winter.” This was only two years after the first dwelling had been erected in either town, and while the inhabitants, as yet very few, were struggling with the hardships and embarrassments of a new settlement. In the autumn of the succeeding year, a church was gathered and organized at Newbury through the instrumentality of the Rev. Peter Powers, “composed of members from both sides of the river.” “The two settlements also united in forming an ecclesiastical society, which union continued nearly twenty

years." This was the first church organized in the valley of the Connecticut above Charlestown. Mr. Powers was installed as its pastor Feb. 27, 1765. The vote of the church and society, after specifying the time of the installation, the ministers and churches which should constitute the council, and the delegate who should represent the town in it, directs that "the council shall meet for said installment *down country where it is thought best.*" It was too much to ask of the council to come to them in the far off wilderness, so they went to the council. The place "down country" where it convened and performed the installation services, was Hollis, N. H., the pastor elect preaching his own installation sermon.

Mr. Powers appears to have been a very godly and faithful minister, and his ministrations to have been duly appreciated. In those days it was deemed "disreputable and sinful" to be absent from public worship on the Sabbath without a valid excuse. And it was no trifling hindrance which, in the primitive simplicity of those days, would constitute a valid excuse for absence. Families from the remote parts of Haverhill were regular attendants on the Sabbath service, who had six or eight miles to walk by a bridle path through the woods, the parents, in some cases, carrying each in their arms a child too young to bear the fatigue of the way. We can discern at this distance no traces of what would now be denominated a "revival" under his ministry, but there were considerable additions to the church from time to time. Troubles growing out of his preaching and efforts in behalf of the struggling colonies, during the war of the Revolution, resulted in his dismissal in 1782, and also in a virtual dissolution of the union between Newbury and Haverhill in ecclesiastical concerns. Mr. Powers continued to preach in Haverhill for a year or two subsequent to his dismissal, after which there appears to have been no stated preaching here till 1791. Efforts were made to induce the town to settle a minister, but a want of unanimity of feeling between different parts of the town made these efforts fruitless. An attempt to get the town divided, so that the south part might settle a minister, also failed. A period of great spiritual darkness and of abounding wickedness came on. An eye-witness reports, "there was no Sabbath, and there were but three men in all the region, who were professors of religion." There was then no minister in the vicinity. In these circumstances there occurred a very general and powerful revival of religion. Scarcely a house in the south part of the town was left unvisited by the awaken-

ing and converting Spirit. It does not distinctly appear what means were blessed to this end. Perhaps the seed planted so long before by Mr. Powers was then springing up. One of the converts traced her first awakening to terror, inspired by the thought that there were none here to pray for her.

In that revival the present church had its origin. It consisted, at its organization, of 23 members, all received on profession of their faith. Pretty large additions were soon made to this number, including a considerable accession from the adjacent town of Piermont. In 1792 Rev. Ethan Smith was ordained to the pastoral care of the church. An effort was made to induce the town to settle him, but it failed, and the church, together with a portion of the people, became responsible for his support. He remained its pastor till 1799. In the early part of his ministry the church grew and prospered. There arose a protracted controversy with the church at Newbury, and there were besides several unpleasant cases of discipline by which the cause of religion suffered, and for a long period very few were added to the church. It may be worthy of note as an indication of the spirit of the times, that five members were excommunicated for deserting the church and joining the Baptists. Want of adequate support is the cause alleged for the dismissal of Mr. Smith.

After an interval of two and a half years, Rev. John Smith became pastor of the church by ordination. He was settled by the town. He was dismissed and deposed from the ministry in 1807. The church was then destitute of a pastor eight years. It was a period of discouragement and gloom. The things that remained were ready to die. The members from Piermont, about thirty in number, were dismissed to form a new church there. The usual causes were at work thinning the ranks of the church, and there were none to fill the place of the fallen. In 1814, out of 90 who up to that date had been connected with it, only 12 remained. But in this its darkest hour, God again appeared for the church which owed its existence to so signal a display of his grace. In 1814 a revival commenced, as at the beginning, when there was no one here to preach the gospel. In the summer of that year, shortly after the seriousness commenced, Rev. Grant Powers, then in feeble health,—so much so as to be actually on his way home, as he thought to die—spent a Sabbath here, became interested in the people and they in him, and remained to labor with them. The result was that he was ordained their pastor in January 1815, and



continued his labors with them till 1829. Another revival occurred in 1823. During the ministry of Mr. Powers about one hundred were added to the church by profession. Some alienation of feeling arising out of a controversy with the Methodists and from other sources, to relieve his friends of a too heavy burden in providing for his pecuniary support, he asked and received a dismissal. About the time of Mr. Powers' settlement the parish, which previously had embraced the whole town, became contracted to its present very narrow limits. In the summer of 1831, before the vacancy occasioned by the removal of Mr. Powers was supplied, occurred a revival, perhaps the most powerful ever enjoyed by the church. As the fruits of it about sixty were added to the church. In December of that year, Rev. Henry Wood was installed its pastor. His ministry here continued till March 1835, when, at his request, he was dismissed to become pastor of the church at Dartmouth college. In June following his dismissal, Rev. Joseph Gibbs became pastor of the church by ordination. Almost immediately after his settlement his health failed. He lingered, laboring occasionally as he was able, till April 1837, when he died, greatly lamented. Twenty were added to the church under his ministry, though there was no general revival.

A little more than a year after his decease, in June 1838, Rev. Archibald Fleming was installed in the pastorate of the church. He was dismissed in 1841. Seventeen were added to the church by profession under his ministry. This was the period of the ultra-abolition excitement which swept over the churches of this region. Mr. Fleming carried the church safely through it, but not without awakening feelings which made his pecuniary support somewhat difficult, and he deemed it advisable to leave, much, however, against the wishes of a large part of his friends. In February following his dismissal, (1842,) Rev. Samuel Delano was installed over the church, and continued his pastoral labors with it till January 1847. At the commencement of his ministry there occurred a revival which brought about thirty five into the church. Forty one were added to it by profession during his ministry. After his dismissal the vacancy was supplied by Rev. Moses C. Searle for two years, during which period 13 made a public profession of their faith in Christ. The present pastor, Rev. E. H. Greeley was ordained in November 1849. Since that time 41 have been added to the church by profession.

This church has never had any permanent fund for the support of the gospel. The salary of its pastors is raised by

a voluntary subscription. The amount received by some of its earlier pastors has not been ascertained. Mr. Wood was settled for five years on a salary of \$500; Mr. Gibbs on the same conditions; Mr. Fleming's salary was at first fixed at \$500,—fifty dollars were afterwards added. Mr. Delano was to have what the parish was willing to subscribe, the subscription for the first year amounting to nearly \$600.—The present pastor has a salary of \$600. A company of individuals in the church own a house which is intended for the pastor's use. Collections for benevolent objects are taken up at the close of each communion service. The whole amount raised last year for benevolent purposes was \$467,12. In 1840 it was \$196,19; in 1847, \$285,26; and in 1852, \$276,36. There have been no schisms or internal dissensions in this church of very observable extent or very marked, permanent influence. It is thought that the lapse of forty years has wrought no very manifest change in the general standard of piety in the church. It is believed, however, that there is less open wickedness in the community now than then. A thorough investigation was made two years since to ascertain the attendance upon public worship in the parish. It was found that out of 618 of suitable age to attend public worship, 199, or about 32 per cent., were regular attendants; 157, or a little more than 25 per cent., were occasional attendants; and 262, or more than 42 per cent., non-attendants. The average attendance on the Sabbath, in pleasant weather, is about 220. The average attendance on public worship in the town is not certainly ascertained, but is believed to be not far from 400. An unusually large proportion of the members of this church have always been females. Of church members now resident, 90 are females. Its pecuniary burdens therefore fall on comparatively few. It will be observed that it owes its existence and preservation to revivals, and it is a remarkable feature in these revivals that so many have occurred when it has been destitute of a pastor. It is a vine which has been planted and watered by the Great Shepherd. It is also worthy of note that about three-fourths of the accessions to its numbers for the last twenty five years, have come from the Sabbath School. The Sabbath School has here, in later years, been emphatically the nursery of the church.

## HAVERHILL NORTH.\*

For more than half a century after its first settlement the town of Haverhill constituted one parish. The first two pastors of the first church were, according to the custom of those days, ministers of the town. Its territorial dimensions, together with the location of the great body of its inhabitants, rendered it inconvenient for them to meet in one place. This led to alternate meetings in the north and south parts of the town, and ultimately, in 1815, to a division of it into two parishes.

In June 1815 a church was organized in the north parish. As nearly as can now be ascertained, it consisted originally of about forty members. A part of these had previously belonged to the first church, and a part to the church in Bath. Others were from time to time added, making a total of eighty eight who, up to the present time, have been members of it. Of these only ten now remain connected with it. This church has had no settled pastor, and, for the most part, has been destitute even of a stated supply. It has always been too feeble to assume the entire support of a pastor, and, for most of the preaching which it has enjoyed, it has been in part dependent on missionary aid. It is not known that it has enjoyed a single revival of religion of any considerable extent. Its present prospects are dark, but what may be in store for it is known only to the Great Head of the church. Who knows but He may return and visit this vine, which has struggled so long to maintain a feeble existence in a barren soil, and cause it to revive and flourish ?

## HEBRON. GROTON.†

Rev. LIBA CONANT.

GROTON.—Its first name was Cockermonth. It was granted in 1761, and re-granted five years afterwards. In 1770, Gould, Melvin, Hobart, Bennet and Farley, made a settlement amid many sufferings during the first winter, in consequence of having failed to raise enough to sustain them comfortably. In 1796 it took its present name.

In 1779 a Congregational church was formed, and Rev. Samuel Perley a graduate of Harvard in 1763 was settled. He was dismissed in 1785. In the surrounding towns some believers in Christ were found, and a successful effort was

\* Sketch by Rev. E. H. Greeley. † Sketch by Compiler.

made to bring them into one church. Over this Rev. Thomas Page was ordained in 1790, and its numbers were quite large; he continued until his death May 3, 1813.—Nov. 9, 1803, Rev. Wm. Rolfe was settled as colleague, and remained until his death in June 1828—a ministry of 25 years. There must have been much religious principle here at an early day. When the church was first gathered and a pastor settled, there must have been less than 200 souls in town, and but 373 when the second pastor was settled.

Rev. D. Perry was in Hebron and Groton in 1827, and 11 were added to the former and 17 to the latter church.

Rev. A. P. Tenney, a native of Corinth, Vt., now of West Concord, was settled here as pastor of both Hebron and Groton, June 18, 1828, and dismissed Feb. 11, 1833. In 1832 an addition of 25 members was made to Groton church which now numbered 81. In 1820 this church reported 64 members.

HEBRON.—About half of the town was included in Groton. It was incorporated June 15, 1792, and had in 1800 only 281 inhabitants—last census, 565. Yet this 281 inhabitants “erected a handsome Meeting-house in 1800,” but were without a settled ministry for years. In 1820 a church of 43 members is reported here. There were added 11 members the first year of Mr. Tenney’s labors here. In 1831 there were added 17 and the next year 10 members, and the church numbered 82.

In 1835 Rev. Daniel Pulsifer was employed here and in Groton, and continued his work with commendable zeal about five years. In 1841 Rev. James Hobart began his labors in this field, and continued them three or four years. In 1845 Rev. Liba Conant, who in other fields in the State showed himself a workman that “needeth not to be ashamed,” entered these towns and has been their acting pastor for more than ten years. They had fallen in numbers and strength very much before he began his labors—Groton having only 33 members and Hebron 21; now Groton has 30 and Hebron 28. The Meeting-house in Hebron was re-modeled in 1847. A small Baptist church of 29 members exists in Hebron. In the exercise of much self denial has Mr. Conant broken the bread of life to this people. May Simeon’s language yet express his joyful experience. He has seen great things in his ministry in other fields. A kind spirit seems to exist here among minds of different religious views, as is intimated by the fact that 130 pupils are found in their union Sabbath School in Hebron. Temperance has prospered here in advance of many towns.

## HILL.\*

A Congregational church was organized here Feb. 19, 1815, by the assistance of Rev. William Rolfe of Groton. The church gathered consisted of two members, Carr Huse and Israel Adams. This church was supplied the greater part of the time from its organization with the public ministrations of the gospel, but did not have a settled minister till Jan 6, 1831, when Rev. Isaac Knight was ordained their pastor. He remained pastor of the church about six years.

May 2, 1838 Rev. Hazel Lucas was installed, and Jan. 16, 1839 was dismissed. After this they were supplied most of the time with Congregational preaching until April 26, 1843, when Rev. John LeBosquet was installed pastor of the church. He was dismissed April 24, 1849. Since that time the church was supplied two years by Rev. Daniel Sawyer. There have been gathered into the church, by profession and letter since it was formed, 160 members, but not more than seventy five or eighty have belonged to it at one time. It now numbers 34. There have been three revivals of considerable interest and power—one in 1831-32, in 1840-41 and in 1849-50. There have been other seasons from time to time of a good degree of religious interest, and more or less conversions and additions to the church. Most of those that have been received into the church by profession, as the fruits of these revivals, have been young people, and a good portion of them those that were baptized in infancy. This church has been from time to time greatly afflicted with disorderly members, which gave occasion to the enemies of Christ to blaspheme and take advantage. The church still has a name to live, and it is hoped there are some here who are true disciples of Christ and lovers of his worship and ordinances. There is preaching in the place of the Methodist and Freewill Baptist order most of the time, and Congregationalists aid in supporting them to some extent, as they cannot support a minister of their own order, and by way of exchanges they obtain some Congregational preaching.

## LEBANON.

Rev. CHARLES A. DOWNS.

In 1760, eighty two persons, the majority of whom resided in Lebanon and Mansfield, Conn., associated together

\* Sketch by Joseph Prescott.

and obtained from Benning Wentworth, the royal governor, the charter of this town, bearing date July 4, 1761. The town was immediately surveyed, and clearings commenced. Four men remained during the winter of 1762. The next year several families came on, and settled permanently.—The earliest record of the town now extant is as follows:—“A true copy of y<sup>e</sup> vote, passed at a town meeting held in Lebanon, on May y<sup>e</sup> 13th, 1765. At y<sup>e</sup> motion of Mr. Asa Kilbourne, (viz., after choosing a moderator,) Queryd, whether we will have a minister in the town this summer or not? Voted in the affirmative. 3d, Voted that we first send subscriptions to y<sup>e</sup> neighboring towns, and get what we can subscribed; and what remains wanting to supply the pulpit six months will stand ’sponsible for; to be paid at y<sup>e</sup> end of said six months. 4th, Chose Aaron Storrs to carry a subscription—to take care to get as much in y<sup>e</sup> neighboring towns as he can. 5th, Voted the selectmen take it upon them to seek quarters for the minister, and provide for his accommodation.” The town at this time did not contain more than twenty families, yet they were not unmindful of the obligation owed to God, and the blessings to be found only in the gospel. As early as 1768 the question of building a Meeting-house was agitated, and the town voted to build one. But owing to some disagreement about its location, the vote was not carried into effect until 1772. The first house built, was 48 feet in length, 34 in breadth, and 12 feet posts. In 1768, the town voted to give a Mr. Wales a call to settle in the gospel ministry. “His salary the first year was to be £50, to rise annually £5 till it should be £70.” Something in the answer of Mr. Wales to this call, seems to have offended the fathers; for they voted not to receive him, and that all their proceedings in relation to him were null and void. And farther they refused to make him any compensation “for y<sup>e</sup> loss of his horse, supposed to be gored to death in Levi Hyde’s pasture, y<sup>e</sup> last year.”

This church was organized Sept. 27, 1768, in the presence of Rev. Bulkley Olcott of Charlestown, and Rev. James Wellman of Cornish. Six names are appended to the articles of faith, and the covenant; and what is somewhat unusual they are all names of men. Rev. Isaiah Potter, after two seasons of probation, was constituted pastor of this church and people Aug. 25, 1772. He was ordained in the open air, on a stage erected beneath a large elm tree, standing on the bank of the Connecticut river. The ordination sermon was preached by the Rev. Mr. Olcott of Charlestown. The services are said to have been solemn and interesting.—

At the close, the newly constituted pastor affectionately addressed his flock, especially the younger members, exhorting them to refrain from any vain amusements, dancing and the like, as altogether unsuitable to the occasion, though customary. The sacrament of the Lord's Supper was administered for the first time Nov. 15, 1772. Thus, in nine years from the first settlement of the town, a church was organized, a minister settled and the ordinances of the gospel enjoyed. July 24, 1777 was observed by the church as a day of fasting, humiliation and prayer, "on account of the distress of the war and the near approach of the enemy after Ticonderoga was given up," when the church solemnly renewed their covenant with God. April 28, 1782, fifty three persons were received into the church, the fruits of a revival, upon the same day. Not long after thirty three more were added at one time. Considering the number of inhabitants in the town—not exceeding five hundred—the like can hardly be found in any of our churches. The event seems to have made a deep and most salutary impression upon the church, leading them to humble confessions of sin to God and one another, and prayers for forgiveness. Fourteen years previous to this time the church was organized with six members; it now numbered two hundred and four, almost half of the whole population.

The records of the church give evidence that discipline was faithfully and energetically maintained from the beginning. An idea of their sentiments may be formed from the following: "March 3, 1784, the church voted that they consider it unbecoming in a profession of godliness, for young persons, professors, to practice frolicking and vain mirth; likewise for elderly persons to indulge in idleness, in foolish talking and jesting—that they will set a watch about them in future and refrain." To the close of Mr. Potter's ministry there are no events recorded of special interest.—Frequent additions were made to the church, amounting in all to 372. Out of this number were 12 ministers of the gospel, among whom were Samuel Wood, D.D. of Boscawen, Walter Harris, D.D. of Dunbarton, and Benjamin Wood of Upton, Ms. Mr. Potter was born in Plymouth, Conn., graduated at Yale college, studied theology with Dr. Smalley of Berlin, Conn., and was a fellow student with Nathaniel Emmons, D.D. Two of his brothers were also ministers. He was settled by the town July 6, 1772. In addition to the £62 granted by the proprietors towards the settlement of the first minister, the town voted to give him £38. His annual salary was £50, for two years, and then to increase

five pounds annually up to eighty. In mental abilities he rose far above the average, sound in doctrine, logical in his discourse, mighty in the Scriptures, judicious in counsel, a shrewd observer of men, "fervent in spirit, and diligent in business," his whole soul pervaded by a reigning spirituality. It has been said, that when he was settled, the number of those called revival ministers in New Hampshire was less than ten, and that he was one. His ministry was crowned with great success—through his efforts the church was built up in numbers, in doctrine and in grace.

The following anecdotes concerning him have been preserved. One of his congregation once complained to him that his sermons were too short. Mr. Potter asked him if a short sermon in a cold day (it was before stoves were in use) would not do, if it was a good one? "Certainly," replied the man, "if it is a good one." "But if it is a poor one it certainly ought to be short," said Mr. Potter. "Yes," replied the man in confusion. During the latter part of his ministry, the use of the Meeting-house was apportioned to the several denominations in the town, so many Sabbaths to each. After preaching a sermon, one of the congregation said to him, "Mr. Potter, you preached a good Universalist sermon to-day." "Ah! indeed? Well, if that is the case, we will let this pass for one of their days for occupying the house." Mr. Potter was of commanding stature, being over six feet in height, and possessed of great physical strength. It is said that he has been known to mow half a day at a time without once whetting his scythe—yet cutting his full quantum of grass, bringing it down by sheer strength. He was out in the Revolution as chaplain to one of the New Hampshire regiments. As he was one day walking round the camp he saw two men attempting to lift a cannon upon its carriage. Pushing the men aside and laying hold of the trunnions, he raised the piece alone and quietly walked away. One of the men in his astonishment used some profane language. Being informed that the man who had performed such a feat of strength was a chaplain, he hastened after him, and hat in hand humbly begged his pardon for the language he had used. In his last days a cloud settled upon his mind, unsettling his reason. He died July 2, 1817, aged 71, having been the pastor of this church about forty five years.

The history of the church for several years after the death of Mr. Potter was drawn up by one of the members of the church, and placed upon their records, "that they might ever retain a grateful remembrance of God's mercies, in that



they had not been utterly forsaken ; that they might perpetuate to generations to come, the remembrance of past events ; that they may learn wisdom from the things which we have suffered, and by watchfulness, diligence and perseverance, and by a timely attention to every Christian duty, the church in future may be preserved from such trials as she has experienced for many years past." This record is mainly followed for the period which it covers. From the time when Mr. Potter ceased to preach, until his death, a period of eleven months, the pulpit was supplied by the labors of several ministers, for a few Sabbaths each, under a joint committee of the church and people, whose object seemed to be to procure a great, popular preacher, to suit all denominations, so that all would help support preaching and taxes be light. The church was slumbering and would not be awaked to a sense of its duty,—nor to discover impending danger. The church was soon made to feel of how little account she was, and how small her influence when merged in the population of the town and allowing them to provide instruction for her. For the multitude took the entire control of the Meeting-house, paying no regard to the church, and providing such preaching as the church could not fellowship. No choice was left her but to withdraw from the Meeting-house and be without preaching, or to set up a separate organization, distinct from the town. Accordingly on the 18th of August 1818, the church withdrew from the Meeting-house, being virtually excluded, and remained more than two years without any stated meetings. On the 14th of June 1820 a council was convened by letters missive from the church, to advise them in their trying circumstances.—Following the advice of the council the church delayed to commence public worship by themselves, till October 1820. The church then, with a few others who adhered to them, began to maintain public worship by themselves—first in a private house, then in a school-house till they were excluded from that, then in another school-house till they were excluded from that also,—being supplied by the labors of different ministers, for a short time each. The church was much weakened by the refusal of something over thirty of the members to coöperate with them. The majority of these finally returned to the church.

In the month of February 1823, the town assumed the right to control the occupancy of the Meeting-house, and apportioned the use of it among the denominations of the town, as follows: To the church 14 Sabbaths ; to the Ford party 22 Sabbaths ; to the Universalists 12 Sabbaths ; and

to the Baptists 4 Sabbaths. In a new division in 1827, the church were allowed 20 Sabbaths in the year.

On the 6th of November the Rev. Calvin Cutler was ordained over the church and people, in the work of the ministry. He was an able, faithful and laborious minister, and his labors were attended with the Divine blessing.— There were 49 persons received into the church from the close of the ministry of the first pastor to the dismissal of Mr. Cutler. The church having no Meeting-house, nor any settled place of worship, and part of the support which he was entitled to receive, failing him, and a low state of religion prevailing, Mr. Cutler was constrained to resign his office as pastor, and was dismissed by a council in May 1827. He afterwards settled in Windham, where he died, greatly respected and beloved. The church again began to support preaching by temporary subscriptions, employing ministers for a short period. They still delayed to build a Meeting-house, hoping that they might yet be permitted to occupy the house on the common, according to the intentions of its builders, and that there the church and all the people might enjoy the privilege of hearing the gospel faithfully preached, as during the last twenty five years of Mr. Potter's ministry. They were still denied this right and forced to worship where they could, often in places intended for public amusement, and under unpropitious circumstances.

In these discouraging circumstances, severely testing the constancy and faith of the church, on the 3d of November 1827, a number of the brethren met together to take counsel concerning their prospects and their future course of action. They concluded that they must build a house which should be entirely under their control. The plan adopted to raise funds was, that the brethren of the church should give in proportion to their several estates, and that others should give according to their free will. In a few months, by the contributions of the church and the generous donations of others who sympathized with them, funds sufficient to purchase land and build a house were raised. The frame was erected on the 24th of April 1828, and the house dedicated to the worship of Almighty God on the 13th of Aug. 1828. The cost of the house and the lot of land was \$3162.

Dea. Nathaniel Porter gave to the church, a house and nearly two acres of land to be used as a parsonage—a most timely and generous deed. In addition the church raised a fund of a thousand dollars, the annual interest of which was to be devoted to the support of the gospel. Having thus a place of worship which they could call their own, the church

began to look again for a pastor. On the 28th of January they voted unanimously to give to the Rev. Israel Newell of Plainfield, a call to be their pastor. Mr. Newell saw fit to decline the invitation.

Feb. 7, 1829, they invited Rev. P. Cooke of Acworth to preach to them, as a candidate for the pastorate of the church. In April of the same year they gave him a call, which he accepted, and was installed May 8, 1829. In the early part of his ministry here Mr. Cooke experienced many trials, but was found adequate to them. Under his care the church was prosperous, increasing in numbers and strength every year. In 1835, the Spirit was poured out copiously upon the church and 67 persons were added to their number during the year—39 uniting upon the same day. Mr. Cooke continued to be the pastor of the church until May 13, 1848, when he was dismissed by a council.—That he was an unusually successful pastor, the records of the church give ample evidence, 233 persons being received into membership during that period of nineteen years.

In person Mr. Cooke was tall and commanding, possessed of remarkable social qualities securing to himself strong friendship; a judicious councillor, an interesting speaker, possessing unusual powers of adapting his discourse to all occasions; a diligent and delighted observer of the ways of Providence; well acquainted with the Scriptures, and abundant and apt in his quotations from them; a sound theologian, and a fervent Christian. Many are the seals of his ministry both here and elsewhere. Many were awakened by his presentations of the truth; many did he point to Christ as their Savior; many did he build up in the faith of Christ. After his dismissal he went to North Amherst, Ms., preaching in various places, till a few weeks before his death, which was April 28, 1853. [See Acworth.]

In July 1848, Rev. Charles A. Downs of South Norwalk, Conn., began to preach to the church as a stated supply, and continued to do so until Nov. 22, 1849, when he was installed as pastor of the church. The church, after the dismissal of Mr. Cooke, was involved in many difficulties, which were in the course of time happily adjusted. In Oct. 1849, thirty seven persons were dismissed to form a Congregational church at West Lebanon. There have been added to the church during the ministry of the present pastor 57 persons. Salary of the pastor \$500, with the use of the parsonage. For the last twenty five years, the society has failed but *once* to pay the pastor his salary upon the day it became due,—a fact worthy to be recorded in letters of gold.

This is a sketch of the *external* history of this church.— Her *real* history cannot be written, but will be rehearsed with thanksgiving and praise amid the glories of Heaven.— She has passed through great trials, enduring at periods a great fight of afflictions, but outliving them all. She has also received extraordinary blessings from her great Head, who purchased her with his own blood. Whole number of members from the beginning 702; ministers of the gospel among these 19; of settled pastors there have been 4; average length of pastorates to the present time has been eighteen and a half years; number of infant baptisms can be given only from 1824 and is 89; present number of members 148. There are in town two Congregational churches, one Methodist church, and a Universalist society. The church has adopted a systematic plan of benevolence, dispensing with the services of agents, each object being presented at a stated time by the pastor. Amount contributed in 1854, \$210.

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## LITTLETON.

REV. E. IRVIN CARPENTER.

The police of the town was organized in 1787. The first effort known to have been made in behalf of the gospel, was a vote passed in 1791 "to hire preaching two months." The next year, £ 9 were voted for the same purpose. After this, although articles were sometimes inserted in the annual warrants to see if the town would make any appropriations for religious purposes, nothing was done till 1796, when the town voted "to pay James Rankin for going for the minister." The next action of the town was taken in 1799, in raising "a committee to hire a minister to preach out the money *subscribed*." The following year, three shillings were voted on "the pole and other equivalent estate." In 1802, \$ 100 were voted. Subsequent to this, no legal tax was assumed or voted for the purpose of preaching. The only further effort by the town, was that of subscribing \$ 200 in 1811, towards a Meeting-house. And this subscription was to give them the right of occupying the house when built, for their corporate meetings.

While the town voted, as above stated, certain sums "to hire preaching," there is *some* doubt whether the money was ever actually raised and expended. Through inability to obtain a minister, or some other cause, little or nothing may

have been done. Only for an occasional Sabbath or two in a year was any one hired to preach, till after the completion of the Meeting-house in 1815, with the exception of one summer, during which there was preaching one half of the time. Meetings, however, were occasionally held on the Sabbath, when there was no preaching, the brethren of the church conducting them by reading sermons and offering prayer. The missionaries sent out by the State organizations, occasionally visited the town and preached a Sabbath or two. It was these missionaries and ministers in neighboring towns that the people themselves hired, as above stated, to labor with them for an occasional Sabbath. It has already been remarked that the town voted in 1811, to subscribe \$200 towards a house for religious worship. Moses Little, Esq. of Newbury, Ms. the principal land-proprietor of the town, had offered to give two acres for a building lot.— This offer was accepted, and preliminary steps were taken towards the erection of a house of worship. The house, however, was not finally completed till 1815, and it was to be occupied by the several denominations uniting in its erection, in proportion to the amount they respectively owned. The first house of worship was located near the center of the town, some two miles away from the principal place for business where the village has grown up. In 1832, another house was erected in the village, costing about \$2000.— Some four years ago this house was enlarged and re-fitted, and furnished with a bell, at the cost of \$2500. It will now seat about 500 persons, and is a neat and comfortable house.

It will be seen that the first settlers were neither generally religious men, nor religiously inclined. The smaller portion of the population only, had much desire for the institutions of the gospel. And this is still characteristic of the town. The main support of religion has been borne by the few; and these few, not strong in wealth, have toiled hard and sustained heavy burdens.

The Congregational church was organized in 1803, by Rev. David Goodall, a citizen of the town, and Rev. Asa Carpenter, pastor of the church in Waterford, Vt. At its organization it consisted of about ten members. A few others were soon added, but, having no pastor and enjoying but little ministerial labor, its growth was very slow. In 1820, the time of the settlement of the first pastor, it numbered 35. At the present time, the resident and non-resident members in full standing, are 123. The whole number that have been connected with the church cannot be accurately given, but is not far from 250. The baptisms since 1820, have been of children 150, and of adults 76.

Rev. David Goodall, formerly of Halifax, Vt., and who was a citizen-farmer of the town, was the first stated supply. He preached, however, only one half of the time during a single summer. The next regular supply was Mr. N. K. Hardy, a licentiate, who preached one half of the time for nearly three years, and till the sickness which terminated his life in the summer of 1819. In the fall of this year, Rev. Drury Fairbank, lately dismissed from the church in Plymouth, was invited to visit the town with reference to settlement. This invitation was accepted, and Mr. Fairbank was installed over the church in May 1820, and was the first pastor. After sixteen years of faithful labor, (preaching by agreement three-fourths of the time,) Mr. Fairbank, in consequence of feeble health, sought to be relieved from his labors, and Mr. Evarts Worcester, son of Rev. Leonard Worcester of Peacham, Vt., was obtained as a candidate for settlement. On the 13th of March 1836, Mr. Worcester was ordained to the ministry and installed as pastor of the church and people, Mr. Fairbank having been dismissed the day before by the ordaining council. Insidious consumption, however, cut short Mr. Worcester's labors, just as, with large promise of usefulness and amidst the affections of his people, he was entering upon them. He preached but five or six Sabbaths after his ordination, when, prostrated by hemorrhage, he was carried home to his father's to die, where he expired in the following October. In the summer of the succeeding year, Mr. Isaac R. Worcester, brother of the late lamented pastor, entered upon his labors as a candidate for the place vacated by the death of his brother, and was ordained and installed over the church the 27th of September. Three years of ministerial effort forced him to suspend his labors for a season, and finally the church was reluctantly compelled to seek another minister. Rev. William Withington of Dorchester, Ms., preached about six months as a stated supply; Rev. Samuel Bean, afterwards settled at Great Falls, two or three months; Rev. Mr. Fairbank, former pastor, occasionally; Mr. Burchard, a licentiate, as candidate for settlement; and finally the present pastor, Mr. E. Irvin Carpenter, entered upon his labors here in June 1842, and was ordained and installed over the church the 13th of December.

REVIVALS.—Under the labors of Mr. Hardy who came to the place in the year 1816, there was some attention to religion, and some few conversions, but nothing which can properly be denominated a revival. In 1831-32, there were considerable awakenings, yet nothing like what prevailed in

many places. Nor have there been any revivals of marked extent and power since those years. Perhaps the best account that can be given of this matter, is a statement of the largest numbers that have been admitted to the church on single Sabbaths. July 1, 1821, seven were received ; Jan. 1, 1832, eighteen ; in March of the same year, seven ; Jan. 1840, six ; May 1843, six ; May 1851, five ; July of the same year, eight. And when we add to the language of these statistics, the remark that no other denomination has existed, as holding meetings regularly till since 1850, it will be seen that revivals have been few in number and limited in extent.

There have been occasional cases of discipline,—one somewhat protracted and difficult case—but from the first to the last, the great body of the members have been harmoniously and firmly united. If they have not *loved* as brethren *should* love, they have not fallen out by the way, but have maintained a kind and cordial walk. A weekly church prayer meeting has now been sustained, and quite a portion of the time pretty well sustained for several years. An evening meeting is, and has been for a long time regularly held in the village, and occasionally in other localities ; there are meetings for conference and prayer. The amount annually contributed to benevolent objects is about \$ 150. The average attendance of the people of the town on public worship, cannot be set down higher than 400. The population of the town is over 2000. It should be said, however, that there is no convenient *center* in the town, and, that while not more than one-fifth of the inhabitants are found in the house of God from Sabbath to Sabbath, more than that proportion attend public worship a portion of the time ; since some go one part of the day, others the other part, and some one Sabbath and others the next. The proportion that attend now, however, is less than in the earlier years of the town ; and yet greater than it was ten years ago. There is, probably, as great activity in the church now as ever, and open wickedness is less.

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## LYME.

Rev. ERDIX TENNY.

Lyme received its grant for township 1761, and its first settlers April 1764, near the time that a large number of towns in this neighborhood was granted and settled. The

first town meeting was held at the house of Thomas Sumner, May 17, 1769, five years after the arrival of the first inhabitants. One of the principal items of business, at this first meeting, seems to have been, to make arrangements for procuring preaching, and it was voted, without opposition, to unite with Thetford, to hire preaching for the ensuing year. At a meeting Nov. 26, 1770, the town voted to invite Mr. Elisha Pearsons to preach as a candidate for settlement. The people enjoyed his labors for a season, but his settlement among them failed to be effected. After uniting with Thetford for some time, in hiring a minister, to divide his services between them, there was a proposition to unite with the latter, in settling Mr. Sumner; but at a meeting Oct. 9, 1772, the town voted to *decline* the proposition, and to treat with Mr. Ripley, to preach with a view to settlement. The reason for this grew out of the difficulty of getting to Thetford for religious meetings, and of the impression that they needed the entire labors of a minister.

Sometime during this year, William Conant, a licentiate, from Bridgewater, Ms., with his father and brother, and some others, came to Lyme. The way was prepared, directly on his arrival, for the services of Mr. Conant. The town voted, March 9, 1773, to give him a call to settle with them in the ministry, which he accepted, and was ordained Dec. 22, 1773, as the first minister of the place. By the efforts of Messrs. Pearsons, Ripley and Sumner, the attention of the people was turned to their obligation to constitute in the place a Christian church. The Congregational church was organized May 22, 1771, consisting of 21 members.—An addition of 13 was made to the church, previous to the settlement of the ministry. There were several early attempts to erect a house, suited to their Sabbath assemblages. The town voted, May 1771, to build such a house. But in consequence of diversity of opinion, in reference to its location, and pecuniary inability, a house was not erected till 1781, when it was located a few feet only from the present place of worship. To this house, during the thirty one years of its existence, parents and their households, with more than common unanimity, and almost universally, went up to pay their vows to Jehovah. Mr. Conant, after his settlement, entered earnestly upon the duties of his profession, and prosecuted them with apparent fidelity, for thirty six years and three months, when he was called to rest from his labors. The town voted, that the salary of Mr. Conant should be £ 45 annually for three years;—that he should have £ 60 towards his settlement, besides the right of land,



provided by charter for the first settled minister ;—that the salary should be paid in grain, at the estimated price of specified individuals ;—and that after three years, it should increase with the grand list, till it reached £70, the ultimatum.

Mr. Conant had the reputation of a *plain* man. Some regarded him proud of this attribute, as he carried it to the *extreme*, in his dress,—in his common deportment,—in all his habits of public and private life. He paid little attention, evidently, to the character of his style, or to the graces of oratory. If he bestowed labor upon the manner of expressing his thoughts, it must have been to render them *direct* and *quaint*. His sermons were doctrinal and practical. His rebukes of prevailing vices were often direct and severe, and on the Sabbath following the practice of some flagrant sin, his reproofs sometimes, in language and tone, would resemble those of an angry parent, in the correction of a wayward son. But his evident sincerity, honesty and benevolent intention, rendered his reproofs effective and beneficial. His labors were much blessed, as cannot be doubted, in correcting the morals of the people, and deepening the piety of the church. There were 158 additions to its members during his ministry. Mr. Conant was born at Bridgewater, Ms., 1743 ; graduated at Yale college, 1770 ; studied divinity with an uncle of the same name at Middleborough, Ms., and died March 8, 1810.

Rev. Nathaniel Lambert, the successor of Mr. Conant, was born at Rowley, Ms., 1765 ; graduated at Brown university, 1787 ; was licensed to preach, 1789 ; settled in Newbury, Vt., 1790, and was dismissed in 1809. He was installed as pastor of the church in Lyme, 1811 ; was dismissed, 1820 ; and died 1838, in the 74th year of his age.—Thirty nine members were added to the church during his pastorate. Mr. Lambert, in his personal appearance and habits, was the antipode of his predecessor. Neatness, precision and correctness were marked, in his person, in his conversation, in his business, in the construction and delivery of his sermons, and in all his ministerial duties and labors. He was deemed by some, particular to a fault.—This attribute of his character had its influence in diminishing the warmth and power of his public performances. His visible success as a minister was not distinguished ; yet his efforts to correct prevalent vice, particularly the desecration of the Sabbath, though it subjected him, for a time, to reproach and censure, were evidently well intended, and to a good degree successful. It cannot be doubted, that his

labors as a minister contributed much to prepare the way for the religious reviving, in which he greatly rejoiced, that soon followed his dismissal.

In the early settlement of New England, from sentiments of kindness, or from a conviction of their general poverty, ministers were usually exempted from taxation. Mr. Lambert grew up with the feeling, that they should not be taxed. He manifested reluctance to submit to what men of his profession had generally escaped, to be subjected to treatment so singular, thinking, it may be, that it would be the establishment of a precedent of extensive and unfavorable influence. This, with some other things, was made a pretext, upon which some were ready to seize, for declining further assessment of the town for his support. His salary not being raised as usual, he made a proposal that was complied with, which resulted in the termination of his connection with the people, as their religious teacher, and pastor of the church. Mr. Lambert continued his residence in Lyme till his death, eighteen years after the dissolution of his pastoral relation. The town evinced that they had not lost confidence in him, by sending him, directly after his dismissal, for eight successive years to the State legislature as their representative. At his last election, he informed the town, that the honor they had long conferred on him should be given to some other, and that he must decline the further reception of their suffrages. His solicitude for the general good of his neighbors and townsmen, for the peace and purity of the church, and the universal prevalence of morals and religion, was distinctly and consistently exhibited. As he was particular and precise in all his business and movements, some esteemed him *penurious*, but if this was ever true of him, it is believed he gradually triumphed over the passion, and increased in liberality as he increased in years. An eminent minister, who was intimately acquainted with him from the time of his settlement in Lyme till his death, remarked that he never knew a man, dismissed in such circumstances, and remaining in the place, whose conduct was so excellent as Mr. Lambert's,—a remark in which his successors, who had so fully his sympathy and coöperation, were prepared to concur. Some little time after the dismissal of Mr. Lambert, the venerable Mr. Hobart of Berlin, Vt., came to Lyme, and visited the people, and preached with great fidelity and zeal, and his labors were attended with very beneficial results. The church was awaked from a long sleep—the minds of the people were religiously impressed; some were making the inquiry of the

jailer; and some were rejoicing, as the Psalmist, in having had a new song put into their mouth.

In this interesting state of things, Mr. Baxter Perry, a licentiate from Andover, came to Lyme September 1820.—He entered into this work, with his characteristic ardor and energy, and was eminently prospered in his endeavors. He was permitted to commence his ministry with a powerful baptism of the Holy Ghost, and to prosecute it long, amid the outpourings of the Spirit, and ingathering of souls, in large numbers, into the fold of the Great Shepherd. Mr. Perry was born at Worcester, Ms., April 16, 1792—graduated at Cambridge 1817, and at Andover 1820. He was settled at Lyme Jan. 3, 1821, and died Jan. 18, 1830, after a ministry of nine years; 172 members were added to the church during his ministry. Mr. Perry had not the plainness that rendered him the subject of remark abroad, as the first minister of Lyme; neither was he particular and precise like his immediate predecessor. Efforts in the temperance reformation were employed in Lyme, earlier than in any other place in the vicinity, and soon after the commencement of the reformation in the country. His labors in the cause, in connection with the memorable temperance address\* in the town hall, Jan. 6, 1827, and which has gone the world over, gave a blow to intemperance in Lyme, that stunned the monster; a blow, the influence of which has not ceased to be felt, and which, through the continued endeavors of temperance men, in the face of not a little opposition, has, to a great extent, triumphed in its suppression. Since the settlement of the town, fourteen young men have entered the ministry. Not long after the settlement of the first minister, there came to Lyme a class of men who appreciated the institutions both of education and religion—men who looked upon these institutions, as did the Puritan Fathers, as lying at the foundation of prosperity, as inseparable from all political, intellectual, moral, and religious elevation.—Through their influence, attention was turned, more than before, to the education of the youth, and an influence was felt in this direction, which continued to increase, not *rapidly*, but gradually, till common schools were thoroughly organized, and conducted with a good degree of fidelity and interest. From the beginning of its settlement, attention was directed to the establishment and maintenance of religious institutions. And this attention did not diminish, as resources and numbers increased. These institutions they must have in some form, and they *did* have them. If they

\* Kittredge's Address.

could not procure for themselves a commodious and tasteful structure, as a place of worship, they could resort, in mild seasons, to the barn, and in inclement weather to a humble private dwelling, to offer their sacrifices. They must build somewhere their public altars. These altars were not only built, they were visited, and upon them the fire was kept burning. All available means to get to the place of their religious assemblages were resorted to. The weak and the infirm, the aged and the young, no less than the middle aged and the strong, must be there, though the sled and oxen must be called into requisition for the purpose. The frame of the barn, where the first minister was ordained, and where the first settlers were accustomed to meet for public worship, has been carefully preserved by one of their excellent descendants, and is standing, as a monument of their religious habits, in the very place where the incense of their devotion went up to Heaven. The impression of these fathers relative to the influence of the institutions of education and religion, was consistently developed, and through its development they have left their *mark*. The impressions, in regard to religion and education, of the early inhabitants of Lyme, were probably deepened by the labors of Eleazer Wheelock, the first president of Dartmouth college, which, through his occasional missionary visits, they had the privilege of enjoying. His was a sun whose beams of light were shed upon this whole horizon; his, a benevolence, a zeal for education and religion, that was felt, that was diffusive; whose salutary influence blest not this vicinity only, but New England, and the world. To these impressions of the early population of Lyme and the mode of their expression, must be attributed the general harmony of feeling, the habits of industry, and secular prosperity, with which the people of the town have been distinguished, in the different periods of its existence. The successor of Mr. Perry, Rev. E. Tenny, was settled one year after his decease, Jan. 5, 1831. Since that time, there have been received into the church 482 individuals, making in all, of which it has been constituted, during the eighty three years of its existence, 842 members. These were nearly all received by profession, while a large proportion of those that constitute the churches in fast growing villages and cities, are added by letter. June 2, 1819, the town voted that Abel Franklin, David Conant, Moses Flint, and their associates have liberty to be incorporated into a religious society, by the name of the First Calvinistic Baptist Society of Lyme.—The society was organized, and went into efficient and suc-

cessful operation. It has had the services of several able and faithful ministers. It has been blessed with revivals of religion. Large numbers have been added to the church.

In the light of this account we see that the early impressions upon a place, like the first impressions of a civilized upon a savage tribe of men, will be deep and abiding. We see too, our obligations, gratefully to recognize the divine hand in the occurrences that may be traced in the history of the town, and to be conformed to what is excellent in the spirit and practice of the fathers, that have given form and coloring to the institutions and habits of the place.

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### ORFORD.\*

The settlement of this town was commenced in 1765, by five or six families which removed to it from Connecticut. Others soon followed them. In April, 1767, a plantation meeting was called, and the inhabitants organized themselves into a civil community by the choice of town officers. They prized religious institutions; and in April 1769, raised £20 to support preaching, and selected a committee to hire a minister. On the 27th of August, 1770, a church was organized, on the Presbyterian platform, by Rev. Peter Powers, of Newbury, Vt. It consisted of twenty members. In the former part of 1771, a Mr. Hurlburt preached here a few Sabbaths. In the autumn, Nov. 5, Mr. Obadiah Noble was ordained as pastor of the church and town. The terms offered him by the town were, £60 settlement, and £40 salary for the first year, to be increased by £2 annually till it should reach £60. The scarcity of money in these early times caused most business to be done by barter, and a bargain to be estimated by the value of produce. It was hence provided that the £60 settlement of Mr. Noble should be paid in materials for building, and labor; and his salary in wheat at four shillings per bushel, rye at three shillings, corn at two shillings, and oats at one shilling and three pence. He was also to be furnished with twenty cords of good firewood annually. At his settlement, the town appears to have received encouragement from the proprietors of land in the township of assistance in supporting him, which was not realized, and, as a consequence, in December, 1777, he was dismissed. Little is now known of the events which occurred during his ministry, except that a few months before

\* Sketch by Rev. Jotham Sewall.

his dismissal, the church adopted what is called "the half way covenant," granting to persons of outwardly moral lives, who assented to the Articles of Faith, the privilege of baptism for their children. Previous to June, 1782, (but at what time is not known,) six members had been added to the church.

In 1781, a Mr. Noah Miller was requested by the town to settle; but for some reason, his settlement was not effected. Various other efforts were made for a number of years, and with more or less success, to procure preaching. In 1787, on the 3d of October, Rev. John Sawyer was ordained pastor. The provisions made for his support strikingly illustrates the necessities of the times, and the prevalence of barter transactions. His salary was to be two hundred and forty bushels of wheat, at six shillings per bushel, increased, after the first year, by eight bushels annually till it amounted to three hundred and thirty six bushels; and a settlement of six hundred and sixty seven bushels, to be paid in four annual instalments. Mr. Sawyer was a son of one of the earlier settlers, and was a lad when his father removed to the place. He graduated at Dartmouth college in 1785. On the 6th of June previous to his settlement, the church re-called the vote which had placed it on the ground of "the half way covenant;" and on the 23d of April, 1789, it withdrew from the Grafton Presbytery, with which it had been connected, and became Congregational.

From June 1782 to June 1785, under the labors of transient ministers, 33 were gathered into the church. But during Mr. Sawyer's ministry, disorders existed which required the frequent exercise of discipline. The attention to this which he felt it his duty to give, excited toward him some ill will, which contributed, with other things, to render his ministry short. He was dismissed Dec. 17, 1795. During the nine years of his pastorate here, though laborious and faithful, (as he is believed to have been,) he received only six members to the church. After the dismissal of Mr. Sawyer, Rev. Stephen Williams labored here, but how long is uncertain. In 1799, a Mr. William Forsythe was requested to settle. But a disaffection arose which occasioned a remonstrance to be made to the council convened to ordain him, in consequence of which he was only ordained as an evangelist. He was followed by Mr. Sylvester Dana, who, May 20, 1801, was placed over the church as its pastor.—The provision made for his support was \$666.67 settlement, in two annual instalments, and \$400 salary. He remained pastor of the church for twenty one years. And his labors

appear to have been successful. In 1810 and in 1819 revivals existed of considerable extent and power, which resulted in important additions to the church. During his ministry, 190 members were added. He was a firm friend of missions, and urged on his people the duty of active benevolence.— Previous to Mr. Dana's settlement, two Meeting-houses were erected, one on the river, and the other three miles east of it. In these he preached alternately, till, near the time of his dismissal, he suspended his labors in the east Meeting-house. Difficulties had now arisen in the church and among the people, which resulted in his dismissal April 30, 1822. The next day, (May 1,) the council being still in session, 24 members were dismissed from the church, and organized into a separate Congregational church, to worship in the west Meeting-house. To this Mr. Dana continued to minister, preaching in that Meeting-house half the time, and half the time in Fairlee, Vt.

Not long after Mr. Dana's settlement, other denominations began to obtain footing in the town; and various individuals availed themselves of the opportunity granted to them by the law of withdrawing from among his supporters. As the number of seceders increased, the town, after the dissolution of its contract with him, not long before his dismissal, ceased to act on the question of sustaining the ministry; and in April 1820 a society was formed for the purpose, styled, "The Orford Union Congregational Society." This society adhered to the original church, in connection with which it was organized. The church, (now properly denominated The First, or East,) in August, 1822, invited Mr. James D. Farnsworth to become its pastor. He accepted, and was ordained June 1, 1823. His salary was \$500. Mr. Farnsworth preached, as his predecessor had done, alternately in the two houses. During his ministry, the place presented the somewhat unpleasant anomaly of two ministers of the same denomination, pastors of sister churches, living within a few rods of each other, and preaching alternately in the same house of worship. Mr. Farnsworth was an acceptable preacher, and possessed many good qualities as a pastor. Soon after his settlement, Bible classes, Sabbath schools, and catechetical exercises for children, were instituted. In 1826, the awakening and converting influences of the Spirit were shed upon his charge, and 43 were added to the church by profession. In 1831, the dews of heavenly grace descended on a portion of his field of labor, and 17 were gathered into the church. This merciful visitation appears to have continued into the following year; and some thirty or forty

expressed a hope of having become new creatures. During his ministry, we find notices, more or less frequent, of contributions, by the church and people, to different objects of Christian benevolence. He was much beloved, and his dismissal, which occurred April 9, 1832, was generally lamented. Difficulty of support was the cause. The church and society gave the most honorable testimonials of their affection for him, and their appreciation of him. He received to the church during his ministry 102 members. At his dismissal it embraced 172.

For eleven years the church was now destitute of a pastor. It was supplied half the time, for some five years, by Rev. S. Davis. After him, Rev. Lot B. Sullivan preached a year; and after him, Rev. Joseph Marsh for nearly three years.—These labors appear not to have been in vain, since, during these eleven years, fifty three persons were received to the church.

June 26, 1845, Mr. Andrew B. Foster was ordained as pastor here. In addition to a parsonage, containing a few acres of mowing and a few of pasturing, he received a salary of \$350; and the society, though small, were pretty liberal in the way of presents. Mr. Foster was popular as a preacher. Public worship was well attended; the Sabbath school flourished; and things appeared prosperous. But his ministry here was short. His health failed, and he requested dismissal, which was reluctantly granted him, Nov. 22, 1847. Ten were added to the church during his ministry. Rev. Edwin R. Hodgman was here one year, and they had other occasional supplies.

In October, 1851, Rev. Jotham Sewall commenced laboring here; and was installed Feb. 16, 1853. The support afforded him was \$350, with neat, new parsonage buildings and a garden spot. To this was added the article of firewood, and sundry other valuable helps. The society raises the salary by subscription; excepting that the avails of a farm, given about the year 1800 for the support of the ministry by a widow Spooner and renting for \$57, are divided equally between this and the other Congregational society. He received eight members to the church; he was dismissed in 1855.

Nearly eighty five years ago this church was organized. Including the original members, 425 have been received to its fellowship. But it is now much reduced. For a number of years, the population of the town has been diminishing. Between 1840 and 1850, it lost 300 inhabitants. And the church has had large drafts made upon it by dismissions and



deaths. It contains, now, 86 members; and nearly half of these are non-resident—some are in parts unknown. Baptisms of children, 461, but, for some years past, this important ordinance has received far less attention than formerly. But, only 65 out of 425 were baptized at the time of admission to the church. The proportion of those received from the world who were baptized in infancy was as three or four to one. Nine men, who may be regarded as sons of this church, have entered the Congregational or Presbyterian ministry; among whom is Rev. John Sawyer, second pastor of this church, now residing in Garland, Me., and still able to preach some, though an hundred years old; also, Cyrus Mann, Joel Mann, Royal Mann, Daniel C. Blood, Daniel Newell, I. Morey, and John Wheeler, former President of Burlington college. Five Methodist ministers have arisen here. The *average* size of the congregation is less than one hundred. The amount annually contributed to different objects of Christian benevolence is about sixty dollars. In the easterly part of the town, worship is maintained a part of the time by Methodists and Freewill Baptists; but, on an average, less than one half. Those who may be called regular attendants on public worship, (and a part of these only a portion of the time,) in a population of 1400, cannot exceed four hundred, and, probably, falls considerably short of that. This is thought to be a smaller proportion of the inhabitants than attended public worship forty years ago. And it is a painful fact, that many of the descendants of early church members and others who constantly visited the sanctuary, are seldom if ever seen within a house of worship.

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## ORFORD.

WEST CHURCH.—REV. W. A. SMITH.

The West Congregational church of Orford was organized by an ecclesiastical council April 30, 1822. Its members had previously been connected with the First Congregational church—28 persons united with it at its organization. Rev. Sylvester Dana was its first pastor. He was installed Feb. 19, 1823. Its first deacons were, Asaph Rice elected May 22, 1822; Isaac Drake elected Oct. 7, 1825; Joshua Swift elected March 22, 1827. A Sabbath School was established at the formation of the church and has ever since been maintained. During Mr. Dana's ministry, the church enjoyed some seasons of special interest, and 102 members were

added to it. Mr. Dana was dismissed Jan. 1, 1833. At the same time the Congregational church of Fairlee was constituted, and 32 members of this church were dismissed to connect themselves with that church. After Mr. Dana's dismissal, the Rev. Nathaniel Lambert supplied the desk for a few months. April 8, 1833, the church extended a call to Rev. Daniel Campbell; it was accepted, and he was installed May 29, 1833. June 20, 1833, Mr. Nathan Dewey was chosen deacon. Sept. 1, 1838, Mr. Peter Marsten and Mr. Jonathan Clark were chosen deacons. During Mr. Campbell's ministry 61 members were added to the church. Mr. Campbell requested a dismission Aug. 1, 1847, and was dismissed by an ecclesiastical council Sept. 7, 1847. Mr. Campbell continued to reside in Orford till his death, which occurred Oct. 1, 1849.

Rev. William Clark commenced his labors with the church April 2, 1848. He was ordained and installed May 17, 1849. Mr. T. D. Rowell was chosen deacon Nov. 5, 1851. During Mr. Clark's ministry, the church was blessed with a season of special religious interest, resulting in an accession of 22 members—32 were added to the church under his ministry. Mr. Clark was dismissed at his own request by a council called for the purpose, April 22, 1852. Mr. Clark is now a missionary of the A. B. C. F. Missions in Arabkir. Rev. Ira Case commenced his labors with this church in Oct. 1852, and was ordained and installed Nov. 30, 1852. Mr. Henry Blanchard was chosen deacon of this church June 1, 1853. Mr. Case asked a dismission June 10, 1854, on account of the inadequacy of his support.

Rev. W. A. Smith is now supplying the church on a temporary engagement. Since the organization of the church, about 80 members have been dismissed to join other churches, and a considerable number have been removed by death.—The church now consists of 75 members. The church has adopted the practice of contributing regularly to objects of benevolence. Within a few years a handsome church edifice has been built, and a convenient parsonage has been purchased. The prospects of the church are encouraging.

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## PIERMONT.

Rev. I. DAVIS.

The Congregational church in Piermont was formed in 1771. In 1776, Rev. John Richards was settled as their

pastor. He was dismissed in 1802 ; died in 1814 aged 89 years. The church was *re-organized* March 10, 1803, under the direction of Rev. James Hobart of Berlin, Vt. The cause of this re-organization is not fully known. But it is believed that the church under Mr. Richards acted upon the half way covenant, and that part of the first church went to Haverhill church, and part united in forming the new church. March 10, 1803, 29 persons were formed into a church and adopted new articles of faith and covenant.'

In Feb. 1811, Rev. Jonathan Hovey was settled as pastor, and was dismissed Feb. 1817, as appears from the testimony of aged members of the church. The records being very defective, the dates may not be entirely accurate. Rev. Robert Blake commenced his labors here in 1821, according to the Minutes of the General Association, and continued them till 1836. He was an acceptable and useful minister of Christ. Eighty three were added to the church during his ministry. The remembrance of him is still precious to this people. Rev. Edward Fuller labored in this field from 1836 to 1840. During his ministry six persons were added by letter and one by profession.

Rev. Increase Davis commenced his labors here, April 1840, and has continued them to the present time. There have been during this time three revivals of religion. In the space of thirteen consecutive months 55 were added to the church. Eighty five have united with the church during Mr. Davis' ministry, and great harmony has prevailed in the church. Weekly prayer meetings have been constantly maintained. The whole number of members at present is 106—males 72, females 34. May the church in her inmost heart say, "My soul thirsteth for God."

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### PLYMOUTH.\*

Rev. W. R. JEWETT.

This town was granted in 1763. Quite a number of men from Hollis entered the town the next year, and their interest in the kingdom of God is manifest in the fact that before two years had expired they formed a church. This church was gathered, not on the ground, but in Hollis, and went into the wilderness beneath the banner of Christ as their avowed Leader and King. The same year, 1765, after the organization of the church Rev. Nathan Ward was ordained

\* Sketch by Compiler.

as their pastor. This too was done at Newburyport, Ms., July 10, 1765. The pastor inducted into office at one place, the church constituted at another, thereby bringing upon them the united and fervent prayers of many hearts, meet the few people scattered over the hills of Plymouth and receive their welcome and their blessing. Mr. Ward labored here till Jan. 4, 1798, when he was dismissed; he died in June 1804, aged 83 years. He was minister about twenty nine years. He was converted under Whitefield, and imbibed much of his spirit. He pressed the *doctrines* of the gospel upon the heart. Rev. Jonathan Ward, now well known in the State for his love of doctrinal truth, is his son.

Two seasons of refreshing from the presence of the Lord, blessed his ministry. The first occurred about two years after his settlement, and about twenty were brought into the church. This must have been a large number in so small a population. Another revival occurred in 1790.

Rev. Drury Fairbank was ordained, after an interim of two years, Jan. 8, 1800, and dismissed March 18, 1818—a ministry of eighteen years. He is found among the members of the General Association in 1811. In 1816 a revival was enjoyed here and sweet were its fruits. He left the church at his dismissal with about sixty members.

The same year (1818) Rev. Jonathan Ward was engaged to preach, and continued until September 1829. The blessing of God at once attended him. The church received quite an accession of members, and during his ministry some 40 or 50 persons were added to the church.

Rev. George Punchard was ordained March 11, 1830—dismissed in 1844. At this time the heavens were opening over all parts of the land to pour down salvation. But upon few ministers have such signal marks of the divine approval in the form of continued success been placed, as are found in this case. For three years the heavens seemed to give a rain of righteousness. In the first year of his labors 33, in the second 28, in the third 46 were added to the church—107 in three years. More than 160 were added to the church in this pastorate, most of them by profession. The church at one time numbered 199. But his health declined and he was obliged to desist from his work. He is author of an interesting work on our church polity.

The present pastor, Rev. Wm. R. Jewett, was installed June 25, 1845. He is laborious and affectionate, and deserves well at their hands. The church had declined in numbers somewhat from its best estate when he entered the field. It numbered not far from 150. About sixty have

been added under the present pastorate. May this church ever possess the spirit and principles which the law of association always couples with the endeared name—*Plymouth*.

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THORNTON.\*

The town of Thornton was first settled in 1770. The first settlers were anxious to have the gospel preached among them. As early as the year 1778 or '79, the Rev. Experience Estabrook was preaching among the people. April 11th, 1780, a church was organized consisting of 12 members.—The church was organized in the presence and by the assistance of Rev. Nathan Ward pastor of the church in Plymouth, and Rev. Selden Church pastor of the church in Camp-ton. On the same day, a "Call" was given to Mr. Estabrook to settle, signed by all the male members of the church, eight in number. It was agreed that if any difference should arise between them which they could not settle, "it should be left to the Grafton Presbytery, until some Presbytery or Association should be formed nearer." Mr. Estabrook was ordained as pastor of the church Aug. 23, 1780. As near as can be ascertained, this church joined the Grafton Presbytery in the year 1781. About this time, some difficulty arose in the church in consequence of a man not being willing to have his child baptized, his wife being a member of the church. The next difficulty was with a member for driving his team on the Sabbath farther than was allowed. But upon his saying "that he would not do it again unless very necessary," the church were satisfied. June 11, 1786, the church "voted to choose three church officers to act in the double capacity of deacons and ruling elders." It was in this year that Mr. Estabrook was dismissed. During Mr. Estabrook's ministry, six years after the formation of the church, it had increased from twelve to forty nine members. He preached in a log school house in the winter, and in barns during the summer. In December 1786, Mr. Estabrook proposed for a dismissal. Whereupon a town meeting was immediately called, when it was "voted that a committee of five be appointed to consult with Mr. Estabrook, and see upon what terms he is willing to be dismissed." The following is his answer:—

"Thornton, Dec. 26, 1786.

This may certify that I am willing, and do hereby bind

\* Sketch by Wm. G. Brown.

myself, (if the people in this town see fit to dismiss me from the work of the ministry,) to resign up, and give back to the town as much of what the town gave me on settlement, as indifferent men shall judge I ought to give up. As witness my hand. EXP. ESTABROOK."

Then, "voted to dismiss Rev. Exp. Estabrook from the pastoral charge of this town." Also, "voted not to refer the above mentioned terms to *indifferent men*."

Mr. Noah Worcester united with the church in 1783. He came into the town a year or two previous, purchased a tract of land upon which he worked a part of the time, and a part of the time at his trade, (a shoemaker,) while another portion of his time he spent in study. Having an active and vigorous mind, he soon acquired at his own fireside such literary knowledge, that the degree of A. M. was conferred upon him by the faculty of Dartmouth college. About the time that Mr. Estabrook was dismissed, Mr. Worcester contemplated entering the ministry. "June 2, 1787, voted to settle Mr. Worcester as a minister of the town." The ordination of Mr. Worcester took place in October 1787 in the open field.

In 1789 the Meeting-house was built, the payment for building materials being made in "wheat, rye, corn, and flax." The following record is also made, "Mr. Rankin offered one gallon of rum, as his part of the spirit, for raising the Meeting-house." In 1793 it was voted, "that the Meeting-house be swept six times a year, by a *Saxon*, chosen by vendue." Nearly all the families, within eight or ten miles of the Meeting-house, were in the habit of punctually attending meeting on the Sabbath. A church covenant was adopted when the church was formed in 1780, which was revised in 1790; in 1806, a new church covenant, articles of faith, and church practice was adopted. Some of the earlier members of the church were from Scotland, and received certificates of church membership, before leaving their native land. A copy of one we will here introduce, and in connection with it relate a mournful incident: "These do certify that the Bearer hereof, Duncan McDearmid and Elisabeth McLallan his Spouse, are natives of this Parish of Fortingall, (County of Perth) Resided amongst us mostly from their Infancys, behaving themselves Soberly and honestly, free of Church Scandal, or any Ground of Censure known to us; and have been Communicants with us for several years by past." Signed by the Minister and Elders. While Mr. McDearmid and family were crossing the water, in coming to this country, he was taken sick and died. As they were

about committing the body to a watery grave, a large shark was observed, keeping close to the vessel. Mrs. McDermid could not consent to have the body of her husband thus buried, so it was concluded to keep it on board till the next day. But the shark followed the vessel a week, at the end of which time they arrived at New York, where the body was committed to its mother earth.

Mr. Worcester continued his labors, as a minister of the town, till about the year 1808 or 1809, when he went away, and as was expected, to come back again; but he never came back to preach much. But he was still the pastor of the church until 1817, when that relation was dissolved by the Plymouth Association, which, as was sometimes done in those days, at the request of the church, resolved itself into a council. During his ministry, about sixty five persons united with the church, mostly by profession. It appears that a good degree of harmony existed in the church most of the time that Mr. Worcester preached, till near the close of his labors, when he embraced the Unitarian views respecting the Divinity of Christ. About this time, he wrote and published a book, entitled, "Bible News," in which he advocated the above mentioned views of Christ's Divinity.— This caused a division in the church, some of its members inclining with Mr. Worcester, and walked no more with the church. No minister fell in with his views except his brother. Nothing was done by the town for the support of preaching, after he left town.

Until 1823, the church was supplied with preaching but part of the time. The names of the ministers who supplied the desk, were Washburn, Bemis, Brown, Webber, and Dr. Spicer. The church appears to have been in a low state.— In 1820, a religious society was formed, and chartered by the name of the "United Congregational Society in Thornton." Shortly after its formation, it numbered 65 members. This society immediately voted to build a new Meeting-house, which was completed in 1822, at a cost of \$3000. In 1824, a parsonage was built, which cost \$700, and which is now owned by the society. At the dedication of the Meeting-house, the following items of expenses, incurred by ministers and delegates, were charged to the society:—"Amount for victualling 54 persons, \$9.00; for brandy and W. I. rum, \$5.00; for sugar, \$1.00; total, \$15.00. In a prayer, offered by the Rev. Mr. Sutherland, at the dedication of the Meeting-house, the following expression, relative to the pulpit, was used: "O Lord, may no unclean bird ever be permitted to enter this cage." And it is worthy of remark, that of the

ten ministers, who have since successively ministered the Word of Life to this church and people, from this pulpit, not one has been known to bring reproach upon his profession, or a wound upon the cause of Christ.

Rev. Andrew Rankin commenced his labors here in 1823, and was settled in 1824. During the first and second years, 33 joined the church; of this number, 20 joined at one time. Mr. Rankin was dismissed Feb. 4, 1829. He was an efficient laborer. In 1825, a new church Covenant, and Confession of Faith, was adopted. There were admitted to the church during Mr. Rankin's ministry in the town, which was nearly six years, 46 persons, mostly by profession. The church, during a part of this time, had severe trials and difficulties to pass through. It appears that labor was taken up with a number of the members, most of whom, on their confession to the church, were restored. But one individual, a prominent member, was finally cut off from the church. He soon after professed to be a Universalist, and about this time, a number of the members of the society embraced the same views, and these, together with many others, for various reasons, left the society, so that in 1837 only eight members belonged to it.

In June 1829, Rev. Kiah Bayley was engaged to preach, and continued his labors with the church about three years. Under his ministry four persons were received to the church by letter and three by profession. Soon after he left, the Rev. Sylvester Dana was hired to preach, and continued with the church nearly three years. As nearly as we can learn, 29 persons were taken into the church during his ministry, most of them by letter. The church was first assisted by the New Hampshire Missionary Society while Mr. Dana was here. The aid received was \$100. In September 1837, Rev. James Thompson was engaged to preach, and labored with the church and people two years. Aid received from Missionary Society, \$100. No persons admitted to the church under his ministry except himself and wife. March 1838, a confession of faith and church covenant was prepared and adopted, the old one having got misplaced, not having been copied into the church book. After Mr. Thompson left, the Rev. Jonathan Ward preached for about one year. This was in 1840. Jan. 12, 1841, Rev. Samuel Kingsbury commenced ministerial labors here. He preached nearly two years, was aided by the Missionary Society \$100. Four persons were received to the church by profession while Mr. Kingsbury was here. After Mr. Kingsbury left, the church hired preaching for a few weeks or months at a time, for



about three years. The ministers who were thus hired, were Rev. Jonathan Ward, Rev. Mr. Wason and Rev. Worcester Willey, now missionary among the Cherokee Indians. No additions to the church during this period. It appears to have been in a broken state, and religion *low*. In December 1844, the Rev. William P. Gale was unanimously invited by the church to become their pastor, which request was complied with. He was ordained to the pastoral care of the church Jan. 1, 1845, after it had been without a pastor nearly sixteen years. The church agreed to pay Mr. Gale \$200 per year and the use of the parsonage, he also receiving \$100 a year from the Missionary Society. He remained with the church a little more than seven years, and finally left for want of support, in February 1851. During his ministry, six persons were received to the church by letter, and one by profession. The second year of Mr. Gale's ministry, the society increased from seven to sixteen members. At the time Mr. Gale left, the Rev. James Hobart was engaged to preach. He labored with the church and people for about twenty months. One person was received to the church by letter while he was here. It appears that there have been four revivals of religion in the church since its formation, seventy five years ago, viz: two under Mr. Worcester's preaching, one under Mr. Rankin's, and one under Mr. Dana's. The church has had four settled ministers, viz: Mr. Estabrook, Mr. Worcester, Mr. Rankin and Mr. Gale. The largest number belonging to the church at any one time was 75—about the year 1826. The whole number of persons which have been received into the church since its formation as nearly as can be ascertained, is 210. The present number of resident church members is nine. There are only four acting male members, and two of these are intending to remove, so that the mournful question involuntarily arises in the minds of the little remnant left, "By whom shall Jacob arise?" The society own a large Meeting-house and a convenient parsonage that are fast going to decay. Since 1824, 77 persons have been baptized—mostly children. There are in town two small Freewill Baptist churches, one Methodist church, a Universalist society and a few Calvinist Baptists. There are 230 families in the town, and probably not more than 150 persons in the whole town are regular in their attendance upon public worship on the Sabbath. There are about 60 families in the town, where either one or both the heads of the family are professedly pious, and yet it is thought there are but about eighteen or twenty of these families that regularly have family worship. The Sabbath is most awfully desecrated in the town.

## WENTWORTH.

Rev. I. DAVIS.

This town was incorporated Nov. 1, 1776. The inhabitants enjoyed Congregational preaching only occasionally until about 1830, when Rev. James Hobart spent some months among them. In the time of his labors a church was organized, consisting of eight members. Rev. Increase S. Davis assisted in the organization of the church, and was invited to preach to them and settle with them. He commenced his labors among them the following May, and immediately the Spirit was poured out, and about one hundred professed a hope in Christ.

Mr. Davis was installed pastor of the church June 20, 1833. The work of grace continued for two years, and about sixty were added to the church. Since that time two seasons of refreshing from the presence of the Lord have occurred, and 30 more have been added, making 98 in all who have belonged to the church—34 males and 64 females.—There are now 45 members. Several have moved away, and others have died. The state of this community calls loudly for the prayers of God's people in behalf of Zion.

## WEST LEBANON.

Rev. RUFUS CASE.

This church was organized by an ecclesiastical council convened for the purpose, Nov. 8, 1849. It consisted of 44 members, mostly from the church worshipping at Lebanon Centre, four miles distant. These individuals were regularly dismissed, for the purpose of forming a new church.—Though the *immediate* occasion of the separation was the dismissal of the Rev. Mr. Cooke, and questions connected with that in regard to which there was difference of opinion and feeling, and though it was submitted to by many on both sides with regret, yet it was effected without the sacrifice of Christian fellowship, and questions growing out of it were amicably adjusted.

Some eighteen months before the separation was effected, at the first meeting of the members purposing to withdraw, they appointed a committee to select a site for a church, and passed the following resolution :—“That we go on unitedly and support the gospel at the Centre as heretofore

until the times shall demand a separation from the church at the Centre." In the mean time subscriptions were procured and measures taken for building a house of worship at West Lebanon. The Meeting-house was erected opposite White River Junction in June 1849, and after being completed, was dedicated Nov. 8, the day on which the church was organized. The sermon was preached by Rev. Prof. Haddock, D.D. After the dedication of the church, services were regularly sustained on the Sabbath, and the ordinances administered, generally by Professors at Hanover until a regular supply was obtained.

Feb. 27, 1851, Rev. Rufus Case was unanimously invited to become the pastor and teacher of this church. On the 25th of June following he was installed by an ecclesiastical council as the first pastor.

Capt. Joseph Wood, who completed his 90th year the day the church was organized and house dedicated, after having subscribed liberally toward building the Meeting-house, proposed to the society that if they would go on and build a good parsonage, he would give the society \$1000 for a permanent fund, to aid in supporting the gospel. Though they had gone, as they thought, about to the extent of their ability in building the Meeting-house, they accepted his offer, fulfilled the conditions and secured the fund. And the venerable Patriarch, now in his 97th year, still lives to rejoice in the success of the effort to establish gospel ordinances in this part of the town, and has been able to attend quite constantly on the Sabbath services.

The wisdom of the undertaking, though doubted at first by some good men, has been made apparent by the result. The village has very much increased in size, and most of the families, were there no church near them, would be deprived of the preaching of the gospel altogether. The congregation has been slowly increasing to the present time, and now numbers about two hundred. The whole number added to the church is 34, making the aggregate number connected with it from the beginning 78. The present number is 65. An interesting Sabbath School has been maintained from the beginning. The monthly concert has been attended every month since January 1850. The amount contributed by the church for the various objects of benevolence during these five years, is \$984,33—\$236 of this sum in 1855.—The salary of the pastor which was at first \$550, was the last year raised to \$600.

During the last year an edifice has been completed for a Female Seminary at a cost of over \$15,000—\$1000 was

contributed by the venerable Capt. Wood, before alluded to ; in all over \$5000 by the citizens of West Lebanon, and \$10,000 was given by William Tilden, Esq. of New York, whose name the seminary bears. This school it is hoped will subserve, in an eminent degree, the cause of sound learning and of true piety, for a long time to come.

While we record, with humility, the fact that since the organization of the church there has been no special outpouring of the Spirit, or general revival, we are permitted to say that entire harmony has prevailed, and outward prosperity has been enjoyed. May the time of refreshing soon come.

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#### FOURTEEN TOWNS.

**BENTON.** (Formerly Coventry.)—It is very mountainous ; has a population of 478 souls, though granted in 1764 and settled during the Revolutionary war. There are a few Methodists and a Freewill Baptist church of 51 members.

**ELLSWORTH.** (Trecothick.)—Population in 1850 was 320. A Freewill Baptist society of 65 members.

**GRAFTON.**—Granted 1761. First settled 1772. A Baptist church was formed here 1785, and in 1817 there were two, but none appear now on the Minutes of the Baptist Convention. Uriah Smith labored here. A Freewill Baptist church was formed in 1817—had 40 members in 1823. No denomination reports a church there at this time. Population 1259.

**HOLDERNESS.**—Granted 1761, to 68 proprietors who are said to have held the doctrines of the Church of England.—Yet men from Barrington and others not of this faith settled here. The proprietors were not usually the only settlers and often none of them were actually such. An Episcopal church was early established here and had Rev. Robert Fowle for rector for more than thirty years. He was ordained by Bishop Seabury at Portsmouth in 1791. A rector was recently constituted here by Bishop Chase. A Freewill Baptist church here embraces 137 members.

Rev. Mr. Rich, Congregationalist, was here in 1829 and much interest was manifested. He found 20 persons fit to unite as he then thought in church covenant. In 1833, Rev. J. Hobart spent a few weeks here. In 1839 a church of 13 members was in existence, but when formed we have

not ascertained, and Rev. John Suddard was their minister for a time.

LANDAFF.—Incorporated 1764. Population 948. Methodist members 121. There are a few Freewill Baptists in town.

LINCOLN.—Incorporated 1764. Population 57.

LISBON.—Incorporated 1768. Formerly called *Gunthwait*, and later, *Concord*. As early as 1800 Freewill Baptist and Methodist societies existed here. There are now of Methodists 123 members; of Freewill Baptists 100.

LYMAN.—A church was formed here in 1814 by Rev. D. Sutherland, who often preached to the people. In 1816 a revival of great interest occurred and Rev. Samuel Goddard labored here. In December, 22 were admitted to the church; and in March following 14 more. In 1832 the church numbered 53 members. Population 742. A Methodist society is here of 73 members.

MONROE.—Formerly *Lyman West*. Incorporated 1854. Population 700. A church of 26 members was here in 1821.

ORANGE.—Formerly *Cardigan*. Incorporated 1781.—Population 451. Rev. J. S. Winter labored here in 1828. A few family altars were set up, and in May a church of eight members from Canaan was formed and six were added to it at that time and five more soon after. In 1832 Rev. N. Lambert was here four weeks. A house of worship was built and dedicated in 1833. A small society of 20 Freewill Baptists is reported here.

RUMNEY.—Incorporated 1767. Population 1109. A Baptist church of 118 members is here.

WARREN.—Incorporated 1763. Population 872. A Baptist church of 163 members here and in Wentworth; Freewill Baptists 35.

WATERVILLE.—Incorporated 1829. Population 40.

WOODSTOCK.—Formerly *Peeling* and *Fairfield*. Incorporated 1763. Population 418. Baptists 43 members; Freewill Baptists 58.

# Carroll County.\*

## CONWAY.†

The church in Conway was organized by the Rev. Mr. Fessenden, of Fryeburg, Me., Aug. 18, 1778. Eight persons were admitted as members of the church at the time of the church being gathered. Nathaniel Porter was installed pastor of the church in Conway by an ecclesiastical council convened for that purpose by the desire of the church, Oct. 28, 1778. The last date of his in the church records was Jan. 28, 1821. He was never dismissed from the church, though he preached in Fryeburg, Me. after he had done preaching in Conway. The number gathered into the church during his ministry was 105. Dr. Porter was born in Topsfield, Ms. Jan. 14, 1745; graduated at Harvard university 1768; ordained to the Christian ministry at New Durham; deceased Nov. 11, 1836. He endured great privations here—"worked by day and wrote his sermons by the light of pitch wood at night."

May 26, 1824, Benjamin G. Willey was ordained colleague with Dr. Porter, and was acting pastor until 1832. The number gathered into the church during his ministry was 53. Rev. Mr. Willey was a native of Conway, is now in Sumner, Me. Allen Gannet came to this town in 1833; ordained Jan. 20, 1836; was dismissed June 22, 1838.—Members gathered into the church during his ministry, 39. Rev. Mr. Gannet is a native of Tamworth, is now in Massachusetts. Rev. John Wilde was installed pastor of this church June 12, 1839. Dismissed May 1845. Members gathered into the church while Mr. Wilde was here, 17. Rev. S. S. Tappan was installed July 11, 1849,—dismissed July 6, 1852. One received into the church during his labors. The present number of this church is 70. Sixty seven have died since the organization of the church. Only ten of the male members live in Conway. It is worthy of note that Rev. Mr. Willey who was awhile the minister of

\* See several towns at end of county.

† Sketch by Dea. Jonathan Eastman, more than four score years old.

this church, and a native of the town, was so acceptable a preacher that the people came forward and raised a fair subscription, although they had done but very little before for the ministry. In 1827 more than thirty hopeful conversions occurred ; in 1831 nine united with the church. May others from among her sons yet arise to comfort her.

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### EFFINGHAM.

The first settlers of the town were mostly professors of religion, of the Congregational order, and many of them from North Hampton and vicinity. The town was incorporated in 1778, and at the annual meeting in March 1779, they voted to raise \$20 for preaching. In September 1780 they voted to unite with other adjoining towns in the support of the Rev. John Adams, as a preacher of the gospel. He was to preach in Effingham 12 Sabbaths, and to receive six bushels of corn per Sabbath and his board. In 1783, "Hired Rev. Mr. Balch to preach 12 Sabbaths at \$4 per Sabbath." Three years later, Rev. Mr. Hall was employed six Sabbaths at \$4 per Sabbath, to be paid in corn or grain at 4s. per bushel. Until 1793 they annually raised a small sum to be expended for preaching. This year Rev. Jacob Kimball was offered the ministerial land and £50 to settle as minister. This appears not to have been done. Rev. Messrs. Wyeth and Ames preached a portion of the time in 1794. In 1800 they raised \$100 and voted that Baptists, by presenting a certificate that they belonged to a Baptist society, and attended a Baptist meeting, should be exempted from ministerial tax. In 1802 one Mr. Whipple was employed. In 1803, voted to divide the ministerial land between the Baptists and Congregationalists, according to the number of rateable polls belonging to each. This was not done at this time. At the same time Rev. Gideon Burt was invited to settle at a salary of \$300. He accepted the call, and was the only settled pastor the Congregationalists have ever had. July 1805, voted to tax the Congregationalists only. The same year, his salary being unpaid, he sued the town for what was due—about \$420—they paid it, he was dismissed, and gave the Baptists a deed of one-third of the ministerial land.

The church of which Mr. Burt was pastor was probably organized about A. D. 1800, but the exact time cannot be ascertained. It is said to have been done by Rev. Mr. Hid-

den of Tamworth. This church lost its visibility and in 1836 the present church was formed. In the records of the new church 15 names are given of members of the old church. As to the present church we find this record: "This church (the old one) being for a long time destitute of the stated means of grace and deprived of the regular administration of the ordinances, had nearly become extinct, until the year 1836, when it was again revived and re-organized under the ministry of J. H. Mordough. Mr. Mordough received an invitation from the church and society to labor with them as their minister, and was ordained as an evangelist May 18, 1836." The church at its re-organization consisted of five members. Since then 48 have been added, making 53 in the whole. The present number is 26, Children baptized, 19. How long Mr. Mordough labored with the church is uncertain. The last entry of his in the record is July 5, 1839. In 1842 Rev. James Doldt labored among them.—April 1849, Rev. Elias Chapman commenced laboring with them one-half of the time; this arrangement continued one and a half year. Since that time they have had no regular preaching except from March 1854 to March 1855, when they were supplied one-fourth of the time by Rev. Leander S. Tripp, a Baptist. They are now destitute. The Baptist church contains about thirty members. Three Freewill Baptist churches embrace more than 100 members. One of these last, to which Rev. Nahum Foss ministers, meet in the same village with the Congregational church, and its members often unite with them in worship.

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### MOULTONBOROUGH.\*

Rev. W. P. APTHORP.

The town was incorporated Nov. 27, 1777. Rev. Samuel Perley, a graduate of Harvard 1763, was settled in the town Oct. 8, 1778. He had preached for the people a year or more previous to his settlement, but was dismissed about one year after it. Rev. Jeremiah Shaw succeeded him, a graduate of Harvard, settled Nov. 17, 1779, and continued in office until 1816, a period of fifty two years. He preached more or less for the church for six years after his dismissal. He solemnized 400 marriages. He was a man of a quiet turn; his judgment was good. He published a work in answer to Ballou on the Atonement—"Great is the Mystery

\* Sketch by Compiler.



of Godliness." He died in 1834 aged 87 years and 9 months. Rev. Joshua Dodge followed him, a graduate of Dartmouth 1806, settled Feb. 27, 1828. Mr. Dodge fitted for college at Atkinson Academy under the tuition of the Hon. John Vose—studied theology with Rev. Drs. Manasseh Cutler, Abiel Abbott, and Samuel Worcester—was settled in the first parish, Haverhill, Ms., Dec. 21, 1808, and dismissed in 1827. He published a "second centennial sermon on the Landing of our Forefathers, 1820." Mr. Dodge still lives and continues to sustain the relation of pastor.—Rev. Jonathan B. Cook was settled as colleague pastor Dec. 18, 1850, and dismissed in 1854. Rev. W. Willey has been employed as stated supply. Rev. W. P. Apthorp was settled in the ministry here in January 1855. The church now numbers 73 members, and its days of greater prosperity, it is hoped, are come.

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## OSSIPEE.

REV. HORACE WOOD.

This town was incorporated in 1785. The Congregational church was organized Sept. 26, 1806, by Rev. James Thurston and Rev. David McGregore, embracing 20 members. For some eight or ten years, this little band, united and harmonious, met together on the Sabbath for religious worship in some private dwelling-house, and for ten or twelve years longer in a school-house. Missionaries were employed a portion of the time, but when without a minister they would meet to *sing* and *pray*, and *read sermons*,—and the Lord blessed them, and added to their number.—The whole number that have united with the church at the time, and since its organization, is 153. Present number 71. A house for public worship was built in 1827. Sometime in the month of May, the first tree was felled for the frame of the house, and in January following the house was completed and dedicated. The Lord prospered them, and they took courage. In about a year after the Meeting-house was built a dwelling-house and some fifty acres of land were purchased for a parsonage. In order to secure both of the above objects, the members of the society had to tax themselves from \$25 to \$250 each, when their means were comparatively small. But they did it with *cheerful hearts*. In 1852 the interior of the Meeting-house was re-modeled, and very much improved. The congregation is not large, but very uniform, irrespective of the weather.

The first stated supply of preaching was in 1823. Previous to this time, there was occasional preaching by itinerant missionaries, and by Rev. Samuel Hidden of Tamworth, who always manifested a deep interest in this little church, and who watched over it with paternal affection till his death. The stated supplies from 1823 to 1828 were—Rev. Thomas Jameson of Effingham, Rev. Messrs. Noyse, Gaylord, and Hubbard. They were sustained in part by missionary aid, and their labors were for portions of years only. In 1828, the pulpit was supplied, a portion of the time, by ministers from the neighboring towns, of different denominations.

Sept. 23, 1829, Rev. Samuel Arnold was installed pastor of the church. Mr. Arnold was their first pastor, and received from the church most cordial sympathy and coöperation. They had been so long without a shepherd, it is not strange that they were now greatly comforted. But a greater trial was in store for them than they had ever before experienced, and from an unlooked for source. Some five months after Mr. Arnold was ordained, a complaint was made against him before the *grand jury*, for whipping an adopted child. The Court was then in session at Dover.—When information was received by the church that he was indicted by the grand jury, they immediately drew up a very earnest petition on his behalf and forwarded it to the Court. It shows them a people who loved their pastor tenderly. The petition was signed by the mother and relations of the child, and most of the members of the church and society. The case was tried before one jury who could not agree,—and afterwards dismissed from court as a *nonsuit*.

Though Mr. Arnold was generally sustained by the church and society, there were *some* strongly prejudiced against him. In 1831, about a year after the above, he requested a dismission, which was readily granted, the church being fully convinced that his usefulness was at an end. He afterwards left the ministry and is supposed to be dead.

Perhaps no one felt this trial, outside of the church itself, more keenly than Rev. Mr. Hidden of Tamworth. Remarks his biographer, "Four whole nights he gave no sleep to his eyes nor slumber to his eyelids. He prayed that the divisions might be healed, and that he who had been constituted their spiritual guide might prove in heart and life what he had pledged himself to be. But in this his hopes were blasted. Said he, 'I have never had my heart wrung with such anguish, in all the trials I have witnessed. This is a bitter cup. It seems as though the Lord was making a trial of my faith.'"

Rev. Mr. Sanders next supplied the desk, and remained nearly two years. Rev. Abel Manning came in 1834, and continued till the early part of 1837, when Rev. John S. Winter entered this field and was installed November 1837, and continued till his death, which occurred Jan. 30, 1848. Mr. Winter's salary was \$200, with use of parsonage, and privilege of being absent one-fourth of the time. He usually had a commission from the Home Missionary Society for Tuftonborough or Ossipee Corner, at one of which places he usually preached every fourth Sabbath. During Mr. Winter's ministry there were added to the church by profession 45, by letter 5. In May 1848, Rev. Horace Wood was engaged as stated supply, and continues to be the acting pastor of the church. The amount contributed to several benevolent objects is from \$120 to \$140, annually. The church and society have held on their way with very remarkable uniformity. Three from the church have become ministers of the gospel, and one is now studying with the ministry in view.

The first church organized in town was Calvinist Baptist, between 1796 and 1800, which is now nearly extinct. Their minister was Rev. Wentworth Lord, who preached in this town and Parsonsfield, Me., about twenty years. The first Meeting-house built in town was erected in or near 1800, and was occupied by Mr. Lord. It is now standing, (though re-modeled,) at Ossipee Corner. A town hall occupies the lower floor. The upper part is finished for a Meeting-house and owned by the pew-holders of some four different denominations. There are five churches of the Freewill Baptist order, all of which are small, and some four or five Baptist ministers, only two of whom are under engagement and permanently employed as preachers at the present time.—The present number of inhabitants in town is a little rising of 2000. Average attendance upon public worship, between 400 and 500. Sabbath School and Bible class scholars from 200 to 250. Some of the first settlers of that portion of the town where is now the Congregational church, were stable, Christian men,—of the Puritanic stamp, and their influence is still felt.

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### SANDWICH.\*

Sandwich was granted—by charter from Benning Wentworth, Governor of the Province of New Hampshire in

\* Sketch by Dea. Jeremiah Furber.

1763—to various proprietors, who were to reserve one right of land for the glebe, one for the society for propagating the gospel, one for a minister, and one for schools. The first settlements commenced in 1764, and the first settlers were from Exeter and the adjacent towns. Time had loosened the strict principles of our ancestors, who were Puritans or the disciples of Roger Williams. The cares, anxieties and hardships of a rough soil; dependent families and a wilderness country, had choked the seed of earlier years, and their hearts had become a moral desert. In the early settlement of the town the *Friends* assembled for public worship, and have continued a respectable society to this day. With this exception, no religious order was supported in town until Elder —— Jewell was settled as a Calvinistic Baptist, who received one out of the four lots in the right for the first settled minister, and relinquished the three remaining lots to the town, which were sold with the four school lots and invested in the school fund. The other public rights have been appropriated agreeable to the literal construction of the grant and reservation, and the town has in no way been benefitted by them. The Freewill Baptists were early introduced here, and soon became numerous. The Methodists soon followed. The Calvinist Baptist church ultimately became extinct. Those few disposed to enjoy Congregational preaching worshiped at Tamworth or Moultonborough, where ancient Congregational churches were established and the gospel preached. But occasionally the Rev. Mr. Hidden of Tamworth, and Mr. Cram of Exeter, preached gratuitously to the people in this place. In 1811, Mr. Clarke, a missionary from the New Hampshire Missionary Society sent to Ossipee, preached here one Sabbath, and once or twice on week days. In 1814, the Rev. Mr. Taylor was sent three months from the New Hampshire Missionary Society, and the same year Rev. William Cogswell, D.D. a licentiate at that time, was sent three months by the Massachusetts Missionary Society, whose labors were blessed and a church consisting of thirteen members was organized, and a further revival followed. Up to 1824, the following men were here from a few weeks to a year each, sent by the Massachusetts and New Hampshire Missionary Societies: Messrs. Jewett, Field, Curtis Coe, Spofford, Jones, Henry Sewall and Isaac Willey. The people paid something toward their support.

March 24, 1824, eleven individuals agreed to build a Meeting-house, and, with various others on the eighth day of December 1824, formed themselves into a society by the name of the "First Congregational Society in Sandwich."

The Meeting-house was, on the 30th day of November 1825, dedicated to the service of Almighty God, Father, Son and Holy Ghost. Sermon by Rev. Samuel Hidden. Various efforts were made to obtain a candidate for settlement. The Missionary Societies having given encouragement of assistance, some individuals were willing to tax themselves heavily to procure a stated preached gospel.

Mr. David P. Smith, a licentiate, commenced his ministerial labors July 23, 1826, and was continued by subscription until March 1827, when, a general excitement having taken place, a subscription paper for the support of Mr. Smith was put into circulation, and the church and society united in giving him a call, which was accepted on his part. May 20, 1827, six individuals were admitted to the church on profession of faith, and two others by letter. The ordination of Mr. Smith was on the 23d day of May 1827. Sermon by Rev. Jacob W. Eastman, of Methuen, Ms. Mr. Smith's was what was termed in those days "a five years settlement," which period he continued his labors with this people. The number added to the church by letter and on profession of faith is 65. There are recorded of infant baptisms, 23. The most interesting revival during his ministry was in the years 1830 and '31, in connection with the general revivals throughout New England. Mr. Smith left this field for Parsonsfield, Me. in July 1832. During that summer Rev. Mr. Searle preached here two Sabbaths, and Rev. Mr. Low several Sabbaths.

Rev. Giles Leach, a graduate of Amherst college and student of the theological seminary Andover, Ms., commenced his labors here in October 1832. His ordination was 5th Feb. 1833. Sermon by Rev. John K. Young, of Meredith Bridge. The more public exercises were at the Meeting-house. The right hand, consecrating prayer, laying on of the hands and other exercises were at the house of deacon Furber, the candidate for ordination being sick with the measles, and occupying "the old arm chair."

In January 1838, a protracted meeting of more than ordinary interest was held. There seemed to be a general awakening throughout the town in the different societies. In May following, 17 were received into the church as a portion of the fruits of this revival. Also in July five others were admitted as above. A similar meeting was held in January 1839 and attended with favorable results. Rev. Mr. Leach was dismissed at his own request in February 1840, but continued his labors one year from that time. During his ministry there were added to the church in this section of the

town where he labored two-thirds of the time, about sixty members. There are 21 infant baptisms recorded during his ministry here. He is now laboring with the first Congregational church in Wells, Me.

Rev. Otis Holmes from the theological seminary at Gilmanston, was ordained here Sept. 8, 1842; sermon by Rev. Prof. Rood. He continued till April 1849, laboring one quarter of the time, from May 1, 1845, with the church and society at North Sandwich. To this church during his ministry were added 20 members.

A goodly number of ministers have been raised up here in the Freewill Baptist, Methodist, and Friend's societies.—One—D. L. Furber—has gone out from this church, who is settled at Newton Center, Ms. The church has been dependent upon foreign aid. Want of a good Meeting-house is the principal cause of little or no effort for re-settlement of the gospel ministry. It is believed that upwards of forty members now living have gone out from this church, to other portions of our Zion. Resident members—17 males, 34 females.

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### SANDWICH NORTH \*

North Sandwich church is located in an isolated spot, almost surrounded by hills and mountains. For many years this people enjoyed the occasional labors of Rev. Samuel Hidden of Tamworth, and, to enjoy the ministrations of the gospel on the Sabbath, for more than forty years they were accustomed to go to Tamworth, a distance of eight miles, some on horseback and some on foot, and they were very regular in their attendance. Mr. Hidden used to say, "I love to preach to the people of Sandwich, they love preaching so well." And numbers were converted and united with the church of Tamworth.

This church was organized June 27, 1832, consisting of 15 members, seven male and eight female members. The church being small and in a community composed in part of other denominations, was unable to secure the constant labors of a minister, and for some months had only occasional preaching. In March 1833, they united with the first church in securing the labors of Rev. Giles Leach, who labored with them one-third of the time for nine years.—Under his labors the church enjoyed a good degree of prosperity, with frequent additions. After the close of his

\* Sketch by Rev. J. H. Merrill.

labors, the church was without regular Sabbath services for about two years, when, in 1844, the two churches united in settling Rev. Otis Holmes, who supplied the desk of this church one-third of the time for five years. His labors proved very acceptable and beneficial to the interests of the church. For the past five years this church has had only occasional sermons from ministers of our own order. The ordinance of the Lord's Supper has been only once administered, (May 1854,) when two young ladies were received into the church and one household was baptized. For two years past they have united with the First Freewill Baptist church in hiring a Baptist minister, who preaches in their Meeting-house one-fourth of the time, and, as the Meeting-houses are only one mile apart, this seems the best arrangement they can make for the present, and they are expecting to continue it. The church now numbers 21 members, several of whom are non-resident. Neal McCrillis is the only deacon of the church.

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## TAMWORTH.

Rev. J. H. MERRILL.

The charter of Tamworth was granted in 1766 to fifty two grantees. In the grant one share of 450 acres was reserved for the governor, (Wentworth;) one share for the Society for the Propagation of the Gospel in foreign parts; one share for the church of England; one share for the first settled minister of the gospel of the town; and another for the benefit of a school in town forever. The first white settler located in the west part of the town in 1772. The first town meeting was held in 1777. The sufferings of the early settlers were very great. They were often obliged to go 30 and 40 miles to Gilmanton and Canterbury to procure corn and grain, and bring it home on their backs or on handsleds. Rev. Joshua Nickerson from Cape Cod was the first minister that preached in town, and he occasionally preached until 1778. He was a very pious man, but did not connect himself with any religious denomination.

About the first of January 1792, a special town meeting was called, and a committee of two chosen to obtain preaching. They procured Rev. Samuel Hidden of Gilmanton, who had just completed his collegiate and theological studies. He arrived on the 14th of January 1792, and preached the following Sabbath. There were very strong prejudices

against a "college-learned man," and one woman declared, when she saw him coming, that "she had as lief see the devil." But these prejudices were immediately dispelled under his warm-hearted addresses. At the annual town meeting in March, he was unanimously invited to settle with them. There were 40 voters in the town at that time. The following is the basis on which he assented to the request: They were to build and finish for him, on the ministerial lot, a one story house, which was described; to pay him a salary of £33 lawful money, in the following manner: Three pounds cash; fifteen pounds in good beef at 18s. per hundred, and fifteen pounds in corn at 3s. a bushel, rye at 4s., wheat at 5s. At the end of three years, the salary was to be gradually raised to £50, to be paid in money, beef and grain as above. In 1806, the salary was changed to \$201, to be paid in money.

Mr. Hidden's ordination was appointed to be on Sept. 12, 1792. A council, consisting of Rev. Messrs. Smith of Gil-manton, Shaw of Moultonborough, Williams of Meredith, Porter of Conway, Piper of Wakefield, and Coe of Durham, met to organize a church and ordain a pastor. But here a difficulty arose in the minds of the council, as those to be organized into a church were Congregationalists, Calvinistic Baptists and Freewill Baptists; and the only basis on which they could harmonize, was entire freedom in regard to the modes and subjects of baptism. This may account for the fact that for the last seventeen years there have been only 18 children baptized. There is no record of any baptisms previous to this time, though numbers undoubtedly were offered to God in baptism. The council earnestly discussed the question of organizing a Congregational church on this basis, but at last yielded to the importunity of the people, and proceeded to organize a church of 19 members, over which Mr. Hidden was ordained pastor. The ordination was thus described by one of the council in a letter, dated Durham, Sept. 27, 1792: "Now, sir, I will tell you about the ordination. After much wrangling between the council and the people, Mr. Hidden was ordained on a large rock, (20 feet by 30 and 15 feet high, on which 50 men might stand.) His foundation must be secure and solid; for this rock will stand till Gabriel shall divide it by the power of God. Early in the morning the people assembled around this rock, men, women, boys and girls, together with dogs and other domestic animals. It is an entire forest about this place. The scenery is wild. On the north is a high hill, and north of this is a mountain called Chocorua, which



touches heaven. On the south and in all directions are mountains steep and rugged. I had expected to hear the howling of the wolf, and the screeching of the owl; but instead of these were heard the melting notes of the robin, the chirping of the sparrow and other birds that made the forest seem like Paradise. The men looked happy, rugged, and fearless; their trowsers came down to about half way between the knee and ankle. Their coats were mostly short and of nameless shapes. Many wore slouched hats and hundreds were shoeless. The women looked ruddy and as though they loved their husbands; their clothing was all of domestic manufacture; every woman had a checked linen apron and carried a clean linen handkerchief. Their bonnets! well, I cannot describe them, I leave them to your imagination. But think of the grandeur of the scene. A great rock the pulpit, the whole town the floor of the house, and the canopy of heaven the roof, and the tall sturdy trees the walls. Who could help feeling devotional? This is the place nature has formed for pure worship. Long shall this stand, like the rock on which our Fathers landed.—Long may this church make the wilderness and the solitary place glad and the desert blossom as the rose.”

In the winter of 1793–4 the church was visited by a refreshing shower of mercy, and about thirty were hopefully converted. At the close of the century the church numbered 88 members. The year 1800 was signalized by a remarkable outpouring of the Holy Spirit, it may be, unparalleled in the annals of church history, if the number of inhabitants is taken into the account. The revival had its origin in a prayer meeting. It soon spread through the town.—Prayer meetings were held every evening in the week. The principal business for months was religious conversation and prayer. Whole nights were spent in prayer and singing. The pastor had no help from abroad. For four months he preached almost every day. The work extended to Conway, Moultonborough, Eaton, Ossipee, and Sandwich. In the three latter towns there was no church, and they were under the care of Mr. Hidden. The fruits of this revival were nearly 300 converts, of whom about 200 united with this church; others with churches in neighboring towns of different names. The subsequent lives of these converts showed this revival to be remarkably pure. In 1809, another work of grace was enjoyed and about thirty joined the church.—It was a sweet refreshing after years of coldness. In 1811, the special presence of the Holy Spirit resulted in the conversion of a number, and 28 were added to the church. In

1822, the church was greatly revived, and there were about fifty cases of hopeful conversion. In 1827, another revival brought, it is hoped, about thirty into the fold of Christ. In 1830, nearly forty were hopefully converted and most of them united with the church soon after. In 1831, a protracted meeting was held in the early part of the summer, during which several ministers from abroad were present.—The people crowded the meetings, and truth was sent home to the hearts of sinners, and not less than 50 were the subjects of hope.

On the 13th of February 1837, Rev. Mr. Hidden died, aged 77 years, and the 46th of his ministry. He came into the wilderness, and left it a fruitful field. The whole number connected with the church during his ministry was 504, averaging a yearly increase of 11 members. As a Christian, Mr. Hidden was meek and humble, active, faithful and devoted, with a heart and hand of expansive benevolence and hospitality. He was a patron of literature, the friend and instructor of youth, and through life a lover of sacred music, always leading the services of the Sanctuary in this department of worship. In preaching the gospel, his promptness, zeal, plainness, happy illustrations and meltings of his heart for immortal souls, rendered him beloved and respected by all. His long day was literally and cheerfully spent in the service of his Lord and Master; and the hope of being soon with his Savior God inspired his triumphant exclamation in death: "Just draw back the veil and I am there," and tuned his enchanting lyre for his last *song*, which he sang in his last moments,

"Angels roll the rock away,  
Death yield up the mighty prey."

Rev. Wm. L. Buffit was installed pastor of the church July 19, 1837. During the next year there was a refreshing work of grace, and 16 publicly professed their faith in Christ. In the fall of 1839 a more extensive revival was enjoyed, and 40 of the converts made a profession of religion. It originated in a protracted meeting and spread over the town.—Mr. Buffit was dismissed March 22, 1842. There were added to the church under his labors, 69, making a yearly increase of about 14 members. Rev. Jeremiah Blake, M.D., was installed as pastor of the church June 14, 1843, during which year an interesting revival was enjoyed and 31 were added to the church. Rev. Mr. Blake was dismissed Dec. 3, 1850. His pastorate continued seven years; during which time 51 were added to the church—an average of about seven a year. After an interval of nearly three years, in which

the church was almost wholly destitute of religious meetings, during which, however, they built and dedicated to God a beautiful house of worship, and purchased and fitted up a parsonage house at the village, a mile from the ancient house. Rev. John H. Merrill was installed pastor of the church Aug. 17, 1853. During the first year of his ministry there was a gentle distilling of Divine grace, and a dozen youth indulged the hope of pardon. From his installation to the present time, (fifteen months,) 16 have been added to the church. The whole number of members connected with this church since its organization in 1792, a period of sixty two years, is 638, of whom there remain at the present time 174 members. A colony of members of this church in 1806, residing in Ossipee, was dismissed from this church to form a Congregational church in that town, ten miles distant.— Another colony was organized into a church in Sandwich in the year 1814. And another body was dismissed to form the church at North Sandwich in 1832. There are two other churches within the limits of the town; a Freewill Baptist church two and a half miles to the east, and a Methodist church four miles to the south. There have been in time past three other Freewill Baptist churches in the outskirts of the town, but they are now disbanded. The Sabbath Schools connected with these churches are in a healthful and prosperous condition, numbering, including adults, about 450 members, and continuing through the year. The population of the town is 1766, of whom about one-third attend on some evangelical worship. Number of youth between the ages of 4 and 21 is 600, of whom 250 attend some Sabbath School. Four young men from this place are now laboring in the Congregational ministry, and two are studying for it.

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### TUFTONBOROUGH.

In 1836 Rev. J. Dodge labored here as a missionary. No church then existed here. A small one gathered thirty years before became extinct. This year there were six hopeful conversions. In 1838 Rev. J. S. Winter preached three weeks. Rev. R. W. Fuller supplied this church in 1839, and some religious awakening was experienced, and 13 were added to the church by profession. In 1840 Rev. J. Dodge supplied them one-third of the time. In 1844 Rev. J. S. Winter preached here one-third of the time. Three persons

united with the church, one of whom had been a Universalist preacher a number of years. The church now numbers 34. In 1845 Rev. Elias Chapman ministered in the place one-fourth of the time.

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## WAKEFIELD.

Rev. NATHANIEL BARKER.

The Congregational church in Wakefield was organized Sept. 17, 1785, consisting of nine members. On the same day the first pastor, Rev. Asa Piper, was ordained. The contract for his support was made by the town, and he received from the town the right of land appropriated to the first minister. On that land he built his house and cultivated a farm. His contract with the town was broken after a few years, and his support was raised by subscription.—Some leading men in town were anti-ministerial. His support was not adequate—he labored some at that period as an itinerant missionary, and still retained his relation as pastor to this church. This relation continued till his death in May 1835. Mr. Piper, submitted to many privations, and encountered many difficulties during his ministry. He was a worthy, good man, and was useful in promoting the interests of the town in various ways. He looked well to the cause of education, and was instrumental in establishing a circulating library at an early period. During the ministry of Mr. Piper so far as can be ascertained, 32 members were received into the church. The second minister, Rev. Samuel Nichols, was installed colleague pastor of this church, Sept. 22, 1828. When he was settled there were only nine members in the church. During his ministry 39 were admitted to its fellowship. For want of support he was dismissed May 7, 1833.

The present minister of this church, Rev. Nathaniel Barker, commenced preaching as stated supply July 1835. At that time there were 29 members of the church—45 members have since been admitted. The church now consists of 35 members. This church is a missionary church—has been for many years, and must still be dependent on foreign aid. There are in Wakefield two Freewill Baptist churches—one consists of 40 members, the other was disturbed by the delusion of Millerism in 1843, and their pastor and a large portion of the members have since separated from the communion of the church. There is also a Methodist church in

town—in a low state, and destitute of preaching. There were some good citizens who were willing to make sacrifices to secure the ordinances of the gospel, but the town was not settled generally by the Puritan stock. The minister's work here has always been hard and difficult, and when a little success crowns his labors in a revival of God's work, he lives in the expectation that the newly added members of the church will soon be removed to other communities. The tide is always going out. But the Lord is the stay of his people.

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### WOLFBOROUGH.\*

This town was incorporated 1770. The act of incorporation is addressed to the loving subjects of George III.—Whether the inhabitants had any preaching previous to their incorporation is not known. The earliest record we can find is furnished by a vote of the town March 30, 1774: "That the town will not raise any sum toward building a Meeting-house." But on the 25th of August of the same year it "Voted, that £6, 6s. be raised to hire a minister; and that 2ls. be paid weekly till that sum be expended." Whether this sum was *thus* expended, or if so, upon whom, is not recorded. The next entry on this subject is at a town meeting on the 13th of November 1781: "Voted, to hire Mr. Andrew Collins to preach and keep school."—In 1786, at the annual town meeting, it was "Voted to fix on a spot, to clear a place, and to raise money to build a Meeting-house." At a legal town meeting, held August 1792, "Voted, to give Mr. Ebenezer Allen a call to settle as a minister of the gospel in this town; that there be a committee chosen to express this call to Mr. Allen. Voted, that Col. Henry Rust and 39 other persons (whose names are recorded) be this committee." At an adjourned meeting, Aug. 30, 1792, the above committee reported that, "they had unanimously agreed to give Mr. Allen a call."

A council was assembled on the 25th of October 1792, and having examined as regards their Christian experience, and qualification for church membership, eight persons, they were formed into a Congregational church by confession of faith and covenant. After which the council proceeded to the examination and ordination of Rev. Ebenezer Allen as its pastor. The sermon preached on the occasion was published. It is evangelical and highly instructive. During

\* Sketch by Rev. S. Merrill.

the first year of his ministry, six members were admitted by profession; the second, three by profession and one by letter; the third, one by profession; the fifth, two; the sixth, two; the seventh, one by letter; the eighth, two by profession.—Here the records fail—making the number at the organization and added during eight years, 26. Mr. Allen preached on the Sabbath July 1806, and died the same night of apoplexy. After the decease of Rev. Mr. Allen the church was destitute of a pastor, and though they had occasional missionary labors it continued to diminish. No records can be found of the church after the death of the pastor. In the mean time an academy was instituted in the village at Smith's Bridge; the teachers of which preached on the Sabbath in the building. Among these are numbered Rev. Enos Merrill, Rev. Mr. Cleveland, now of Lowell, Ms., Rev. Thomas P. Beach. In 1834, June 17th, a council was called by the request of several persons residing at the bridge, for the purpose of being organized into a Congregational church. And as there is no mention made, in the record of this transaction, of any previous organization, it is presumed there was no remnant of the former church on which to build. Twelve persons were examined and formed, by confession and covenant, into a church, and the Lord's Supper administered to them. Sept. 21st of the same year, Rev. Joshua Dodge of Moultonborough administered the Lord's Supper to this church, and admitted 11 persons by profession and 4 by letter.

June 17, 1835, the church having extended a call to Mr. Thomas P. Beach, he was ordained its first pastor. Mr. Beach continued his labors with the church until January 1838. After which, several students from Gilmanton theological seminary supplied them.

October 1838, the church extended a call to Mr. Jeremiah Blake, a graduate of Gilmanton seminary, who was ordained the second pastor of this church Nov. 1, 1838. In 1840, in a neighborhood where scarcely a religious meeting had been held for thirty five years, God poured out his Spirit in connection with some special religious efforts. In July, as the fruits of the work, 15 were added to the church. Four were the children of a widowed mother who had given them up in baptism. Another was a woman 84 years of age, and blind. Another was a middle aged woman evidently in a decline. From 1840 to 1845 there is a blank in the record. During which time Rev. Mr. Blake was dismissed, and Rev. Jeffries Hall became preceptor of the academy and stated supply to the church. During his ministry their present

house of worship was erected, which was dedicated Jan. 26, 1847. Rev. Mr. Hall supplied until 1851.

In the spring of 1852 the church and parish extended a call to Rev. Nelson Barbour, who was installed their third pastor June 16, 1852. In this relation he continued until Nov. 27, 1854, when, at his request, his pastoral relation was dissolved by a mutual council. Whole number admitted to this church 117. Present number 58.

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## WOLFBOROUGH NORTH.

Rev. STEPHEN MERRILL.

Previous to the formation of the church at Smith's bridge, the Freewill Baptists and the Christian connection had each formed two or more churches and erected three or four houses of worship. Very few of the inhabitants in the neighborhood of the Congregational house preferred Congregational preaching. Hence missionaries who visited the place preached in school-houses to accommodate the different sections of the town. But at the Bridge a village had been gathering and the teachers in the Academy had held public worship in that building. This continued through the ministry of Rev. Mr. Blake. Meantime, North Wolfborough, formerly designated by the name of Diman's Corner, six miles from the Bridge, attracted the attention of Rev. Mr. Blake. On the 3d of April 1839 he appointed a lecture, and, finding encouragement in connection with licentiates from Gilman-ton theological seminary and two Methodist preachers, commenced a protracted meeting on the 6th of April. It pleased God to commence a work of grace which in a few months resulted, it was hoped, in the conversion of about thirty individuals. Mr. Robert Fuller, one of the licentiates above named, was engaged by them two-thirds of the time for one year.

June 18th, 1839, a council was called who formed, on the 19th, a second Congregational church known as the North Wolfborough Congregational church—consisting at its organization of 15 members. This is numerically the third Congregational church in town, but only one remained until now. Sept. 21st, 1843, Rev. James Doldt was ordained the first pastor of this church. A precious revival was enjoyed at this time which brought an addition of 21 members. In 1844 a house of worship was erected at North Wolfborough, and dedicated to the worship of God. May 1848, Rev. Mr.

Doldt was dismissed by an ecclesiastical council, for want of adequate support. In 1849 Rev. James Hobart performed a few weeks of missionary labor, and once administered to them the Lord's supper. From November 1850, Rev. Stephen Merrill has supplied this church, but has not been installed as their pastor. The whole number admitted to this church is 81. The present number is 56.

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### EIGHT TOWNS.

ALBANY.—Incorporated 1766. Population 455. Freewill Baptist church of 41 members, and no other.

BARTLETT.—Incorporated 1790. Population 761. A Freewill Baptist church of 33 members.

BROOKFIELD.—Incorporated 1794. Population 552. A Baptist church of 10 members, and a Freewill Baptist church of 38.

CHATHAM.—Incorporated 1767. Population 516. No church, unless there is one of the Christian denomination.

EATON.—Incorporated 1766. Population 1751 in 1850. A Baptist church of 65 members.

FREEDOM.—Incorporated 1831. Population 910.

JACKSON.—Once called *Adams*. Incorporated 1800.—Population 589. Freewill Baptist church of 88 members.

MADISON.—Incorporated 1853, taking a part of Effingham. Population 875. A Freewill Baptist church of 73 members.





# Coos County.

## COLEBROOK AND VICINITY.\*

Rev. J. B. HILL.

This town and the vicinity in which settlements were made a short time previous to the commencement of the present century, was from its earliest date visited frequently by missionaries from Connecticut, Massachusetts, and the older portions of this State. Among the earlier settlers, but few were professors of religion, yet many had been trained under the rules and discipline of Congregationalism, and their predilections were in favor of that denomination. The larger portion of the settlers came up the Connecticut river, either directly from Connecticut and the river towns of Massachusetts, or were descendants of those who had previously pitched their tents in this beautiful valley in the southern parts of Vermont and New Hampshire. Interspersed with these were some who came up the Merrimac from Old Northfield, Sanbornton, and that vicinity. Many of them brought with them strong attachments to the church order of their Puritan ancestors, and longed for its establishment and perpetuity in this place. Steps were early taken to found a church, and enjoy the ordinances of the Sanctuary. Yet intermingled with those who cherished this Puritan element of society were not a few of lax principles, who rejoiced to be freed from the rigidity of orthodoxy; and some who came out in bitter opposition to the peculiar doctrines of the "standing order." In many of those early settlements there was little appearance of religion, and some of the settlers seemed to rejoice in the privilege of being unchecked and unawed by law or gospel. In some important neighborhoods, the most prominent and influensial citizens were men making no pretensions to personal piety, if not inclined to infidelity, and whose influence in banishing the restraints of religion from the minds of many in the community, is seen and felt at the present day in its injurious effects upon the risen and rising generations.

\* See some towns at close of County.

Nor was this influence diminished, or its deleterious effects obviated, by the fact, that in this class were found some who were ready to act a prominent part in sustaining and controlling the preaching of the day. They were the avowed friends of order, and though of lax principles themselves, they seemed to think the public good required in some degree the observance of the Sabbath, and the ordinances of worship, and for this purpose a sustained ministry; and looked to the Congregationalists to furnish the minister.— With this view many of them freely contributed, not only in pecuniary means, but in personal influence, both for settling and *unsettling* ministers.

In 1802, December 4, a church was organized in Colebrook by Rev. J. Willard of Lunenburg, Vt., under the name of Monadnock Church, so called from a prominent mountain on the Vermont side of the river, just opposite the place of organization. This nucleus of a church consisted of ten members, eight of whom were received from other churches, and two by profession. Of this number four resided in Columbia, (then called Cockburn,) two in Canaan, Vt., two in Hereford, Lower Canada, one in Colebrook and one in Lemington, Vt. This church was subsequently called the Church of Christ in Colebrook and Vicinity. An effort was made at that time to settle Mr. Willard over the church he had organized. The town of Colebrook, in town meeting Dec. 8, 1802, passed a vote to give Mr. Willard a call to settle over them as their minister, and to offer him for salary 200 bushels of wheat to be paid on the first of January, and \$100 in money at the end of the year, and to cut and draw him thirty cords of hard wood yearly, “provided the towns of Stewartstown, Cockburn, Canaan, Lemington and Minehead, (now Bloomfield, Vt.,) would bear their proportion, according to their list.” But as there is no record of farther proceedings on the subject, that proposition was probably rejected by those towns. Considering the condition of the town at that time, the compensation proposed must be regarded as liberal. No other effort for the settlement of a minister was made until an invitation was extended to Mr. Dyer Burge, by the town of Colebrook, June 17, 1809,—in town meeting it was “Voted to settle Mr. Dyer Burge as a minister in and for the town of Colebrook in connection with the towns of Cockburn (Columbia,) Canaan, Stewartstown, Lemington and Minehead (Bloomfield,)—provided those towns annually contribute the sum of \$152 during the term of five years from the settlement. Voted \$300 salary, half in wheat.” On these terms he was

ordained and settled in 1810. One female was the only member of the church then residing in Colebrook. The whole number of members was fifteen; of whom six were in Columbia, three in Lemington, two in Canaan, two in Hereford, one in Stewartstown, one in Colebrook. The town of Colebrook levied a tax in 1810 to raise their proportion of salary, amounting to \$153,36,—their town, county and school taxes were but \$156,23. *So that the ministerial tax was just about equal to all their other money taxes.* This speaks well of their disposition to support a minister. The number of tax payers that year was 56. After a year or two, Mr. Burge relinquished his claim upon the town and relied alone upon the voluntary contributions of his parishioners, and keeping school part of the time, for his support.

Between 1802 and '10, missionaries labored on this field part of the time, and, when there was no preaching, reading meetings were stately held and well attended on the Sabbath, and five more were added to the church. In 1810, on the settlement of a pastor, a season of more than ordinary religious interest was enjoyed, and 22 more were gathered into the church. Mr. Burge continued as pastor till 1815, and was regarded by the church as an orthodox, able and acceptable preacher, but in consequence of troubles and opposing influences out of the church, he was then, at his own request, honorably dismissed. He afterwards settled in Ohio, and was still laboring there in November 1855.

The church was destitute of a pastor from 1815 to 1825, but were favored with missionary laborers much of the time. The blessing was not withheld. Seasons of refreshing and precious ingatherings were enjoyed, particularly in 1822-3. In these two years 37 were added to the church. The labors of Rev. A. Rankin in 1822-3, and of Rev. J. L. Hale in 1823-4, appear to have been highly successful. In 1825, Mr. O. G. Thatcher was called, and ordained as pastor of the church for five years. At his own request he was dismissed in 1828. He was regarded as sound in doctrine, an able and faithful preacher, but too much inclined to look upon *the shady side* to bear up with the trials and privations he was called to undergo in this umbrageous field. From 1828 to 1830 the church was again dependent upon missionaries. In 1830 the venerable Rev. Moses Bradford, formerly of Francestown, was hired as stated supply, and in 1832 his son, Mr. Ebenezer G. Bradford, accepted a call, and was ordained Feb. 29, as pastor of the church. He sustained that relation till Feb. 1836, and was then dismissed upon

his own request. This result was occasioned more by influences from without, than disturbances or dissatisfaction within the church. As a preacher and pastor he was esteemed, and is still remembered with affectionate regard. From 1836 to '38 the ground was occupied as in former times by missionaries. From 1838 to 1840, Rev. Wm. E. Holmes was employed as stated supply. In 1840 he was succeeded by Rev. Charles A. Richardson, who continued till 1846.— He was succeeded in March 1847 by Rev. Wm. A. Patten, who officiated three months and then left this field, apparently because he deemed the ground too hard for him to cultivate. He was followed, Oct. 1, 1847, by Rev. Joseph B. Hill, who is the present acting pastor of the church.— Among others who may have labored in this field as missionaries, but are not now recollected, may be found the names of Rev. Mr. Hagan from Hartford, Conn., previous to the organization of the church; Rev. Mr. Page, 1804; Carpenter, 1806; Page, 1807; Courser, 1816; N. Waldo, 1819, and 1821; Buxton; Wm. Goddard, 1826; and J. Holt, 1833. Rev. Messrs. Burge, Thatcher, Bradford and son, Holmes, Richardson, Patten and Hill are the only ones ever engaged on contract, as pastors, or stated supplies.— The amount of compensation, when stated, has for the most part been very moderate, and for years stated supplies have officiated without any previously stipulated compensation, pledged or promised, except the voluntary contributions of their parishioners. As might be expected, they have not been troubled with surplus funds, after supplying the bare necessities of life. The amount per year, raised and paid, would probably range from \$200 to \$300, and but seldom much over the former sum. Occasionally a little aid has been asked and received from the Missionary Society. Of the pecuniary sacrifices for the support of preaching here, but little, in general, can be said. A few have done well, but a vast majority, both within and without the church, seem never to have appreciated the declaration that "it is more blessed to give than to receive." Of course not much has been contributed for the benevolent objects of the day.

The church has from the first been very much scattered. Its members were found in the valley of the Connecticut from Stratford to Canada, a distance of nearly forty miles. The whole number connected with it has been 217. Their residence at the time of uniting was as follows: Colebrook 80, Columbia 60, Stewartstown 36, Lemington 20, Canaan 7, Hereford 6, Stratford 6, Clarksville 2. Of these 63 have died, 91 been dismissed to other churches, 5 excluded—in

all 158, leaving 59 at present enrolled as members. Of these, 9 reside from seven to twenty two miles distant, 5 are above 70 years of age.

This church, as the above statement will show, has been greatly reduced by *dismissals*. In 1837, '38 and '39, 32 were dismissed, including a large proportion of its most efficient members, and greatly diminishing its strength. But the cause of Christ was, without doubt, advanced by it.— Many of those members were a part of a colony that went out to Wisconsin, located at Beloit, and gave that place its high character for order, science, literature, morals and religion. The colony located and settled that place. The first religious meeting ever held in that county was conducted by one of those members the Sabbath succeeding their arrival in that place in August 1837. One of the first objects sought was a church in which to worship God,—thus indicating that they were of the true Puritan stock. The school-house, the academy, and soon after the college and female seminary arose. To the inquiry, who were the founders of these, and where were they from, the reply is, they were members of the church in Colebrook and vicinity, and came from that hard field and northern clime.

In 1846, 25 more were dismissed by a unanimous vote, to form a church in Stewartstown. This step, though greatly weakening the mother church, was regarded as demanded for the advancement of the general cause, and was cheerfully taken. The Methodists, Freewill Baptists, Baptists, and Christian orders, have labored some twenty or thirty years on portions of this ground, and have established churches of their order here. So that at the present time there are a sufficient number of houses well built, and well located, as places of worship, for the accommodation of the inhabitants in these towns, and most of them are occupied on every Sabbath. Almost every religious society here has pledged a support, more or less liberal, to its ministers. And they are laboring harmoniously for the advancement of the common cause, and with encouraging success. Of these houses, two are in Stratford, two in Columbia, two in Colebrook, and two in Stewartstown. Two are Congregationalist, two Methodist, two Calvinist Baptist, one Christian and Freewill Baptist, and one Methodist, Christian and Freewill Baptist, and one Union, that is open for preachers of any denomination who may see fit to occupy it. In favorable seasons and good weather, the congregations in these churches range from 75 to 200 attendants. About one-third of the population are thus brought to the house of God on the Sabbath,

when under the most favorable circumstances. The state of morals, low as it still is, when compared with what it should be, is yet far in advance of what it was forty years ago. Over a portion of this territory the Milleritish excitement spread like wildfire, during the years 1842, '43 and '44,—and left its usual results upon society. Of the 217 members of the church, 40 have come in by letter and 177 by profession. The adult baptisms recorded are 43, which would leave 134 of those added by profession as having been baptized in infancy. The baptisms of children of the church have been 192.

This history is commended to the perusal of the friends of *Home Missions* for their encouragement. It calls for grateful praise to our Redeemer.

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#### DALTON.\*

Incorporated in 1784. Population 750. Formerly known as Apthorp. The Congregational church was organized April 28, 1816, composed of nine members. There have been added to the church since its formation 64, making the whole number 73—twenty six males and forty seven females. The largest number ever added to the church in one year is 16 in 1834,—the fruits of an interesting revival in 1833 and '34, under the labors of Rev. William Hutchinson. The following ministers have been employed by the church since its formation: Rev. Mr. Goddard, who organized the church; Rev. Messrs. Hovey, Willey, Luke A. Spofford, Bradford, William Hutchinson, Edward Buxton and Horace Wood. The last named was pastor of the church nearly six years, from July 1839 to May 1845, and the only pastor ever installed over the church. During his labors there were 26 additions to the church, most of whom were young people; one of whom has since become a minister of the gospel.—Two of the members of the church have become ministers' wives, and several others are now teachers at the West. Since the dismissal of the pastor, they have enjoyed the labors, a part of the time, of Rev. Messrs. Marsh and Blake—the latter being of the Freewill Baptist denomination. The church now numbers 29. Among the ministers employed should also be mentioned Rev. Drury Fairbank, who had for many years a fatherly care over this church and people. Often has he rode from Littleton—twelve miles—to attend weddings, funerals and religious meetings.

\* Sketch by Rev. H. Wood.

The church for many years was very feeble. But it was their practice to have meetings every Sabbath, whether they had a minister or not. Their meetings, together with a Sabbath School were, for a long time, carried on mainly by one man. For many years he was the superintendent of the Sabbath School, and many meetings were held, when no other one could be depended upon to lead in prayer. Others would sometimes read the sermon, but the deacon, as he was called, must make the prayers. He was afterwards chosen deacon of the church, but has since moved from the town. Every feeble church and every pastor, that has such a deacon to rely upon, is highly favored. This church has been twice re-organized; once by Rev. Mr. Buxton of Boscawen, and then afterwards through Rev. David Perry's influence, aided by a council. The first church became somewhat Unitarian.

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### LANCASTER.\*

Rev. E. B. CHAMBERLAIN.

This is an old town. It was granted and settled the same year, 1763. David Page and his family came here, 48 miles from Haverhill by marked trees, there being no inhabitants on the entire route.

About thirty years elapsed before a church was organized. One was gathered in 1794, and Rev. Joseph Willard was installed its pastor. The church was very feeble for many years. But many tokens of God's compassion were shown it. In 1821 it had 59 members. Mr. Willard had a long ministry and had a strong hold upon the people. He ceased to be their pastor Oct. 16, 1822. In January 1824, Rev. J. B. Wheelock was settled among them. He remained but one year. In 1825 they again employed Mr. Willard. They had no pastor until 1829 when Rev. Luke A. Spofford was settled among them. He remained only until sometime in 1831. In 1831-2 a most powerful revival was enjoyed. It brought about 40 into the church, increasing the church to about 90 members.

Oct. 24, 1832, Rev. A. Govan was settled here. The blessing of God was on his labors. Fifteen were added the first year and 12 the second, carrying the church up in number to 121. Mr. Govan was dismissed Aug. 25, 1835. In 1838 we find Rev. C. W. Richardson here, with the church much reduced in numbers and eleven added that year. In

\* Sketch by Compiler.

1841 Rev. David Perry came among them and was settled June 7, 1842. He remained about five years. Some forty or fifty were added to the church during his labors, mainly by letter. Rev. Stephen A. Barnard was employed in 1848 and preached here about five years, but was not settled. Rev. Isaac Wiston was stated supply for a short time, and at present the Rev. E. B. Chamberlain ministers to them the word of life. Some interest was manifest soon after Mr. Chamberlain began his work. Twelve have been added to the church the past year. It now numbers 79.

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### SHELBURNE. STARK.

SHELBURNE.—Incorporated 1820. Population 480. It is connected with the churches in Maine, as it lies east of the mountains. In 1810 Rev. Caleb Burge was here, and preached to “a solemn assembly.” The people were few, and yet struggling amid the trials incident to a new country, and the sweet sound of the gospel was very charming in their ears. In 1816 there was a church of six members; ten years later it embraced 13 members. In 1839 Rev. H. Richardson was here, and continued his labors for seven or eight years a part of the time, laboring amidst many sacrifices. Rev. D. Burt is now laboring here a part of the time.

STARK.—Formerly Piercy. Incorporated 1795. Population 418. In 1810 Rev. Caleb Burge gathered a church here of 7 members. In 1831 there were 13 members. A small Methodist society is here.

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### STEWARTSTOWN AND VICINITY.\*

This church was originally organized by members dismissed for that purpose from the church in Colebrook and vicinity. Residing from six to twelve miles from the house of worship in Colebrook, they found it extremely difficult to attend stately on the means of grace there, and for many years had been deeply solicitous to have the ministrations of the gospel brought nearer their homes. They endeavored to attend at Colebrook on communion Sabbaths and at such other times as circumstances would admit. Occasionally they were favored with a sermon from the preacher at Colebrook. In

\* Sketch by Rev. J. B. Hill.



addition to which, in order to maintain and advance their growth in grace and benefit those who were around them, they established a religious exercise on the Sabbath under the name of a "Bible Class," on the principle of mutual instruction.

In the spring of 1846, Rev. Josiah Morse from St. Johnsbury, Vt., a practicing physician, was induced to locate in West Stewartstown and devote his services to both his professions. Application for letters of dismission was made to the church in Colebrook. Their request was granted, and, on the 1st of July 1846, a church was organized at West Stewartstown, under the name of "The Congregational Church in Stewartstown, Canaan and Vicinity." In the organization the services were performed by Rev. Messrs. Thomas Hall of Guildhall, Vt., C. W. Richardson of Colebrook, and Josiah Morse of West Stewartstown. The number who then united at its organization, was 20. Four were added before the close of the year. Of these 16 resided in Stewartstown, seven in Canaan, Vt., one in Hereford, Lower Canada. Subsequent additions have been 13—total 37.—From Stewartstown twenty two, Canaan eleven, Hereford two Pittsburg one. Of these three have died, two have been dismissed, one excluded, leaving thirty two present members, two of which are non resident. Adult baptisms one, infant baptisms four.

Rev. J. Morse officiated as stated supply from 1846 to 1850, practicing as a physician as well as preacher. Rev. Andrew Rankin from 1850, one year; Rev. John Wooster from 1853 half the time, one year; from 1851 to 1853 destitute; 1855, Rev. E. F. Abbott preached nine weeks.—Messrs. Rankin, Wooster and Abbott were aided by the New Hampshire Missionary Society. The average amount raised by the church and society for the support of the gospel annually, when they had preachers, was about \$160, the larger portion of which came from the members of the church, most of whom contributed liberally in proportion to their means; and they are still willing and desirous so to do, provided they can obtain from the Great Shepherd of the flock an under shepherd to go in and out before them and lead into the green pastures and beside the still waters. The importance of sustaining the ordinances of the gospel in this place is apparent, from the fact, that this church is conveniently situated in a central portion of a population of some 600 or 800 inhabitants, having no other organized church of any denomination, and but very little preaching of any description.

## WHITEFIELD.

Granted in 1774, it was soon after settled but was slow in the increase of its population—in 1810 there were only 51 inhabitants—in 1850 there were 857. In 1826 there was a church here of six members. Two years afterwards it rose to 18 members; the next year to 22. In 1830, Rev. Wm. Hutchinson began to labor here, and continued about five years. Twenty eight were added to the church under his labors. He was a man of deep and ardent piety—truly a man of God. In 1839, Rev. Horace Wood gave a portion of his time to this field, and continued to do so for about six years. Some souls were converted and 17 were added to the church. In 1846-7, Rev. J. Marsh was here; the church numbered 25, and 70 pupils in Sabbath School.—The number is now much reduced. O, how these destitute places need the labors of such men as have been blest of God in them in years past. Lord, how long? *Our help is in the name of the Lord who made heaven and earth.*

## OTHER TOWNS.

The following three towns have each less than 100 inhabitants—*Cambridge, Dixville and Millsfield*; the following less than 200—*Berlin, Clarksville, Dummer, Errol and Randolph*. In none of these eight towns is there any church unless Clarksville and Dummer be excepted, where a church of 66 Freewill Baptists are found. In the county there are about 90 Baptist members in *Carroll, Jefferson, and Stratford*; about 400 or 500 Methodists in *Berlin, Columbia, Dalton, Lancaster, Milan, Pittsburgh* (formerly *Indian Stream*), *Stratford, Stewartstown and Whitefield*. About 200 members of Congregational churches are now found in the county. Two towns, *Kilkenny and Success* have actually become *extinct*, upon the same principle that our churches become so much weakened and some of them extinct—the *men* who might build the waste places are attracted by more *inviting fields*, both *moral and agricultural*, somewhere else; but they are *somewhere* and at work too.

## PROGRESS.

In 1800, members of Congregational churches in the State were as 1 to 30 of the population; in 1850 as 1 to 17: Including other denominations, in 1800 evangelical Christians, were not more than 1 to 23; in 1850 they were more than 1 to 8 of the whole population. Let his people thank God and take courage.

## Miscellaneous Articles.\*

AUTOBIOGRAPHY OF REV. DAVID SUTHERLAND.†

At the age of 17, in 1794, I found myself in Edinburgh, the city of my nativity, an apprentice to the printing business, without father or mother, sister or brother, uncle or aunt, without a dollar in the world, on which to rely, except a pittance of board wages. I date my conversion one year previously to that period. Two years afterwards, the Sabbath School system commenced its operations in Scotland, and I entered earnestly into its service. I made full preparation to instruct my school, of which I was the sole manager; with which I was so delighted, that I formed the purpose, God willing, that I should prepare for the ministry, and entered myself as a pupil in a Latin evening school.—It was about the time that the famous Robert and James Haldane (whose memoirs have been recently re-published in this country) began to excite a deep religious interest in Scotland; and, just as my apprenticeship expired, I was admitted as a student in the seminary which the elder of these brothers instituted for training young men for the ministry. The students had a quarterly allowance of money which furnished us with all the comforts of life; classics and access to a full library were gratuitous. I commenced my ministerial life on the first Sabbath of the present century, and in the third year afterwards crossed the Atlantic. My first Sabbath in Bath was the third in the year 1804; and my installation was in the following year. I had been ordained as an evangelist in view of my coming to America. I have supposed that the population of the town, at that time, was about 1000. My call from the church, (then consisting of 30 members) was unanimous. And I understood only five voted against me in the town meeting called for the purpose. The only objection that ever reached me, was made by an excommunicated member of the church, who urged that I was a foreigner. A shrewd German, who had become naturalized, asked the objector, whether his great grandfather was a native. He affirmed that he was; “then,” said the German, “he must have been an Indian!”

\* Want of room shuts out several interesting things here.

† Written in January 1855, a few months before his decease.

From report and observation, I have reason to suppose that previously to the erection of a Meeting-house, and the settlement of a permanent ministry, the inhabitants of the town of Bath might be considered as belonging to the "rough and tumble" class of society; but there was a considerable mingling of the "law and order" people. These had influence enough to set about erecting a capacious place of worship, in the center of the town, and inviting a minister to occupy it; in both which objects they succeeded. That the change effected by these means was great, has been frequently mentioned to me by people of other towns, deputy sheriffs particularly, whose vocations called them to the place, before and after these occurrences. Dr. Dwight, in his Travels in New England, notices it in his second visit, and attributes the change "to the labors of a young Scotch minister who has been recently settled." Be this as it may, the large bulk of the inhabitants, who had hitherto no bond of union, began immediately to crowd into the new Meeting-house, long before the joiners had finished the interior, and continued to do so, upwards of twenty years, till indeed, a dissatisfaction began to be entertained respecting the location of the house of worship. In the year 1835, a division took place, and my connection with the town was dissolved.

During the first seven years of my pastoral life, I was sorely grieved with the prevalent use of intoxicating drinks. I could enter no house without encountering the rum bottle, or an apology for its absence. Intemperance was the bane, not only of the church of which I was pastor, but of all churches within my knowledge. Church members would drink, and sometimes to such excess, as to be subjects of discipline; and prominent members of my congregation, I saw to be in the path that led to the drunkard's grave.— I preached with great plainness and earnestness on the subject of intemperance. But the evil still continued. It occurred to me, at last, that total abstinence could be the only check; for just as long as temperate drinking continued, intemperate drinking would. I immediately adopted the total abstinence principle, although, for aught I knew, I was alone, in a creation, in adopting the principle. But I did adopt it, and not only published in my own congregation, but in every congregation to which I had access, that I would never offer a drop of strong drink to any man, nor accept it from any man. And my resolution became so extensively known, that, except in one instance, I have not been asked to drink any intoxicating liquor, these *forty two years!* I do rejoice that the use of strong liquors is banished from the

churches (of my own denomination certainly,) so that a single case of discipline, on this score, has not occurred for twenty or thirty years. During the reign of Alcohol, we had some cases of hopeless excommunication. One of these was peculiarly affecting, and as it demonstrates the tendency to sin, of a very popular error, I will state it. A man whom I found in the church, was a substantial farmer of good standing and property. After the lapse of some time, it was found he was getting into bad habits. He was seen too often in the bar-room, and his voice was heard loudly among the vain ones—yes, among the scorers. A deacon of the church took occasion to mention to this man, his fears that all was not right. He turned on the good deacon in wrath—angrily declaring that “he had been long enough in the leading strings of a pharisaical church.” The church took its course, and he took his. The poor man proceeded from bad to worse, till he ended his days in the alms-house, indulging in the language of profanity and passion to the last. On one occasion I met the wretched man at a wedding. Half intoxicated, in the presence of the company, he challenged me to debate on the subject of Universalism.—On my declining, he threw himself into a violent passion, and became so intolerably abusive, that it was necessary to use force, to remove him. And this, alas, was a man into whose hand I had often put the cup of blessing! Lord what is man!

I was settled in the town of Bath on a salary of \$400, which was regularly assessed by the selectmen. How much I received of the nominal sum I never knew. I gave direction to the collectors to take nothing on my account, from such as were unable or unwilling to pay a tax, and in some cases I actually re-funded to those who paid grudgingly—and this left a large margin for the cancelling process at my settlement with the collectors. Indeed, were it not for the generosity of kind friends in town and out of town, I must have sunk in bankruptcy. But my principle on this point, has left me the enjoyment of an easy conscience. My heavenly Father gave me a prudent, healthy, diligent, self-denying wife, who, by the aid of some property she inherited, greatly helped us along through life. That beloved partner, equaled by few, excelled by none, was called suddenly away, years ago, to her heavenly state as a shock of corn fully ripe.

Marriage fees helped considerably. My last number was 427. In early times, (and indeed in some instances to this day,) bridegrooms did not value their brides above the soli-

tary dollar, although there have been some generous exceptions. I have been asked sometimes, if ever I got half a bushel of beans, as a marriage fee? The report is true. And in another case still worse than that on the occasion referred to, I had a journey of some twenty miles to perform. It was so long ago as when half dollar bills were issued by the banks. My fee consisted of two of these bills—the one was a counterfeit, and the other on a bank that had ceased payment. When called out of town to preach funeral sermons, I have sometimes received a generous present; but these cases, like angel visits, were “few and far between.” I have been called to the interments of from 1200 to 1500 persons, a large number of these out of town, to the distance of twenty, thirty and even forty miles, and, in nine-tenths of these cases, received nothing. In the case of one family, out of town and over a very rugged mountain, I have performed funeral services *eleven times*, for which I received *twenty five cents!* I have preached twelve or fifteen dedication sermons—for some of which I have received handsome fees—but for several not even thanks, though one of these was at the distance of sixty, another eighty miles.

The people in early times were a very plain people, dressing in homespun cloth. Every house had its loom and its spinning wheel, and almost every woman was a weaver.—Carding machines were just introduced, and clothiers had plenty of work. I remember the first coat I had made here cost me a dollar and a half per yard, spun and wove by one of my best friends. And I know not that I ever had a better. For many years, there was not a single wheel carriage in town. People who owned horses rode them: and those who had them not, went on foot. Husbands carried their wives behind them on pillions. Upwards of one half of the church going people went on foot. Sleighs or sleds were used in winter time—and I have seen ox sleds at a Meeting-house. For years we had no stoves in the Meeting-house of Bath, and yet in the coldest weather the house was always full. In the active periods of my ministerial life my calculation was, to have three services on the Sabbath, and three in the course of the week, neighboring towns furnishing abundant scope for the exercise of my ministry. But now, the infirmities of age have put a period to my labors.

But on taking a retrospect view of my life, whilst I mourn over my own deficiencies, I rejoice in the events that have occurred during the half century in which it has been my privilege to live,—the increase of evangelical professors of religion in these United States—the number of Sabbath

Schools—the decided improvement in the preaching of the cross—the almost entire riddance of the church of intemperance—the closer union of the different evangelical denominations. When I consider all these, I rejoice in believing that I am leaving the world better than I found it.

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THE PASTOR'S WIFE.

This book should embody a testimony to her faithfulness, and the dignity of her station. She stands between her husband and the world, to relieve him of worldly cares; between him and poverty, to “mend” and “turn” and “make over” the wardrobe of the family, so that they may always appear neatly and properly clad in their public walks, often biting her lips lest they may disclose their destitution in this or that particular, and move some one to an unwilling offering; between him and ambition, to point him to the vanity of worldly gain, and to the heavenly reward that waits for the faithful watchman; between him and the parish, to bear the sweet words of encouragement to his sinking spirit, from lips that would, but dare not, say to him, “dear pastor, faint not—we are praying for you.” Upon her comes the care of home—which she would make alike inviting to the learned and the unlearned, the grave and the gay, the poor and the rich. To nothing is she more alive than to her husband’s reputation, yet for nothing must she seem less solicitous. Usually possessing a cultivated mind, she finds all her sensibilities keen and touched by every passing event. She knows that one unguarded word from her lips may paralyze, if not destroy, her husband’s influence. Not unfrequently the stir of a leaf in the parish to her is startling. Not unfrequently she enters an early grave because sympathy and care have consumed her. Among this class of persons in our State, there has been many a spirit kindred to that of Mrs. McFarland—a name which is a tower of strength and of glory. Silent and unostentatious, but, holding a mighty influence, in their sphere of action they move nearest those angelic ones who are “sent forth to minister for them who shall be heirs of salvation.” They will form a bright circle among the blest.

Were it possible to propound the inquiry to all the ministers whose names enter these pages—What has been the most efficient aid and support of the ministry from the beginning?—with one voice and with tears, in memory of the early fallen, they would say—THE PASTOR'S WIFE.

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